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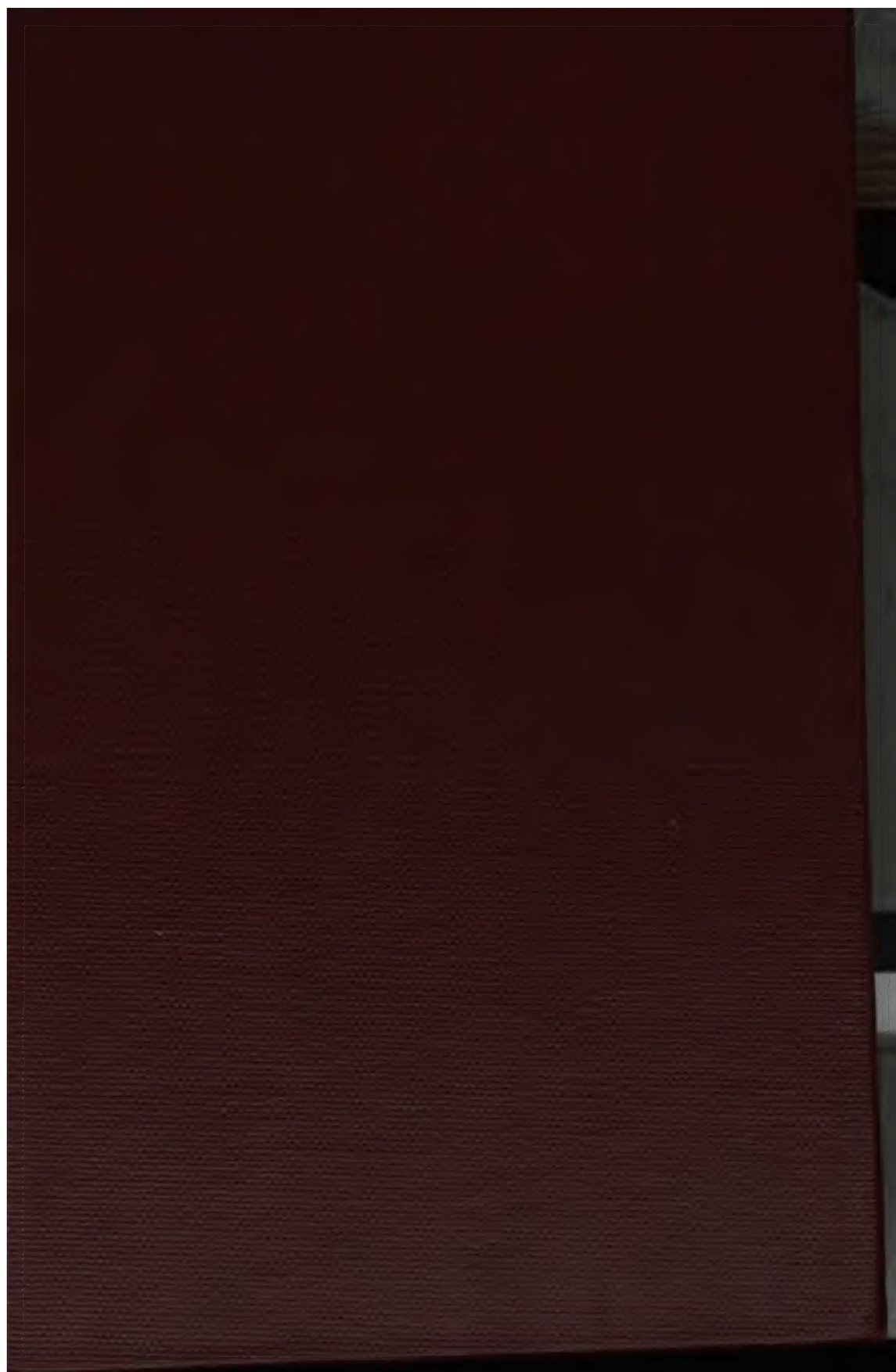
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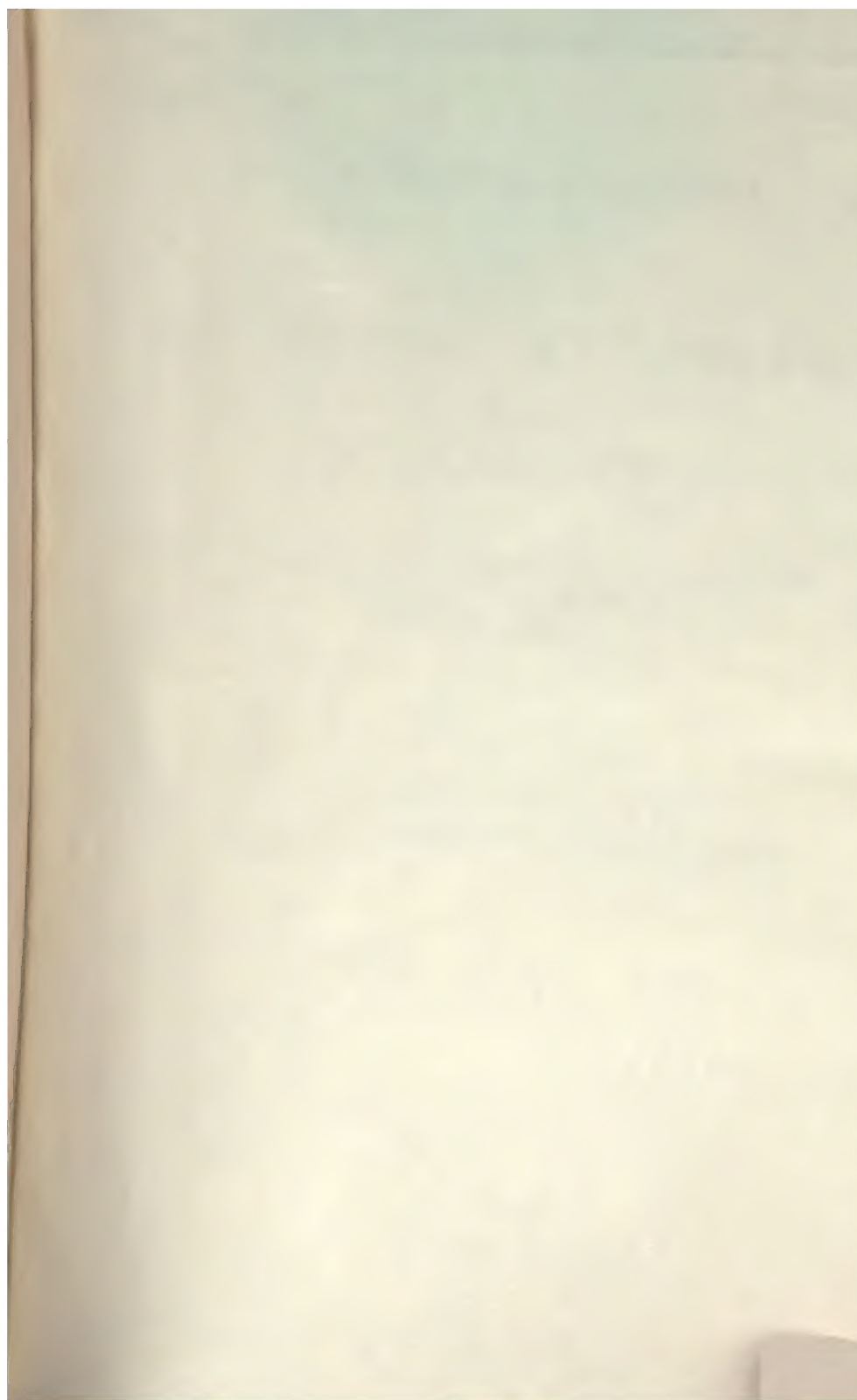
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THE
SEVEN AGAINST THEBES
OF
AESCHYLUS

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY,
TRANSLATION AND A REVISION OF THE
MEDICEAN SCHOLIA

BY

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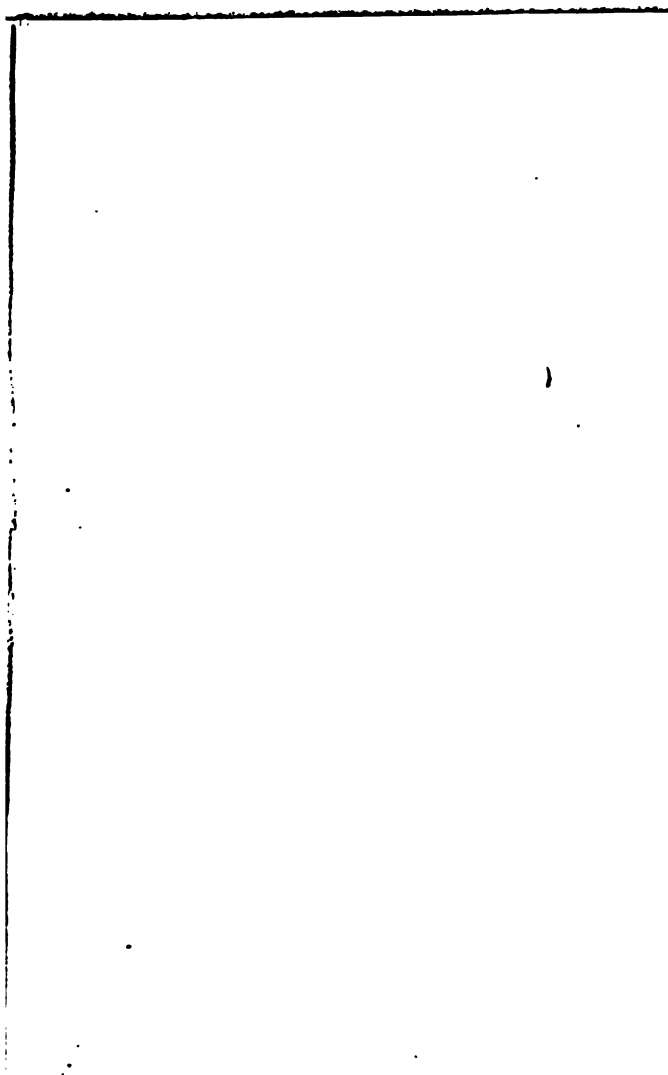
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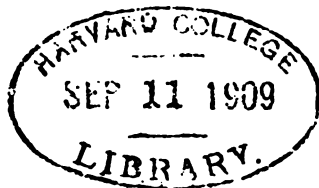
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PREFACE.

THE present work follows the principles adopted in my edition of the *Choephori*. Its object is the conscientious interpretation of the *Septem* as a work of dramatic art and a monument of Greek literature. To this aim all else is subordinate. It has been tempting, and would often have been easy, to expand a note on a point of language, literary art, history, or archaeology until it became virtually a monograph. But whatever contributions such discursiveness might possibly make to general Hellenic study, it is not required of an editor of a play of Aeschylus that he should go beyond the elucidation of the work before him. The proposed dimensions of the volume have also to be considered.

The questions which an editor is called upon to meet appear to be these. In what circumstances and with what motives—if there are other motives than simple impulse to dramatic creation—was the piece produced? Whence did the poet derive his material, and with what effectiveness of art does he use it? How did his play ‘strike a contemporary,’ and, if it strikes us differently, what are the causes of this difference of effect? What precisely did his lines mean to those of his audience whose intelligence responded to the demands made upon it, or, to put the question otherwise, why does he select this or that word or phrase, and this or that place for it, rather than any other? And, finally, how far is the text before us presumably that which Aeschylus actually wrote?

Before attempting to answer these questions much is demanded of an editor. Textual criticism, for example, is an exceedingly subtle thing, and should indeed be *πολλῆς πείρας τελευταῖον ἐπιγένημα*. It is not sufficient that the critic should

be versed in palaeography and should know the Greek of the dictionaries and grammars. He must have cultivated a lively sense of the possibilities of that language in respects concerning which the grammars and dictionaries can hardly be exhaustive or definitive. He must also have steeped himself perpetually and for years in the Greek of the particular author, until, so far as is humanly possible, he gets to know and sympathise with the workings of that author's mind and his idiosyncrasies of style. He must have endeavoured to live mentally in the age and amid the ideas of the author's environment. Nor will all this equip him for the adequate comprehension of any great poetry unless he himself possesses some measure of the poetic sense and imagination.

A competent interpreter of a work of Aeschylus will return again and again to the piece (*nonum in annum*), until he possesses it thoroughly and is keenly alive to all its suggestions and problems. He will, thus prepared, read with alertness all Greek writing of repute, to see if perchance he may be able to illustrate those suggestions or solve those problems. It is astonishing how often this practice will supply the complete vindication of a suspected text, parallels to doubted phrases and meanings, elucidations of puzzling expressions and figures. Nor should the student stop at Greek. The mind of a Shakespeare or a Dante is frequently found to work with a startling similarity to that of Aeschylus. Bold figures, often traduced as 'grotesque,' occur sometimes identically, sometimes with close analogy, in such great moderns.

It is after at least a fair degree of such preparation, and in this spirit, that I have endeavoured to interpret the *Septem*. The result is perhaps what may be called a 'conservative' text. This, however, does not mean that emendation is avoided, or previous conjectures rejected, where a passage is demonstrably corrupt, or where its interpretation defies the last effort of conscientious research and meditation and the last exercise of such poetic sense as one may happen to be blessed with. Moreover there is all the difference in the world between, on the one hand, restoring a missing stone in an ancient building or filling up a defective place in an injured tracery whose pattern is manifest,

and, on the other, chipping off an architectural ornament and substituting another (in a kind of critical putty) which happens to be more to one's fancy.

Dr Wecklein has observed that our respective manners of dealing with Aeschylus differ widely in 'Geschmack.' I am desirous of speaking with all due respect of a scholar who has done such laborious service for students of the poet. He is, however, himself the challenger, and I feel that some answer is due. Perhaps there would be little profit in disputing about 'Geschmack' if the question were purely aesthetic. When, in vv. 321 sq., for the perfectly intelligible and entirely apposite *διαμεΐψαι δωμαίων στυγερὰν ὁδόν*, Wecklein writes *διαμεΐψαι ὀμφάκων τρυγερὰν δρόσον* and so alters three words out of four and substitutes a new metaphor, I not only find the conjecture technically improbable, but my own 'Geschmack' instinctively recoils from the expression itself. Probably, however, no amount of disquisition on such a question could prove very convincing. It is more a matter for feeling than for demonstration. But the question here goes much deeper than that of aesthetic taste. We are compelled to ask whether any editor can claim the moral right to cast out three excellent words, to present us with three others, suggested by superficial considerations and very questionable taste, and to print them in an educational text as the writing of the poet. The same editor acknowledges a similar difference between our notions of what is 'nützlich.' To me the 'useful' is that which helps to a luminous comprehension of the poet. What it is to Dr Wecklein appears from the foregoing instance as well as from the following passage: 'Die Sage, dass zwei Brüder sich gegenseitig töten, kann sehr wohl auf den Wechsel von Tag und Nacht bezogen werden. Der eine Bruder, Eteokles, erscheint als der unholde, finstere, der andere, Polynikes, als der milde.' In what way this remarkable application of the discredited 'solar myth' interpretation can help us to understand Aeschylus I cannot conceive. Nor can anyone have read the *Septem* very intelligently if he deduces from it this particular distinction between the brothers. While, therefore, there is every reason to be grateful to Wecklein for various subsidia highly valuable to an editor, one may not

regret that there is room for the exercise of a 'Geschmack' and a sense of 'Nützlichkeit' differing widely from his.

Of previous editions of the *Septem* I have chiefly consulted those of Hermann, Paley, Weil, Wecklein, Verrall and Sidgwick, and I have found profit in Dr Headlam's pamphlet *On Editing Aeschylus* as well as in sundry other contributions of his to the study of Aeschylus. It is increasingly difficult, especially in this part of the world, to make acquaintance with all the notes or articles which have appeared only in periodicals, but I have carefully studied such as have been accessible to me. Extremely helpful have been the monograph *Theben* by Fabricius and the notes and references in Frazer's *Pausanias* which deal with Thebes and its story. It will, I trust, be found that due acknowledgment has been made in all cases in which I am conscious of appreciable assistance.

Had Dr Way's admirable verse translation been in my hands while I was preparing this work, I should have been tempted to make a very free use of it, and should have been indebted to it for frequent inspiration.

In selecting for mention various critical conjectures which I have not seen fit to place in the text I have been guided partly by the degree of their technical excellence, and partly by a desire to show that a note is not superfluous. The fact that a number of conjectures have been made upon a passage which I believe to be sound is sufficient evidence that it requires discussion and support.

I have to thank my friend Dr Leeper, Warden of Trinity College in this University, for his usual scholarly criticism of my work in proof. To him I owe the parallel passages quoted in Appendix B, some of which come from his own ripe reading, others from the collection of illustrations by Boyes. I am also especially indebted to the staff of the Cambridge University Press for the scholarly vigilance exercised during the printing of the book.

MELBOURNE,

December 1907.

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INTRODUCTION.

A. PRIMITIVE THEBES, ARGOS AND THE THEBAN SAGAS.

§ 1. It was natural that the plains about Thebes should have been a centre of conflict from the earliest times. The πεδίων Βοιωτίων was Ἄρεως ὀρχήστρα for untold ages before Epaminondas so described it¹. Primitive struggles are for food-supplying lands and key-positions. Men seldom fight for mere fighting's sake or for idle sentiment; their purpose is to secure the means of subsistence² or points of vantage. The historical wars for the Thyrean³ and Lelantine plains are but the counterpart of many others which were prehistoric. The levels of Boeotia were famous for their fertility⁴. Though not large in extent for another country, they are large for Greece and exceptionally well watered. Not Argos with its Inachus, nor Sparta with its Eurotas, nor Calydon⁵ with its Euenus, could fairly rival the territory of the city of Ismenus and Dirce. In size the Boeotian plains were second only to those of Thessaly, while in point of central position they were superior. Lying in the trade route between Chalcis and the Corinthian Gulf, and directly in the midway of all land-transit from Northern Greece to the Peloponnese, it was inevitable that such a region should be a bone of contention. It was inevitable also that it should be one of the most populous parts of prehistoric Greece.

¹ Plut. *Marcell.* 21.

² Hesiod (*Opp.* 161 sqq.) is probably much nearer the truth than the *Thebais* when he makes the heroes fall at Thebes fighting μέλων ἔρεα' Οἰδῆϊκόδω.

³ ὑπὲρ τοῦ πεδίου, Luc. *Char.* 24.

⁴ Cf. Eur. *Phoen.* 643 πεδία πυροφόρα, *Hymn. Apoll.* 228 Θήβης πεδίων πυρηφόρων.

⁵ Euripides (*fr.* 515) speaks of the πεδία εὐδαίμονα of Calydon.

In 'Mycenaean' or pre-Hellenic times Thebes was already strongly fortified. From the earliest Hellenic date it was famous for its walls¹. Only by supposing them to have been built in times beyond the memory of man can we account for the myth which attributed them to the miraculous lyre of Amphion². It is only when a structure is of unusual form or strength, and when the record of its building is lost in the immemorial past, that its origin calls (as at Thebes and Troy) for a miracle, or (as with the Athenian Acropolis³) for the work of Giants or (as at Tiryns) of Cyclopes⁴. In Teutonic lands the builder is apt to be the Devil. Early Thebes must also have been a place of exceptional size, otherwise its 'seven gates' would not have existed in Homeric times⁵, nor would the description have been applied at all, if there had been no special admiration for an unusual fact. Thebes possessed seven gates because it was extensive enough to make them convenient. Nothing could better illustrate the importance of the place than the fact that, in the historical period, eight roads are known to have led from it towards different points of the compass. It is no wonder, therefore, that various tribes contended for it, nor that it passed through many hands. Moreover, since Thebes was the centre for a northern group of 'Mycenaean' communities, while Argos was the centre of a southern group, it is easily understood that contests of strength might chiefly occur between these two predominant cities even in pre-Hellenic days.

The Phoenicians.

§ 2. We cannot hope to convert the legends of Thebes into rational and systematic history. That it was thus ancient and important is certain. That it in some way received a Phoenician

¹ Hom. *Il.* 4. 378 *ἐπὶ...τείχεα Θήβης*. Cf. Eur. *Hipp.* 55, Pind. *I.* 5. 76, Bacchyl. 11. 77.

² Eur. *Phoen.* 823 sqq., Apoll. Rhod. 1. 736 sqq., Paus. 9. 5. 7, Apollod. 3. 5. 5, Hor. *Od.* 3. 11. 2, &c.

³ Harrison *Primitive Athens* pp. 22 sqq.

⁴ Bacchyl. 11. 77, cf. Paus. 2. 16. 5, 25. 8. Eur. (*Tr.* 1087) has *Ἄργος, ἔνα τεῖχος* *λάϊνα Κυκλώπι' οὐράνια νέμονται*.

⁵ *Il.* 4. 406, *Od.* 11. 260. To dispute the existence of seven gates appears to be a perversity of scepticism. See §§ 14, 16.

settlement is now scarcely to be doubted¹. Its position is one upon which the trading and exploiting Phoenicians would be eager to seize if they could, and there is nothing laudable in the positiveness which would brush aside all the tradition concerning 'Cadmus' as if it were empty imagining. Modern research is but making us the better aware of the width of Phoenician activity and settlement. Those who doubt whether Phoenicians would proceed inland to Thebes have perhaps rather looked at the map than realised the distances. The enterprising people who could establish colonies and develop a powerful empire in the Western Mediterranean, who could occupy profitable regions of Thrace and islands at all points of the Aegean, and who certainly made some sort of settlement in the Attic Melite, were not likely to shrink from entering a tempting land to the extent of a dozen miles from the coast and grasping a site which commanded the trade route from Chalcis to the Gulf of the Western Sea. That they should have traded across that isthmus (as Strabo rightly calls it) was practically inevitable. That a body of them should have established themselves in its midst—whether after conflict with the natives² or in amity—is entirely natural. When a consensus of ancient tradition asserts that the Phoenicians did a certain thing, it is surely no answer to retort that the story sounds romantic, and that one would not have thought the thing *a priori* likely. In point of fact nothing could be more likely. The only argument against the Phoenicians seizing upon the

¹ Poets would naturally conceive of a time when there was no Thebes, and when the region was a forest (*Hymn. Apoll.* 225). Of the founding itself there were two versions. Thus Homer (*Od.* 11. 260) makes Amphion and Zethus 'the first' who *ἐτίσαν* and *τόρυξαν* (cf. *Apoll. Rhod.* 1. 736). Others (e.g. *Eur. Bacch.* 171) attribute the work to Cadmus. Strabo (9. 2. 3) has it that Cadmus with his Phoenicians *τῇ Καδμείᾳ ἐτίχυσεν* while his issue *τὰς Θήβας τῇ Καδμείᾳ προσέτιξαν*. The truth seems to be that the notion of Cadmus 'founding Thebes' (whereas he probably only founded a new polity with a mixed people) was naturally regarded as incompatible with the old tradition of Amphion and Zethus. Some left the contradiction, others attempted to remove it by placing the brothers later than Cadmus.

² It is perhaps no unlikely guess that when Cadmus 'cast stones' among the 'earthborn' Sparti (*Pherecyd. ap. Apollod.* 3. 4. 1) and set them killing each other, he was but stirring up feud among the autochthonous tribes and taking advantage of the situation.

attractive site of Thebes would lie in their manifest inability to do anything of the kind. But there is no more reason why they should be unable to occupy the Cadmean hill than why they should be unable to occupy Mt Eryx. Whether their leader was actually named 'Cadmus' and the Cadmea was named after him, is not perhaps a question of much moment; but there is nothing improbable in such a tradition. The modern world is apt to scorn the mention of the *ἐπώνυμος* of antiquity, although names like Tasmania or Bolivia contain nothing surprising. In the absence of recorded evidence the statement that Rhodesia is named after a certain Rhodes, who lies buried at a certain spot on the Matopo Hills, might be matter for scepticism in the fifth millennium A.D.; nevertheless the statement would be literally true. Those who have made most study of local traditions are least inclined to deny them some sort of foundation, and investigation or accidental discovery often proves them to be surprisingly near the truth. At a time when 'Minos' is becoming almost a historical personage, and when the traditions recorded by Herodotus and Thucydides are being in a large measure converted into historical fact, it may be hoped that there will be some stay to the facile dismissal of Cadmus and his Phoenicians. Most of the details concerning them may have won their way *ἐς τὸ μυθώδες*, and the legends of Cadmus may be garnished with much pre-Phoenician and post-Phoenician circumstance, but we have little right to cast aside contemptuously the main item in the tradition itself. That Thebes did not remain Phoenician, nor even become in any marked degree Phoenician in character, is not to be wondered at. Probably Phoenicians never formed any large part of the population. The dominant families were always Sparti, that is to say, natives of the soil. Even a considerable Phoenician element would soon be merged, especially if there is a basis of fact to the story that Thebes fell to the 'Epigoni,' who were Achaeans. Nor can we disregard the legend that Cadmus 'withdrew' to Illyria. The 'Boeotians,' who entered later from Thessaly, were true Hellenes¹. Whether or not Κάδμος has to do with *Qedem*, or Ἰσχυρός with *Eshmun*.

¹ Thuc. I. 12.

may be beyond decision, but the worship of the Cabiri and the special prominence of the oriental Sphinx at Thebes are strong arguments for the Phoenician occupation. It is also some excess of audacity to deny that 'Orysa (or 'Orysa) was the name of a Phoenician goddess, when writers who could have been confuted out of the mouth of living Phoenicians assert it¹. Important too is the prominence of Aphrodite among the Theban deities².

§ 3. If the relations between the Phoenicians of Cadmus and the earlier inhabitants are uncertain³, no less uncertain are those between the Cadmean Thebans and the various Hellenic septs who contended on this dancing-ground of Ares. The one conclusion which stands out clearly is that between Thebes and Argos there were intimate relations and acute rivalries, followed by more than one war. At a time when Athens was of comparatively little account—however much, at a later date, her poets may have attempted to glorify her past by exaggerating the influence of a Theseus or a Demophon—the districts of Argos and Thebes were the two dominant and rival⁴ centres of Greece. The city on the Inachus, with an empire including Corinth, commanded the passage from the Corinthian to the Argolic and Sunian gulfs, as well as that along the Corinthian isthmus. The city on the Ismenus held a similarly commanding position further north. Though con-

¹ Paus. 9. 12. 2 'Orysa κατὰ γλῶσσαν τῇ Θεωρίᾳ καλεῖται (sc. 'Αθηνᾶ). See note to v. 149 of the *Septem*, and Frazer's *Pausanias* Vol. v. p. 49 for bibliography on the subject.

² Paus. 9. 16. 3 'Αφροδίτης δὲ Θεβαίων ξένη ἔστω οὕτω δὲ ἀρχαία ὡς καὶ ἀναθήματα 'Αρμολίας εἶναι φασιν, ἐργασθῆναι δὲ αὐτὰ ἀπὸ τῶν ἀεροσταλίων ἃ τοῖς Κέδρων ναυσὶν ἦν ξύλων πεποιημένα. She had three forms Οὐρανία, Πάνδημος, 'Αεροστροφή. Frazer refers to the Phoenician νάυαυκοι (Hdt. 3. 37) or sailors' gods at the prows of ships. See also Farnell *Cults of the Greek States* II. p. 635.

³ See further § 7.

⁴ The rivalry extended to military equipment. To Thebes was credited the invention of the war-chariot (Crates *el.* 1. 10 Θήβη δ' ἀρματέσσα ἕφρων συνεπήξατο τρώτη), while Argos invented the better shield (Pind. *fr.* 83. 5 ἔπλε δ' ἀπ' Ἀργεοῖ- ἄρμα Θεβαίων). For the Theban chariot (which naturally does not appear in the *Septem*, since the Thebans are *πυργηρόμενοι*) cf. Pind. *I.* 7. 22, Soph. *Ant.* 148, 844, Eur. *H. F.* 46. Both regions were famous for their horses, cf. Pind. *P.* 9. 90, Eur. *Phoen.* 17 with Eur. *Suppl.* 365.

flicts were certain to ensue, and though it is naturally these which figure in saga and epic, other and more peaceful relations existed. There was rivalry, but there was evidently also much passing to and fro and frequent inter-marriage. Around Argos centre various cycles of events, around Thebes centre other cycles. To compare these cycles is to discover many points of contact¹. With the legends of Argos the legends of Calydon also tend to associate themselves². We cannot but recognise that at the date when the sagas arose there were widespread relationships and clan-leagues between the Hellenic petty kings or feudal chiefs.

Of whatever stock—mixed Hellenic and pre-Hellenic—we are to suppose the earliest Cadmeans to have been, it is clear that the dynasty of the Labdacidae is regarded by old poetry as thoroughly Hellenic, in line with the rulers of Argos or Calydon. The 'Cadmeans' of their day are not indeed 'Achaeans', but it is evident that in pre-epic times some branch of the Hellenic stock had found its way into what was afterwards called Boeotia, and had Hellenised the Thebans³. Their town is still 'Cadmea,' and they call themselves 'Cadmeans,' but they are Hellenic in their rulers and in their speech and civilisation. Those rulers have their inter-marriages with Achaeans of the

¹ Thus Niobe, sister of Pelops, marries Amphion of Thebes. Amphitryon had withdrawn from Mycenae to Thebes, where he had married his son Heracles to Megara, daughter of Creon; subsequently Heracles (Eur. *H. F.* 15) 'Ἀργεία τεύχεα καὶ Κνωστὶον πῶλον | ὤρετ' αἰεὶδ'. (The service of Heracles to Eurystheus looks suspiciously like a period of vassalage for Thebes.) Further intercourse is shown by the harbouring of Laius by Pelops as well as of Polyneices by Adrastus.

² Thus Tydeus came to Adrastus, and Diomedes is assisted by Sthenelus of Argos in an invasion of Calydon in order to restore his grandfather Oeneus. Cf. also the league of the Calydonian boar-hunt.

³ Cf. *S. c. T.* 28.

⁴ *S. c. T.* 72, where the Cadmeans use the φθόγγον Ἑλλάδες. I draw from this a different conclusion to that of Verrall (Introd. p. xviii). He takes Ἑλλάδες in its narrower ethnological sense, and considers that it distinguishes the true Ἑλλᾶνες from the Achaeans, to whom the word does not originally apply. I feel that this would have been unintelligible to the audience. Rather the point is that, though Cadmus was Phoenician, the Cadmeans are now as 'Greek' as the Achaeans. [The true 'Boeotians' are said by Thucyd. (1. 12) to have come into the land 'formerly called Καδμυκὴ' from Arne in Thessaly 60 years after the Trojan war: i.e. three generations later than the war of the *Septem*.]

Peloponnese. They also have their feuds and jealousies with them, and these form excellent pretexts for wars and invasions. There is no reasonable ground for doubting that one such war, fought on a larger scale than usual¹, is the basis for the bardic poetry of which the cyclic *Thebais* and thence the *Sepius* are an outcome. However much of romance and prodigy may have gathered about it, there is probably this nucleus of historical fact. The war in question is so far like the war against Troy that it began with a large and organised invasion. The king of Argos evidently once held suzerainty over an extensive region², and a number of chiefs were amenable to his orders. Others may have been induced to join with a view to a share in the winnings.

§ 4. The history of the war would be fairly recent when the minstrels of Argos or Thebes began to compose their lays concerning it. In the course of very few generations the sagas which had gathered about it would be numerous, would both deliberately and unconsciously accumulate τὸ θαυμαστόν, and would embrace many incompatible elements, exactly as a very few generations were sufficient to develop from the historical nucleus the Carolingian cycle of *chansons de geste* with all their chronological and other huge impossibilities. The early bard was something of a novelist.

Not only were there Boeotian sagas concerning the great war; there were other cycles of Theban story³ connected with (1) Cadmus and the Sparti, (2) Amphion and Zethus, with Antiope and Dirce, (3) Heracles, (4) Dionysus and Pentheus, (5) Niobe,

¹ Cf. Paus. 9. 9. 1 τὸν δὲ πόλεμον τοῦτον, ὃν ἐπολέμησαν Ἀργεῖοι, νομίζω πάντων, δοκοῦντων πρὸς Ἕλληνας ἐπὶ τῶν καλουμένων ἡρώων ἐπολεμήθηναι ἐκ τῶν Ἑλλήνων, γινώσκων λόγου μάλιστα ἔξω—a view which is probably correct, although we may not put the same simple trust in legends as did Pausanias.

² See § 11 and note 6.

³ Among tragedies connected with Theban stories the following are recorded. Aeschylus—*Alcmena*, *Argos*, *Epigoni*, *Laius*, *Nemee*, *Niobe*, *Oedipus*, *Pentheus*, *Semele*, *Sphinx* (satyric); Sophocles—*Alcmeon*, *Amphitryon*, *Amphiaraus* (sat.), *Antigone*, *Epigoni*, *Eriphyle*, *Niobe*, *Oedipus Tyrannus*, *Oedipus Colonus*; Euripides—*Alcmeon*, *Alcmena*, *Antigone*, *Antiope*, *Bacchae*, *Cadmus*, *Hercules Furens*, *Hypsipyle*, *Oedipus*, *Phoenissae*, *Supplices*; Theodectes—*Alcmeon*, *Oedipus*; Achaicus—*Alcmeon*, *Adrastus*; Meletus—*Oedipodea*; Astydamos—*Parthenopaeus*.

(6) Oedipus. It was inevitable that there should be confusions between these, and more or less ingenious attempts to combine and relate them in some intelligible order. During the saga-period of the Hellenic world Boeotia was doubtless specially fertile in bards. We are so accustomed to see Boeotia through Athenian spectacles as *ἀναίσθητος* that we too often forget the significance of 'Helicon,' 'Aonian' Muses, and the legend of Amphion. Hesiod, Pindar and Corinna are not the only poets who sang in Boeotia, and it is apparently to that region that we should look for the earliest stock of those Grecian *κλέα ἀνδρῶν* which were to take a fuller epic shape in the 10th—8th centuries. The saga-cycle of Thebes was in existence before that of Troy¹. In the Homeric poems it is presupposed. It was the fathers who fought for Argos against Thebes; it is the sons who fight at Troy. Nor is this knowledge of Theban story confined to the 'Catalogue', where it might be somewhat suspicious, as coming from a Boeotizer.

The
Thebais.

§ 5. From the Theban lays and legends, or from the Argive lays and legends relating to Thebes, there emerges the *Thebais* of the epic cycle. Though, as part of the *κύκλος*, this is later in taking organised shape than the *Iliad*, its materials were manifestly older. As in the *Iliad*, the antique atmosphere must have been preserved with remarkable fidelity. So far as the indications go there must have been comparatively little that the shaping poet—the *Ὅμηρος* in this case—actually invented in the light of contemporary civilisation and manners. There is no mistaking the remoteness of the period to which we are

¹ Schol. Ven. A on *Il.* 1. 5 says (with a reference to the *Cypria* of Stasinus) that the earth was overpopulated and called for relief, and that Zeus *πρώτω μὲν εὐθὺς ποιήσαι τὸν Θηβαϊκὸν πόλεμον* and afterwards the Trojan. Similarly Hes. *Opp.* 161 sqq.

² *Il.* 4. 370 Agamemnon, addressing Diomedes the son of Tydeus and Sthenelus the son of Capaneus, says that Tydeus came with Polyneices to Mycenae *λαὸν ἀγέμεν*, but no contingent was sent because of unfavourable signs. The king of the *Καδμείωνες* was then Eteocles. Diomedes retorts (405 sqq.) that the sons are better than the fathers, since *ἡμεῖς καὶ Θήβης ἔδοι ἐπιταπύλοιο*. In *Il.* 5. 801 *Τυδεΐς τοι μικρὸς μὲν ἐν ἔμῃς, ἀλλὰ μαχητὴς*: *ibid.* 6. 222 Diomedes was but a little child when *ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν*. In *Od.* 10. 490 sqq. Teiresias is *the seer*, *ibid.* 11. 260 sqq. Amphion and Zethus are the builders of Thebes. Cf. *ibid.* 260 (Alcmena), 271 (story of Oedipus and Epicaste).

carried back. The age of Oedipus is the age when iron was new and somewhat uncanny¹; it is the age when skill in artistic metal-work was so wonderful a thing that poets asked it to perform miracles. It is also the age before the divinity of the Theban Dionysus or Heracles was recognised². The whole suggestion is at least pre-Dorian.

The cyclic *Thebais* must be distinguished from the *Thebais* of Antimachus of Colophon, whose work is later than the *Septem*³. He of course drew upon previous *Thebaica*, but such fragments as remain have no value for the elucidation of Aeschylus⁴. Concerning the cyclic *Thebais*⁵ there are doubtful points. The whole Theban story includes the war of the 'Septem' and that of the 'Epigoni.' In a narrower sense *Θηβαίς* may perhaps have described the former, but it appears to have certainly possessed a wider meaning including the latter⁶. The poem is mentioned by Pausanias (9. 9. 5 *ἐπειθήν δὲ ἐς τὸν πόλεμον τοῦτον καὶ ἔπη Θηβαίη*). He evidently knew it well, since he considers it next in merit to the *Iliad* and *Odyssey*. Indeed (says Pausanias) Callinus, the elegiac poet of the early 7th century, attributed it to Homer himself⁷. Besides the *Thebais* we hear of *Οἰδιπόδεια* 'by Cinaethon', of τὰ Οἰδιπόδεια ἔπη (Paus. 9. 5. 11), of ἡ Οἰδιποδία⁸, and of an Ἀμφιαράου ἐξέλασις εἰς Θήβας⁹. How far the various ἔπη

¹ See § 9 *ad fin.*

² This is surely the natural explanation of the omission of these names from the invocations in the *Septem*.

³ Antimachus was an elder contemporary of Plato. It is he of whom Horace is thinking (*A. P.* 146) in his *non reditum Diomedis ab interitu Melanri* &c. (see Acron and Porphyryon *ad loc.*).

⁴ The schol. on *S. c. T.* 149 tells us that Antimachus names the Ὀγκαίη πόλις.

⁵ The fragments have been collected by Kinkel, to whom many of the accompanying references are due.

⁶ Schol. Apoll. Rhod. 1. 308 αἱ δὲ τῶν Θηβαίων γεγραμμέναι φασὶν εἶναι ἐπὶ τῶν Ἐργάνων ἀκροθίνων ἀνερτίθῃ Μαρρώ κ.τ.λ. Leutsch thinks the *Epigoni* was joined to the *Thebais* at a later date.

⁷ This ascription was to be expected. Both *Thebais* and *Epigoni* are credited to Homer in Pseud.-Hdt. *Vit. Hom.* § 9, *Cert. Hom. et Hes.* p. 323. So Herodotus (4. 32) mentions the *Epigoni* with doubt αἱ δὲ τῷ ἔθνει γὰρ Ὀμηροῦ ταῦτα τὰ ἔπη ἐποίησε.

⁸ Tab. Borg. in Naples Museum, CIG 6129.

⁹ Schol. Eur. *Phoen.* 1760.

¹⁰ Suid. Ὀμηρος, Pseud.-Hdt. *Vit. Hom.* § 9.

Θηβαϊκά are apt to be all quoted under the title Θηβαῖς is scarcely ascertainable. The *Thebais* itself is said¹ to have begun with Ἄργος λείδε, θεά, πολυδίψιον, ἐνθεν ἀνακτες. This, if true, would suggest that the poem was written from the Argive standpoint². Since, however, there could be no glory to Argos in the first expedition, it would be necessary to regard the *Epigoni* as from the first an intended part or sequel of the *Thebais*. This view is not contradicted by its first line, as quoted by Aristophanes (*Pac.* 1270), νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Μούσαι³.

The information to be gathered from and concerning the cyclic *Thebais* is meagre, and may be summarised as follows. We learn (through Athenaeus)⁴ that Oedipus cursed his sons for offering him the cup which he had tabooed, and (through a scholion to Sophocles⁵) that he cursed them for sending him an inferior joint from the sacrificial victim. By a scholiast to Pindar⁶ we are told that the utterance of Adrastus over the pyres of his fallen chiefs ποθέω στρατιᾶς ὀφθαλμὸν ἐμᾶς, | ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι was (according to Asclepiades) taken from the cyclic *Thebais*⁷. Pausanias (9. 18. 6) says that in the *Thebais* Parthenopaeus was killed by Periclymenus, but in the Theban account by Asphodicius. He also quotes (8. 25. 8) a line telling how Adrastus fled back to Argos εἴματα λυγρὰ φέρων σὺν Ἀρείονι κυανοχαίτη. Beyond this we can only be sure that the epic gave descriptions of the champions and their accoutrements, that it gave the names of the Theban gates, and that the boasts of Capaneus in particular were worded similarly to those in Aeschylus. In no other way can we account for the close agreement between Aeschylus and Euripides in respect of these several points.

¹ *Cert. Hom. et Hes.* p. 323.

² The Theban accounts often differed (Paus. 9. 18. 6).

³ Μόδου is supplied by a scholion, which wrongly attributes the line to Antimachus.

⁴ 465 E. Eustathius *Od.* p. 1684 is manifestly copying Athenaeus.

⁵ *Oed. Col.* 1375. (The reference is in each case to the κυκλικὴ Θηβαῖς, and it is quite possible that Oed. repeated his curse for similar offences. But it may be doubted whether one of the references should not rather be to Antimachus.)

⁶ *Ol.* 6. 15 sqq.

⁷ The change of μάρνασθαι to μάχεσθαι probably gives the actual hexameter.

B. CADMUS, THE LABDACIDAE AND THE SEPTEM.

§ 6. The relative antiquity of the various Theban legends is beyond ascertainment, nor is the question of immediate moment to the comprehension of the *Septem*. That piece begins with a reference to Cadmus and ends with the disobedience of Antigone to the order of the Theban provisional government. Our concern is with the mind of Aeschylus when writing the play, with the material of tradition which its contents imply, and with the conception of legendary Thebes and of the whole Oedipodean story which it displays.

To Aeschylus the city is the 'city of Cadmus' and its people are 'Cadmeans.' Neither 'Thebes' nor 'Thebans' are to be met with by name. The extant title, though old as Aristophanes¹, was almost certainly not that assigned by Aeschylus. This persistent avoidance of the contemporary name can scarcely be due to mere artistic cult of antiquarian accuracy. It is by no means to be pressed into showing that in the poet's conception the ancient city was simply identical with the 'Cadmea' citadel of his own times. Other poets, epic, lyric and dramatic, use the names 'Cadmean' and 'Theban' without discrimination; they place their 'Cadmeans' in 'Thebes.' The cyclic epic was apparently always known as the *Thebais*, and both Homer and Hesiod speak of 'Thebes' or the 'city of Thebe.' It would have been inevitable for Aeschylus to drop into a mention of 'Thebes,' if he had not been alert and resolute to keep the word out. The cause was political. Thebes and Thebans were in ill odour at Athens, especially since the Persian struggle of twelve years before. At the battle of Plataea it was against the Medizing Thebans that the Athenians were pitted. The use of 'Cadmea' and 'Cadmeans' comes of the tact of the artist. It threw the events back to a time when there were Cadmeans rather than Thebans. The Athenians could spare to these remote *ἥρωες* a sympathy which was necessary for the poet's purpose, but which they would not grant to the Thebans of B.C. 467. Doubtless Aeschylus, as artist, carried his imagination

¹ *Rev.* 1021.

as completely as possible into the past, but the same might be said of other writers who nevertheless do not avoid the word 'Theban.' In his *Phoenissae* and *Supplices* Euripides is no friend of Thebes, and is not dramatically concerned to present a part of its history in a sympathetic light. To him and his audience the Cadmeans are therefore also 'Thebans.'

Cadmus
and the
Sparti.

§ 7. According to the legend commonly received¹ Cadmus, son of Agenor, had come into Boeotia by way of Thrace and Delphi from Phoenicia (whether Tyre or Sidon). Led by a cow with moon-shaped marks² upon its flanks, and bidden by the oracle to settle with his *στρατός* at the place where the cow wearied and lay down, he found that spot on a spur of the Teumessan range, where he proceeded to found 'Cadmea.' When he sought to draw water from the neighbouring well of Ares³, some of his men were killed by a serpent guarding the water. Having slain the serpent, Cadmus, at the bidding of Athena, sowed its teeth in the ground. From these there sprang up a crop of armed men (the *Σπαρτοί*), who, upon his casting stones among them (or else from mutual suspicion), slaughtered each other till only five remained. These 'Ares spared'⁴, and from them, as some writers loosely express it, the people of Thebes⁵ were descended. The names assigned to the survivors⁶ sufficiently indicate that they were manufactured to fit the story, just as the precise shape of the story itself was in all probability due to the otherwise unexplained word *Σπαρτοί*. To

¹ For the narrative see Apollodor. 3. 4. 1, Eur. *Phoen.* 638 sqq. (with schol.), Apoll. Rhod. 3. 1177, Plut. *Sull.* 17, Ov. *Met.* 2. 10.

² Paus. 9. 12. 1. Some interpret these marks as symbols of the Phoenician moon-goddess. Io is the horned ancestress of the Phoenician Thebans in Eur. *Phoen.* 248.

³ Various identified in later times, either (as by Euripides) with the Dircaean fountain (Paraporti, S.W. of Cadmea) or (as by informants of Pausanias) with the Ismenian spring. See Frazer on Paus. 9. 10. Ares apparently represents the local deity, who resists the worship of the foreign 'cow.'

⁴ S. c. T. 399.

⁵ Eur. *H. F.* 4 ἐνθ' ὁ γηγενῆς | σπαρτῶν στόχῳ ἐβλάσταν, ὡ γένους Ἀργεῖ | ἔσω' ἀριθμὸν ὀλίγων, εἰ Κόδμου πόλιν | τεκνοῖσι παίδων παῖσι, Apoll. Rhod. 3. 1184 Κόδμου Ἀγγενοῖδης γαιγενῆ εἴσατο λαόν, Soph. *O. C.* 1523.

⁶ Ἐχίων, Χθόνιος, Οὐδαῖος, Πέλιος, Τρεφύριος (Paus. 9. 5. 3, Apollod. 3. 4. 2, schol. Eur. *Phoen.* 942). These were the names in the cyclic *Phoenissae* (see Kinkel *Epic. Graec. Frag.*).

the mind of Aeschylus the Sparti are manifestly the ancestors of only a portion or aristocracy¹ of the Thebans. Whatever the Σπαρτοί may have been in sober fact, it can be gathered that they represent a non-Phoenician element in the early Cadmean-Theban population². That population would seem to have been formed by an amalgamation of the Phoenicians with the αὐτόχθονες (or γηγενεῖς) whom Cadmus had craftily set at feud with each other.

Cadmus himself married Harmonia, daughter of Ares and Aphrodite, and all the great Olympians came to the marriage in the Cadmea³. The children of the marriage were Autonoe, Ino, Semele, Agave, and Polydorus, who also play their larger or smaller parts in Theban saga. As leader of the Phoenicians Cadmus might be called figuratively their 'father.' As founder of the ξυνοικισμός he was the 'father' of Thebes. From him also was traditionally descended the royal line. For these reasons it was a habit of poetry to speak of the Thebans as 'sons of Cadmus' (Καδμύωνες) or 'descendants of Cadmus' (Καδμογενεῖς)⁴. If logically there is a contradiction between this expression applied to the whole people and Σπαρτῶν γένος applied to a portion of it, poetically the contradiction is scarcely worth regard⁵.

¹ S. c. T. 399. So Eur. *Suppl.* 703, *J. A.* 158, *Plut. Mor.* 563. They were traditionally body-marked with a λέγχε (Ar. *Psol.* 16, Dio Chryz. 4. 23).

² The account of Pausanias (9. 5. 1) is probably not far from the truth. The Theban territory, 'they say,' was first occupied by Ἐκτάνος, whose king was ἀπὸ αὐτόχθων Ὀγγες, whence 'the majority of the poets' apply the title Ὀγγεῖαι to Thebes (S. c. T. 308, *Soph. O. C.* 1769, *Ap. Rhod.* 3. 1177). Subsequently came the Hyantes and Aones. Cadmus and his Phoenician force came and conquered, but permitted the Aones to remain and ἀναμυχθῆναι τοῖς Φοίνικιν. The Aones had formerly lived ἀπὸ κόμας, but Cadmus founded τὴν πόλιν τὴν καλουμένην ἐν καὶ ἐν ἡμῖν Καδμείαν (i.e. he founded the new polity there).

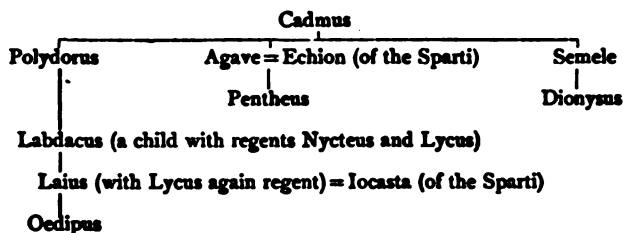
³ The legend probably means that the claims of the local Ares and the Phoenician Aphrodite were adjusted, and that all the chief deities recognised in the Hellenic Pantheon were received into Cadmean-Theban worship. The story of this visit of the gods (Apollod. 3. 4. 2) must have been well known, cf. Theogn. 15.

⁴ S. c. T. 390, cf. 127 (n.). Eur. *Phoen.* 809. So in *Soph. Trach.* 116 Heracles is styled Καδμογενής.

⁵ Whether the subsequent withdrawal or ejection of Cadmus (Apollod. 3. 5. 4, *Paus.* 9. 5. 3) is based on an actual migration or ejection of a large part of the Phoenician element, is scarcely to be decided, but the notion is far from improbable.

Confusion
in the
legends.

§ 8. From Cadmus it was natural to derive the royal line which led to Oedipus and his sons. The accepted pedigree¹ was—



Simple as the arrangement thus becomes, it is made so only by selection. We can force into a place connected with Cadmus the story of the birth of Dionysus and of the impiety of Pentheus. The later logographers also found some kind of place for Amphion and Zethus², but no such room can be made for the story of Heracles, although the convenient epoch of 'Lycus' is once more called into requisition. Thebes evidently changed its dynasty repeatedly³, and (apart from the case of Eteocles and Polyneices) there are many indications of dual or divided sovereignty, which so far perplexed the later bards or logographers, that one such sovereign is commonly turned into either a regent or a usurper. Fortunately the question as to how much Wahrheit may be contained among the mass of Dichtung⁴ is not essential to an adequate understanding of the *Septem*. Aeschylus treats Cadmus as the 'father' and founder of Thebes, though there are Sparti among the nobles. For the rest he deals only with events in the Oedipodean family.

¹ Apollod. 3. 4. 2, Eur. *Phoen.* 8 sqq., Paus. 9. 5. 3 sqq.

² The account in Paus. 9. 5. 6 makes Amphion and Zethus overcome Lycus during the early days of Laius. He then makes them add to the Cadmea τὴν πάλω τὴν αἰῶν and give the place the name of 'Thebes.' Laius is restored after their death. (Similarly Apollodorus.)

³ Cf. Eur. *H. F.* 27 sqq., where a Lycus Καδμῖος οὐκ ὦν comes from Euboea and κτείνει Κρίεσσα καὶ κρατὶν ἄρχει χθονὸς.

⁴ How entirely any chronology is disregarded in the poets may be judged from the appearance of Teiresias as contemporary with Cadmus (Eur. *Bacch.*), with Amphitryon (Pind. *N.* 1. 60), with Oedipus (Soph. *O. T.*), with the *Septem* (Soph. *Ant.*), and with the Epigoni (Apollod. 3. 7. 3). Creon is another standing figure.

§ 9. The Labdacidae are thus by tradition descended directly from Cadmus. If some dynasty of Labdacus¹ actually existed in the dark period before the dawn of history proper, it was probably a new one beginning with Labdacus himself². If, as is probable, there is a basis of truth to the saga, the epoch of the Labdacidae represents some notorious time of trouble to Thebes—trouble within the royal house, and external trouble with 'the Sphinx' and with the Argive league. Disaster began in the reign of Laius, son of Labdacus.

Where there existed so many variant versions of the whole legend of Laius, Oedipus and his sons, it is not to be presumed that Aeschylus adhered consistently to the same details in each and all of his Theban dramas. It is enough to trace his conception as embodied or reflected in the *Septem*. According to that play³, the curse upon the house of Laius began with his disobedience to the Delphian oracle, which thrice bade him die without children, if he would 'keep the country safe.' The motive for the prohibition is not recorded by Aeschylus⁴. From other sources we are informed that Laius was already under the curse of Pelops, whose son Chrysippus he had carried off⁵. It would not appear from Aeschylus that he had (as one account goes) consulted the oracle because of his childlessness. Laius and Iocasta were newly married⁶, and the oracle seems rather to have been given by the god in timely warning⁷.

¹ The shape of his name (cf. Spartacus, Pittalacus) suggests Thracian affinities. Thracian connection with Southern Greece, and especially with Thebes, was evidently considerable in prehistoric times. The story of Amphion recalls that of Orpheus; Cadmus himself had come by way of Thrace; Dionysus of Thebes is a Thracian divinity.

² This may be the meaning of the break after Polydorus, when regents (Nycteus and Lycus) ruled. Nor must we forget the withdrawal of Cadmus from Thebes.

³ vv. 728 sqq.

⁴ The attitude of Aesch. towards the divine is that, when oracles are given to men, 'theirs not to reason why.'

⁵ Ath. 602 F sq. The curse was that he might die childless, or else be slain by his own child.

⁶ νόμφοι (S. c. T. 742).

⁷ The oracle to Laius (found in the Laurentian Sophocles, prefixed to *Oed. Tyr.*) was in one version: Λάϊε Λαβδακίδη, παῖδων γένος δίδωλον αἰετῖν. | δίδωμι τοι φθίω υἱόν· ἔταρ περρωμένον ἐστίν | παῖδός τοι χεῖρεςσι λυπεῖν φάος· ὅτι γὰρ ἐνευσε | Ζεὺς Κρονίδης, Πήλοπος στυγερῆς ἀρσῆς τιθήνας, | οὐ φθίω ἥρπασας υἱόν· ὃ δ' ἤφατό σοι τόδε πάντα. A variant of the second line was τίξεις μὲν φθίω υἱόν· ἔταρ τόδε σοι μῦθος ἔσται, and from this (apparently) was derived the *tyxelvato mèn mýthos aitrô* of S. c. T. 735, cf. Eur. *Phoen.* 18 sqq., Apollod. 3. 5. 6.

Laius, however, yielded to the temptation of passion¹, and Oedipus was born. What version the poet adopted of the career of Oedipus till the slaying of his father, does not appear. The story of his exposure², of his sojourn with Polybus at Corinth, and of his journey to consult the oracle at Delphi was probably the same for him as for Sophocles and Euripides. But there existed a somewhat different account of the place and time at which Laius was met and slain by his son, and this account was apparently recognised and (in one of his plays) adopted by Aeschylus³.

The
Sphinx.

The story of the Sphinx necessarily finds its place in his version⁴, and his conception of the monster⁵ is apparently the customary one. He moreover wrote a satyric *Sphinx* to complete the tetralogy to which the *Septem* belonged⁶.

¹ *S. c. T.* 734, Eur. *Phoen.* 21. Apollodorus (3. 5. 7) says *οὐκ ὀκνήσας*.

² The word *χρηστὴν* is quoted from the *Laius* of Aeschylus.

³ The schol. on Eur. *Phoen.* 1760 relates that Oedipus, on his way from Sicyon to Thebes by way of Cithaeron, meets and slays Laius, who is proceeding to Cithaeron to sacrifice; and schol. Soph. *O. T.* 733 makes Aesch. also place the *τρίδος* near Potniae and not in Phocis.

⁴ *S. c. T.* 761.

⁵ vv. 528 sqq.

⁶ For the Sphinx-legend see Milchhoefer *Athen. Mittheil.* 17. (1879), Jebb App. to Soph. *O. T.* 508, Frazer on Paus. 9. 26. 2. The riddle of the Sphinx is to be found in Apollod. 3. 5. 8, Ath. 456 B (quoting Asclepiades), and in the Laurentian Sophocles. A solution is given by the schol. on Eur. *Phoen.* 50. (These hexametrical compositions have no authority for the epic, but are mere efforts of literary practice and ingenuity.) It is impossible to distinguish the Oriental elements in the character of the Sphinx from those of the local (1) earth-oracle, (2) malign power or *Kér* in general (see Harrison *Prol. to Gk. Rel.* pp. 207 sqq.). In Theban legend the Sphinx plays the part of the mediaeval 'dragon.' For descriptions see Apollod. 3. 5. 7, Eur. *Phoen.* 806 sqq., 1019 sqq. (*ὦ πτεροῦσα, γῆς λόχονμα | νερέρου τ' Ἐχιδνας, | Καμειλὼν ἀρπαγὰ... | μαίσιπάρθενος... | φοιτᾷσι πτεροῖς | χαλαροῖ τ' ὠμοῖσιν κ.τ.λ.*), *frag. trag. adesp.* 541. The Oriental Sphinx brought by the Phoenicians was identified with the local demon Φέξ, daughter of Echidna (Hes. *Theog.* 326), connected with the *Φάκων ὄρος* near Onchestus. According to Apollod. (3. 5. 7) this bane to Thebes was sent by Hera; according to schol. Eur. *Phoen.* 1031, by Dionysus. We may not be far from the mark in guessing that some hostile power (probably of a piratical or brigand nature) harassed Thebes for a time. Paus. 9. 26. 2 says *οἱ δὲ κατὰ ληστείας σὺν δυνάμει ναυτικῇ πλαυομένην φασὶν αὐτὴν εἰς τὴν πρὸς Ἀνθήδον σχεῖν θάλασσαν, καταλαβεῖσθαι δὲ τὸ ὄρος τοῦτο ἀρπαγαῖς χρῆσθαι, πρὶν ἐξέλαιεν Οὐβίκου αὐτὴν ὑπερβαλλόμενος πλῆθει στρατιᾶς, ἣν ἀφίκετο ἔχων ἐκ Κορίνθου*. Similarly Heracles delivered Thebes from the Minyae (Eur. *H. F.* 120). The boar of Calydon and the fox of Teumessus are analogous. In the *carmen populare* ap. Hiller (50. 12) the Aetolian oppressor is called a Sphinx requiring an Oedipus.

After his victory over the Sphinx Oedipus was accepted by the Cadmeans as their deliverer, and married the widowed queen, his own mother¹. Her name does not occur in extant lines of our poet, though it was in all probability Iocasta². That to Aeschylus, as to Sophocles and Euripides, the two sons and two daughters are the children of Iocasta herself, and not of the Euryganeia of another account³, appears from v. 738 of the *Septem*. The subsequent prosperity of Oedipus was pre-eminent⁴, until he discovered the miserable truth⁵, whereupon he blinded himself⁶. There is nothing said as to any plague falling upon the country, nor as to any other indication of pollution such as leads to the *dénouement* in the *Oedipus* of Sophocles. We are simply told that Oedipus learned the truth⁷. Nor do we know precisely what, according to Aeschylus, happened after the revelation⁸. We gather only that Oedipus became the ward of his sons⁹, who ruled in his stead, and who maintained him in his blindness.

At this time they both incurred his anger, and, in his hot temper¹⁰ and distraction¹¹, he launched his curse upon them.

The exact nature of their wrong-doing as conceived by Aeschylus is not clear, inasmuch as the reading of v. 770 is uncertain. Whether it lay in offering him food which was *tabu*, or in 'scanting his sizes' (as did the daughters of King Lear in the case of their father, whom Oedipus so strangely resembles

¹ For a parallel story in Finland see Frazer *Paus.* Vol. v. p. 23.

² Homer (*Od.* 11. 271) calls her Epicaste. Cf. Apollod. 3. 5. 7.

³ Pausanias (9. 5. 11) gives this variant from the verses δ Οἰκιστὴς ἐνομήσθη. Cf. schol. *Phoen.* 53 (from Pherecydes), Apollod. 3. 5. 8.

⁴ *S. c. T.* 757 sqq. (a).

⁵ *S. c. T.* 763.

⁶ v. 769. The self-blinding is given also in Soph. and Eur., but it can hardly be 'an Attic invention.' Hellanicus of Mytilene (circ. 450 B.C.) has the same story (schol. Eur. *Phoen.* 61), and it is not to be assumed that he borrowed it from Aeschylus.

⁷ Cf. Hom. *Od.* 11. 274 ἔφαρ δ' ἀνδρῶντα θεοὶ θέων ἀνθρώπωντα.

⁸ In Hom. *I. c.* Epicaste hanged herself, while Oedipus continued to rule ἄγγελος ἄρχων.

⁹ The natural conclusion from *S. c. T.* 770 sq. In Eur. *Phoen.* 64 the sons κληῖδους ἐκρύβον πατέρα to cause oblivion.

¹⁰ *S. c. T.* 711, 771.

¹¹ *S. c. T.* 712, Eur. *Phoen.* 66 νεοῦν.

in temper) depends on an accent (*ἀραιάς* or *ἀραιᾶς τροφᾶς*)¹. Though the latter notion seems the more probable, the two wrong acts would easily become confused. In any case it was the *wrong* food which was offered. In the Cyclic epic² the sons are said to have caused Oedipus to use a tabooed cup.

Form of
the curse.

The curse, as known to Aeschylus, evidently took the cryptic shape usual with oracles and prophecies³. The wording must

¹ Apollodorus (3. 5. 9) makes the curse due to the sons lending no help to the father when he was being banished from Thebes after blinding himself. In Eur. *Phoen.* 874 sqq. the sons *ἡμαρτον ἀμαθῶς*. οὐτε γὰρ γέρα πατρὶ | οὐτ' ἐξοδὸν δίδοντες ἀνδρᾶ δυστυχῆ | ἐξηγρίωσαν. ἐκ δ' ἔπνευσ' αὐτοῖς ἀρὰς | δεινὰς νοσῶν τε καὶ πρὸς ἡτιμασμένους. In Soph. *O. C.* 1354 sqq. there is ill-treatment on the part of the sons.

² Two references to the κυκλικὴ Θηβαϊὶ conflict with each other (unless we suppose Oedipus to have uttered more than one such curse). (a) Schol. Soph. *O. C.* 1375 says that the two sons δι' ἔθους ἔχοντες τῷ Οἰδίποδι πέμπουν ἐξ ἐκάστου ἱεροῦ μοῖραν τὸν ὦμον, ἐκλαθόμενοι ποτε, εἴτε κατὰ βραστώσῃ, εἴτε ἐξ ὄνου, ἰσχίον αὐτῷ ἐπεμψαν. ὁ δὲ μικροφύχως καὶ ταλῆς ἀγεννῶς, ὅμοι γοῦν ἀρὰς ἔθετο κατ' αὐτῶν, δέξας καταλιγυραίσθαι. ταῦτα ὁ τῇ κυκλικῇ Θηβαϊδᾷ ποιήσας ἱστορεῖ οὕτως

ἰσχίον ὡς ἐνόησε χαμαὶ βάλεν εἰπέ τε μῦθον·

ὃ μοι ἐγὼ, παῖδες μὲν ἐναιδέοντες ἐπεμψαν.

εἴκετο Διὶ βασιλῆι καὶ ἄλλοις ἀθανάτοισι,

χερσὶν ὑπ' ἀλλήλων καταβήμεναι. Αἰδοῖς εἴσω.

He then quotes *frag. trag. adesp.* 458 (N), where the subject is 'ridiculously' treated; (b) Athenaeus (465 E, copied by Eustath. *Od.* 1684) has ὁ δὲ Οἰδῖπου δι' ἐκπώματα τοῖς υἱοῖς κατήραστο, ὡς ὁ τῇ κυκλικῇ Θηβαϊδᾷ πεποιηκώς φησιν, ὅτι αὐτῷ παρέθηκεν ἑκτωρ, ὃ ἀπηγορεύεται, λέγων οὕτως

αὐτὰρ ὁ διογενὴς ἦρως ξανθὸς Πολυδαίκτη

πρῶτα μὲν Οἰδιπόδῃ καλὴν παρέθηκεν τράπεζαν

ἀργυρέην Κρόμμιο θεόφρονος. αὐτὰρ ἔπειτα

χρῆσειον ἐμπλησεν καλὸν δέπας ἥδ' οἶνον.

αὐτὰρ ὁ γ' ὡς φράσθη παρακείμενα πατρὸς εἴοιο

τιμῆντα γέρα, μέγα οἱ κακὸν ἔμπεσε θυμῷ,

αἶψα δὲ παῖδιν εἴοισι μετ' ἀμφοτέροισιν ἐπαρὰς

ἀργαλέας ἤρατο. θεῶν δ' οὐ λάνθαν' ἐρμύν·

ὡς σὺ οἱ πατρί' ἐνῆι ἐν φιλότῃ

δάσσαντ', ἀμφοτέροισι δ' αἰὲ πόλεμοι τε μάχαι τε.

[πατρίαν εἰ φιλότῃ MSS, corr. W. Ribbeck: δάσαντο MSS, corr. W. Headlam. Perhaps also we should read ἀμφὶ δ' ἔσαντ' αἰ κ.τ.λ. If these suggestions are not correct, we must take οὐ as belonging to ἐνῆι ἐν φιλότῃ alone, and read ὡς... δάσαντ', ἀμφὶ δ' ἔρις τ' εἰη πόλεμοι τε μάχαι τε. It must be admitted that αἰ is scarcely in point.] The ingenious suggestion of Verrall (Introduct. pp. xxx sq.) that we should read χρυσότεχνης πωμάτων ἐπιδόχῃ in *S. c.* 7. 769 is vitiated (so far as his interpretation goes) by the impossibility of rendering καὶ σφε σιδαροδόμῃ κ.τ.λ. by 'that they too with iron-wielding hand etc.,' since σφε cannot be emphatic.

³ Cf. Ar. *Eq.* 195 AAA. πῶς δὴτά φησ' ὁ χρησμός; OI. A. σὺ νῆ τοῖς θεοῖς | καὶ ποικίλως πως καὶ σοφῶς ἡνιγμένους, and the parody on such style in Antiphon. ap. Ath.

be gathered from the allusions in the *Septem* itself, where the Chorus offers the explanation of what had been a dark riddle, that is, where the terms used in the curse, or their equivalents, are accompanied by the interpretation. Such are vv. 714 sqq. ξένος δὲ κλήρου ἐπινομή | Χάλυβοι Σκυθῶν ἄποινοι | κτεάνων χρηματοδαίταις πικρὸς, ὁμόφρων σίδарος, 924 sqq. πικρὸς λυτὴρ νεκίων ὁ πόντιος | ξεῖνος ἐκ πυρὸς συθείς | θακτὸς σίδарος κ.τ.λ., 892, 869. As is pointed out in the commentary on these passages, we may conclude that the enigmatical language actually used was approximately πικρὸς ἔσται χρηματοδαίτης ξένος πόντιος πυρογενής, of which the true interpretation is discovered to be ὁ θακτὸς καὶ ὁμόφρων σίδарος, ὁ ἐκ Πόντου (i.e. Χάλυβοι) ξένος (i.e. Σκυθῶν ἄποινοι), ὁ πυρογενής καὶ σφυρηλάτος (v. 801), τὰ χρήματα διανεμαί.

§ 10. From the utterance of the imprecation till the opening of the *Septem* there is a gap to be filled in the Aeschylean tradition. We discover incidentally that Oedipus is dead², whereas in Sophocles and Euripides he is alive³, at the date of the invasion. He lies buried in the royal tomb at Thebes⁴, not in Attica. We learn also that the brothers have quarrelled through aspirations to *μοναρχία*⁵, and that Eteocles has ejected his brother⁶, who has sought help from Argos and now claims that Justice will restore him⁷. Nothing is said of the marriage of Polyneices with Argeia the daughter of Adrastus⁸. Nor is there any definite statement of the rights of the case as regards

449 B. In Soph. *Tr.* 1159 ἐμοὶ γὰρ ἦν πρόφατον ἐκ πατρὸς τέλει, | τὸν ἐμπεδόντων μηδενὸς θανείν ἔνα, | ἀλλ' ὅστις Ἀἰδου φθίμωτος εἰσέτωρ τέλει (i.e. by the shirt of Nessus). In Sophocles and Euripides the curse is explicit enough (Eur. *Phoen.* 67 οἷος ἀρᾶναι πασιὸν ἀνοσιωτέρας, | θηκτῷ σιδήρῳ δῶμα διαλαχεῖν, but this is the interpretation itself).

¹ While interpreting, we have to remember (1) that iron was still a novelty and a stranger (Hes. *Opp.* 150 χαλκῷ δ' ἐργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος, *Op. Fast.* 4. 405 aet erat in pretio, *Chalybeia massa latebat*); (2) that iron was credited with a magical power of malevolence (cf. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος). This appears also from Eur. *Phoen.* 350 δῖαυτο τῶδ', εἴτε σίδαρος, | εἴτ' ἔμεν, εἴτε πατὴρ ὁ σὸς αἷμα.

² S. c. *T.* 963.

³ Eur. *Phoen.* 64 sqq. In the *Oed. Col.* he dies at Colonus when the Argives have already reached Thebes.

⁴ S. c. *T.* 995. In Hom. *Il.* 23. 679 Oedipus was buried in Thebes after being killed in battle (δεδονότος) prior to this war.

⁵ S. c. *T.* 868.

⁶ v. 624.

⁷ v. 633.

⁸ Hes. *fr.* 62; Diodor. 4. 65. 3.

the sovereignty of Thebes. There is no reprehension (except in his brother's mouth) of the conduct of Eteocles, nor, on the other hand, is there any explicit argument against the claims of Polyneices (except in so far as Eteocles himself disparages his brother's sense of justice¹). Throughout it would appear that the brothers could claim an equal share². They have been equally cursed by their father, and hence they must, at the moment, have been in equal power. The fact that the desire of *μοναρχία* is deprecated as it is³, shows that *μοναρχία* was not the legitimate position. It is therefore to be concluded that the brothers should have been joint rulers, perhaps somewhat after the manner of the two kings of Sparta. Nor is it easy to resist the impression that, to the mind of Aeschylus, the brothers were twins⁴. This is nowhere positively stated, but, if it be assumed, much more point is gained for the passages in which their relationship is emphasised⁵. A different account is given by Sophocles, who represents Polyneices as being the elder and as having been deposed by Eteocles⁶. Euripides on the contrary makes Polyneices the younger, and supposes an arrangement by which the brothers were to reign alternate years—a compact broken by Eteocles⁷. This divergence of the dramatists may most naturally be taken as indicating that the epic gave no information on the point. Each tragedian offers his own solution, and, if Aeschylus chooses to consider Polyneices and Eteocles as twins, the situation becomes simpler than with the other poets. To the epic writer the dual sovereignty probably offered no difficulties; it was a later age which found a dual *τυραννίς* perplexing.

¹ vv. 649 sqq.

² vv. 714, 773, 801, 891 sq.

³ v. 867.

⁴ Verrall takes the same view (Intro. p. x note).

⁵ S. c. T. 916 sq., 874. Cf. 563 (n.).

⁶ Soph. O. C. 1292—1325. As elder Polyn. claimed the *πύλας* θρόνους, but Eteocles expelled him *οὐτε νικήσας λόγῳ, | οὐτ' εἰς ἐπύχων χεῖρσι οὐδ' ἔργον μελόν, | πάλιν δὲ τείσας*. From the reply of Oedipus (1354 sqq.) it would appear that Polyn. actually was for a time king of Thebes.

⁷ Eur. *Phoen. prol.*: cf. Apollod. 3. 6. 1. In *Suppl.* 149 sqq. Polyn. comes to Argos *ἀραις πατρίαις μὴ κατέργησεν κτεάνων*. The flight was voluntary, but *οἱ μένουςτες τοῖς ἀπώτοις ἔδλαον* (the *Supplikes* is pro-Argive throughout).

§ 11. The quarrel has taken place; Eteocles is sole Th sovereign, and the Argive (or 'Achaean') league has invaded of Thebes in support of Polyneices. Aeschylus apparently adopted the usual account of the relations between Adrastus, Polyneices, Tydeus, Amphiarus and the other chieftains. The league is composed of a number¹ of Achaean chiefs either actually under Argive suzerainty² or else invited from other parts of the Peloponnese³. The leader is naturally Adrastus, king of Argos. The only dissentient and unwilling member of the expedition is the seer Amphiarus, who knows 'how the matter will end'⁴. According to the received account Amphiarus had learned the mind of the Delphian god⁵, but had nevertheless joined the expedition *βίᾳ φρενῶν*⁶. This conduct—of which Aeschylus is not concerned to give the explanation in the *Septem*—was due to the influence of his wife Eriphyle, sister of Adrastus, who had been bribed by Polyneices with the necklace of Harmonia.

The cause was the cause of Polyneices, of which—at least in its method—Amphiarus does not approve⁷, but the most vehement supporter of the cause, and the prime influence upon Adrastus, had been Tydeus⁸, to whom Amphiarus is in consequence specially hostile.

Aeschylus apparently adopts the account according to

¹ Though seven chiefs besides Adrastus are named, this is not necessarily the total number (see *S. c. T.* 42 n.). Pausanias (2. 20. 4) is in error in saying that Aeschylus first reduced the number to seven (cf. Pind. *O.* 6. 15). Schol. Hom. *Il.* 4. 404 gives nine leaders, and, if we include Adrastus and Menoeceus (Apollod. 3. 6. 3), this represents the full list of names recorded. The differing lists are evidently so many attempts to *make seven*. In Soph. *O. C.* 1305, 1311 (ὁ δὲν εὖν ἐπὶ τὰς τάξεις σὺν ἐπὶ τὰς | λόγους τὸ Θῆβης πάλιν ἀμφεστῆσι) there are neither more nor less than seven, but this is not stated nor implied by Aeschylus.

² The width of such a pre-historic suzerainty may be gauged from *Il.* 2. 569 sqq., where Agamemnon's kingdom includes Mycenae, Corinth, Cleonae, Sicyon and Pellene, and *ibid.* 2. 559 sqq., where Diomedes and Sthenelus rule over Argos, Tiryns, Hermione, Asine, Troezen, Epidauros and Aegina.

³ Soph. *O. C.* 1302 (Polyn. loq.) ξυνωμότας | ἑστῆς ἐμαυτῷ γῆς δοικεπ Ἀττίας | πρώτοι καλοῦνται: Paus. 9. 2 δ' Ἀδραστος ἐξ Ἀρκαδίας καὶ παρὰ Μεσσηνίῳ συμμαχικὰ ἤθροισεν (cf. 2. 20. 4); Eur. *Phoen.* 430 Δαναῶν καὶ Μυκηναίων εἰρεοί.

⁴ *S. c. T.* 604.

⁵ *S. c. T.* 604 sq.: cf. Bacchyl. 9. 10 sqq. Favourable signs were also lacking (Pind. *N.* 9. 44, Eur. *Suppl.* 155, Hom. *Il.* 4. 406 sqq.).

⁶ *S. c. T.* 599.

⁷ *S. c. T.* 567 sqq.

⁸ *S. c. T.* 558 sqq.

which Adrastus returns in safety to Argos¹, and also the view that all the chiefs except Amphiaraus are guilty of *ὑβρις* and thereby incur divine vengeance². Amphiaraus himself is guilty only of taking up a cause in which he does not believe, and of invading a foreign land unjustly³. Otherwise he is *σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνὴρ*⁴. This, as we gather from Homer⁵, was the conception of the character of the expedition current in the sagas, and if Euripides in the *Supplikes* chooses to present a philo-Argive view of the matter, there were doubtless contemporary motives for the innovation.

The details of the expedition previous to the grand assault of the *Septem* are not to be derived from extant work of Aeschylus. Whether he knew of the reputed mission of Tydeus to Thebes⁶ is not apparent; but the story of Archemorus⁷ was known to him and was told in his own *Nemea*.

Concerning the events of the fighting and its results there is a general agreement⁸ among the various versions, although there are many points of difference in detail, some due to existing differences in the legend, some to the deliberate invention of the various poets. Aeschylus simply tells us that, whereas at the seventh gate Polyneices and Eteocles are both slain, at the other six *καλῶς ἔχει*⁹. This would most naturally imply not only that the Theban champions are victors, but that they also survive. A hint, but no more, of the fate of Amphiaraus in particular is given in the words *ἔγωγε μὲν δὴ τήνδε πῖανῳ χθόνα | μάντις κεκευθὼς πολεμίας ἐπὶ χθονός*¹⁰. For the rest we are told

¹ *S. c. T.* 50 (n.). The cyclic epic or the legends must have given many details concerning Adrastus. He was manifestly the Nestor of the expedition in point of eloquence: cf. Tyr. 10 (8). 7 *εἰ...* | *γλῶσσαν δ' Ἀδράστου μελιχόγηρον ἔχει*, Plat. *Phaedr.* 269 A *τὸν μελιχόγηρον Ἀδράστου* (after his favourite Antimachus). Adrastus' horse Arion is known to Homer (*Il.* 23. 346). Cf. Paus. 8. 25. 5.

² *S. c. T.* 538, 598 sq.

³ *S. c. T.* 596 sq., 616 (n.).

⁴ *S. c. T.* 597.

⁵ *Il.* 4. 405 sqq.

⁶ Hom. *Il.* 4. 370 sqq., Apollod. 3. 6. 5.

⁷ Bacchyl. 9. 10 sqq.

⁸ Thus the list of the Argive champions is the same for the *Septem*, Eur. *Supplikes*, and Soph. *Oed. Col.* In Eur. *Phoen.* and Apollodor. 3. 6. 3 Adrastus is substituted for Eteocles. The descriptions also tally. Thus Parthenopaeus is *γαργύς* to both Aesch. and Eur., and Hippomedon is to both poets a large and showy man (*γαυρός... γίγαντι προσέμοιος* says Eur.).

⁹ *S. c. T.* 784.

¹⁰ vv. 574 sqq.

nothing¹, except the resolution of the Theban *πρόβουλοι* refusing burial to Polyneices and the defiance of that resolution by Antigone and a part of the Chorus². Her coming punishment is threatened (v. 1035), but of course has no further place in the *Septem*.

§ 12. The later war of the Epigoni was well-known to ^ΠAeschylus³, who, like Sophocles, wrote a drama with that ^Εtitle.

¹ In Paus. 9. 9 the Thebans were first worsted in a battle *πρὸς τῷ Ἰσμονίῳ*, but the Argives attacked the walls unskillfully and met with much loss. The Thebans then sallied, *ὡς τὸ σέμειον ἐνέειπεν ἄλλος Ἀλκάρων φθάρθαι*, but the loss on the Theban side was so great that *Καδμεία κλέη* (cf. Seid., Phot.) became a proverb for *ἡ εὖν δόθρη τῶν κρατερτέρων*. In 9. 5. 12 he makes Polya. fight with Eteocl. in a *μονομαχία κατὰ πρόκλησιν*. Euripides (*Phoen.* 1223) makes Eteocl. utter such a challenge after the first repulse of the assault. After the death of both brothers, while the question of victory is in dispute, the Thebans make a sudden attack and defeat the invaders. The story of the self-sacrifice of Menoeceus, son of Creon, is told by Eur. (*Phoen.* 911), Apollodor. (3. 6. 7) and is referred to by Paus. (9. 25. 1). Aeschylus omits all these varieties of the legends. The fate of Capaneus is narrated in Eur. *Phoen.* 1172, *Suppl.* 496, Apollod. 3. 6. 7, Paus. 9. 8. 7, that of Amphiaras in Pind. *N.* 9. 24 sqq., Eur. *Suppl.* 500. The place where the earth opened to swallow him was not agreed upon. Some showed a spot *ἐκ τῶν Περρυνῶν λόφων ἐς Θάβας* (Paus. 9. 8. 3), others at Harma (9. 19. 14). Adrastus alone returns to Argos (Pind. *I.* 6. 10). We may assume that Aeschylus was fully acquainted with the stories in vogue, but to introduce them would have been to lengthen his play and to spoil its artistic purpose. For the same reason he is not called upon to mention the refusal of burial to the Argive chiefs (the theme of Eur. *Suppl.*); nor was there entire agreement on that subject. Thus the Theban account (cf. *Il.* 14. 113) placed a tomb of Tydeus at Thebes (Paus. 9. 18. 2). Nevertheless Aeschylus was well acquainted with the story, which was connected with his own Eleusis (cf. Hdt. 9. 27, Paus. 1. 39. 2), and he actually treated of it in his *Eleusinioides* (Plat. *Thest.* 29).

² The Euripidean story makes Creon give the order; but 'Creon' is manifestly a generic name (at Thebes) for 'regent.' In *Phoen.* 775 sqq. the same poet puts the order in the mouth of Eteocles before the *μονομαχία*. Though Homer, Hesiod and Pindar have nothing to say of Antigone and Ismene, it is difficult to understand why Jebb calls the refusal of burial 'an Attic addition.' It is certainly implied in the Theban story of the *Σύρμα Ἀντιγόνης* (Paus. 9. 25. 2). Athenaeus (277 E) remarks that Sophocles rejoiced in the *ἐπικὰς κλέας* and drew whole dramas from it, 'following the accounts there.' Salustius (Arg. to Soph. *Ant.*) says that the tragedians follow *ἡ κοινὴ δόξα*. Statius also used epic models, and he brings Argeia and Antigone together in secretly burying Polyneices by night. The fact that Pindar (*O.* 6. 15, *N.* 9. 24) speaks of 'seven funeral pyres' is no contradiction. These are not for seven leaders only, but for the seven *λόχοι* or *τάξεις*. Amphiaras is one of the seven and yet has no pyre.

³ As to Homer (*Il.* 4. 406 sqq.).

title¹. The legend went² that Laodamas, son of Eteocles, succeeded to the throne under the regency of Creon. While he was growing up, there were also growing at Argos the sons of the fallen chiefs of the previous invasion³. Among these was Thersander, son of Polyneices, and in support of his claims the new generation formed a second expedition which was crowned with success. The Thebans were overcome; Laodamas retired to Illyria; and Thersander remained king of Thebes. Whatever account Aeschylus may have adopted when writing his *Epigoni*, it is certain that in the *Septem* he cannot have contemplated a war between the 'sons' of Eteocles and Polyneices, since both die 'childless.' Nor is one supposed reference to the *Ἐπίγονοι* to be so interpreted in this play⁴.

C. CADMEA AND THE SEVEN GATES OF THEBES.

'Cadmea'
as con-
ceived by
Aeschylus.

§ 13. In historical times Cadmea is the name of the Theban upper city or acropolis, corresponding closely to the situation of the modern town. There can be no doubt that, like the Acropolis (with the Pelargikon) at Athens, it was the original town round which the lower city gradually grew. It was the Cadmea that possessed the prehistoric walls—answering to the Cyclopean structures of Tiryns—and that Amphion and Zethus fortified by the same miraculous process which had fortified

¹ The iambic verse quoted so often by Cleanthes, which Cicero (*Tusc.* 2. 25. 60) renders by *audisne haec, Amphiaraus, sub terram addit?* is evidently from a tragedy.

² Paus. 9. 5. 13, 9. 9. 3, Apollod. 3. 7. 2 sqq., Diod. 4. 66. In Eur. *Suppl.* 1143 the children of the Argive leaders promise retribution on Thebes, and Athena foretells (1213) their success, adding *Ἐπίγονοι δ' αὖ' Ἑλλάδα | κληθέντες ὧδας δοτήροισι θήσονται*.

³ *Ἐπίγονοι* is not the Greek for 'sons,' and the story which furnishes each leader with a son is evidently of later growth among the saga. The list is given in Apollodorus. 3. 7. 2. The nominal leader was Aigialeus, son of Adrastus, but the most important figure was Alcmeon, son of Amphiaraus. (This fact, connected with *Ἀμφιαρέων ἐξέλευσις* as the name of part at least of the *Thebais*, might suggest that the whole poem was of Argive construction and in special honour of the Melampodidae.)

Thersander is recognised by Pindar (*O.* 2. 42 *λείφθη δὲ Θέρσανδρος ἐμπίπνι Πόλωνι*) who uses the word *Ἐπίγονοι* in reference to this second war (*P.* 8. 39).

⁴ *S. c. T.* 886 (n.).

Troy. The walling of the larger city itself was evidently ancient also, but could not have been sufficiently so to create a myth. If, however, in later times the walls of Amphion were confused with the walls of wider Thebes, the occurrence would be natural, especially with those who saw Thebes mainly through literary tradition. 'Cadmea' as an expression for the citadel in particular was necessarily familiar to the Athenians in that sense; but it has already been explained¹ why Aeschylus—apart from epic tradition—would prefer to use the name 'Cadmeans' for Thebans. Though he might know the citadel itself by the title 'Cadmea,' he would hardly, in speaking of his heroic Cadmea-Thebes, think away all the rest of the town. In his day Thebes was—as for generations it had been—a larger city, including the lower town surrounding the acropolis. The mental picture of Aeschylus would naturally be that of the extended city, even if he could have been archaeologist enough to reduce it by an effort to a conception of the Cadmea proper. By the 'Cadmean city' he means simply the town of Cadmus, that is to say, an ancient Thebes. What precise notion he entertained of the city in the days of the Argive siege we cannot tell, since the question would largely depend upon the extent to which he was personally acquainted with Thebes². It is safest to believe that he possessed considerable general information concerning the contemporary town, but that for the most part he is reproducing the language of the epic and of other literary or oral tradition.

§ 14. In the epic, as in tradition generally, Cadmean Thebes ^{τι} was manifestly described as possessing seven gates, which bore ^αga distinctive names. 'Seven-gated' is an epithet of ancient standing³. Though seven is a mystic number⁴, and might

¹ See § 6.

² He may have been at Thebes with the army after the battle of Plataea, if at no other time. There would at least be plenty of Athenians capable of describing the place.

³ Hom. *Il.* 4. 406, *Od.* 11. 260, Hes. *Opp.* 162, *Scnt.* 270 sqq. (Cf. Soph. *Ant.* 100, 118.) Later poets sought to vary the expression with e.g. *επτάπυργοι* (Eur. *Phoen.* 245), *επτάστομον πύργωμα* (287), *πύλας ἐπταστόμων* (Soph. *fr.* 701).

⁴ Cf. Hom. *Il.* 9. 85 *επτ' ἔσαν ἡγεμόνες φυλάκων* (to guard the camp).

possibly be taken as symbolic, it does not appear why Thebes in particular should have been credited with that number. It is the case also that Thebes was the meeting-point of eight ancient roads, viz. those to Plataea (and thence to the Isthmus), to Eleutherae (and thence to Eleusis and Athens), to Tanagra and Delium (with a branch to Phyle), to Harma and Chalcis, to Anthedon, to Hyle (and thence to Opuntian Locris), to Haliartus (and thence to Phocis), to Thespieae (and thence to points on the Corinthian Gulf). It does not, of course, follow that each of these roads possessed a separate gate, but it is entirely probable that seven different outlets were in ordinary use. The gates of historical Athens were much more numerous, and the circuit of historical Thebes was but little less than that of Athens¹. Pausanias says distinctly *Θηβαίους δὲ ἐν τῷ περιβόλῳ τοῦ ἀρχαίου τείχους ἑπτὰ ἀριθμὸν ἦσαν πύλαι, μένουσι δὲ καὶ ἐς ἡμᾶς ἔτι*, and it is scarcely conceivable that he would venture upon such a statement, if his contemporaries could have proved it untrue. He proceeds to name them.

Whether so small a place as the original Cadmea, or Cadmea proper, would itself possess seven gates, is another question. It is by no means impossible. The Cadmea was of larger area than the Athenian Acropolis and was accessible from all sides, while the Acropolis could only be approached from the west. But there is an alternative sense in which 'seven-gated' might be understood for even a small fortress. When the primitive city of Athens (consisting of Acropolis and *Πελαργικόν*) is spoken of as *ἐννεάπυλος*², or as possessing *ἐννέα πύλαι*, we are to think not of nine separate entrances, but of nine successive portals along one road of entrance³. It might be the case that the original fortress had an approach guarded by seven successive portals, or by a number traditionally spoken of as seven; that these were the *ἑπτὰ πύλαι*; that, as the lower city grew round the Cadmea and was in turn provided with a wall, its gates

¹ In Thuc. 2. 13. 6 the circuit of Athens minus the space between the Long Walls is 43 stadia, and the circuit of Thebes is given as 43 stadia in a metrical description by a certain Dionysius (*Geog. Graec. Min.* 1. 241. 95).

² Cleidemus *ap.* Suid. *ἑπτά*. (9 is another mystic number.)

³ See Harrison *Primitive Athens* pp. 32 sqq. (after Dörpfeld).

were placed where they were needed for the several roads; and that these were actually seven in number, either because convenience so dictated or because the traditional title of 'seven-gated Thebes' led to that honourable and mystic number being deliberately retained. Nevertheless, even if such a guess happens to be anywhere near the truth, the seven actual and distinct gates of the larger wall must still be ancient, inasmuch as already in cyclic epic times they are so situated that a champion can stand outside before each and attack it. Moreover the names, as recorded, are not descriptive (as they would probably be, if of more recent origin) of the places to which they lead. They all bear the unmistakable stamp of ancient coinage. For the *Septem* at least it is clear that Cadmea-Thebes possessed seven gates, neither more nor less. Nor is it likely that, in naming them, Aeschylus would ignore all the facts of contemporary Thebes.

§ 15. Concerning the topography of Thebes there has been much discussion. Though the identification of the Cadmea, Dirce, Ismenus and one or two of the gates may be considered as settled, it must be acknowledged that more or less uncertainty attaches to almost every other detail. Though after the destruction of the wider city by Alexander it was restored by Cassander (B.C. 315), it was apparently destroyed again, at least in part, by Mummius (B.C. 146). In the time of Pausanias only the Cadmea was inhabited, although there were evidently many conspicuous traces of the larger town. Nor was the state of the city more flourishing in the days of Strabo (B.C. 20). Subsequent demolitions and decay have left the lines of the walls very disputable. Such evidence as there is, has been best put together by Fabricius, in his admirable monograph *Theben* (1890)¹. Before giving, with certain omissions and slight modifications adapting it to the *Septem*, his chart of ancient Thebes, some words of description and argument are necessary.

The original settlement, or Cadmea, was planted on a site which met the two chief requirements of a primitive stronghold.

¹ See also Frazer's *Pausanias*, Vol. v. pp. 31 sqq. and the literature there mentioned. Forchhammer's plan of Thebes (*Dict. Geog. Thebes*) is superseded.

These were, first, an elevation easily defensible, second, an adequate supply of water. A spur of the Teumessus range supplied the one; the stream and fountain of Dirce supplied the other. To the Cadmean it was Dirce, rather than Ismenus, that held the first place¹. Ismenus in fact lay well outside the early town, while Dirce was close to the wall and one of its supplying springs was in all probability enclosed within the fortifications. On a northward spur or ridge from the range, offering a space of some 750 yards in length by about half that distance in breadth, the primitive town appears to have been built in a pear-shaped form, the southern and higher end being at an elevation of about 200 feet, the northern and lower at that of 150 feet. On the southern side the spur is connected with the hills; on the east and west there are gullies of the Dirce and the Strophia, but (except to the S.W.) the sides are in no way precipitous. As compared with the *κάτω πόλις* which subsequently grew up, the Cadmea may be described as lofty², but the expression must be taken in this relative sense.

The larger town.

To east, west, and north of this primitive stronghold there gradually attached itself a larger town of 'Thebes', known in contradistinction as the 'lower city,' while the Cadmea, besides bearing its proper names, was also styled the 'upper city' (*ἡ ἄνω πόλις*) or *ἀκρόπολις*. As a natural result there were in historical Thebes two *ἀγοραί*³, the older one in the Cadmea, a later one in the lower town. The exact circuit of the walls of the extended city—which could hardly have been the same at all historical times—can scarcely be decided. Fabricius drew his conclusions from the lines of tiles and occasional patches of masonry which he took to mark the course of the *περίβολος* and its towers. The evidence of the tiles is disputed, but the

¹ Cf. *S. c. T.* 259 (n.), Pind. *I.* 1. 29, 5. 74. In Eur. *Phoen.* 823 sqq. Amphion's wall rose *διδόμεν ποταμῶν πέραν ἀμφὶ μέσση Δίρκας* (where the reference is apparently not to Dirce and Ismenus, but to Dirce and Strophia, the latter being regarded as a component of the former).

² Paus. 3. 17. 1 *ἐν ὅσῃ περιφανὲς ἐξίσχουσα*. Fabricius quotes Pind. *fr.* 196 *λιπαρὴν Θηβῶν μέγαν εὐκόπελον*. For primitive times it was roomy. In Plut. *Mor.* 598 F we hear of 5000 men being in the Cadmea.

³ Strabo 9. 2. 3.

⁴ Soph. *O. T.* 20 *ἀγοραῖσι θαυσι* and Jebb's note.

sults obtained by Fabricius answer very closely to the 43 ades named by Dionysius¹. It is generally agreed that no extension occurred to the south, where the old wall of the Cadmea continued to be part of the wall of greater Thebes. It is also agreed that both Dirce and the less important Strophias flowed through² the city; in other words, that the lower town spread beyond the gullies of those streams. As to whether the town also spread beyond the Ismenus there has been a difference of opinion, but it appears certain that, to the mind of Aeschylus, his stream ran—as Fabricius decides on other grounds—outside the Proetid gate³. There is, however, nothing to show that the city was not further enlarged on that side after the date of the *Septem*, the most likely occasion being in the year B.C. 457, when the Lacedaemonians assisted the Thebans⁴ in strengthening their town. In point of fact, recent excavations have revealed the foundations of walls to the east of Ismenus. Nevertheless this extension at least may be disregarded for Aeschylus. Whether he thought of the Thebes of his own day or imagined still smaller Cadmea-Thebes, whether he was simply drawing upon his epic and legendary sources or blending their language with his own information, the truth remains that for him the eastern wall of the Cadmeans is on the near side of Ismenus. In general his town would be considerably smaller than that outlined by Fabricius. This would manifestly not affect the relative positions of the gates. The enlargement of the *πρωτείου* would simply place a newer gate further out along the road which led from the older one.

§ 16. Of the gates themselves three are tolerably certain. Positions of the
The Proetid gate is placed by Aeschylus on the side towards the Ismenus, and Pausanias tells us distinctly that through it passed

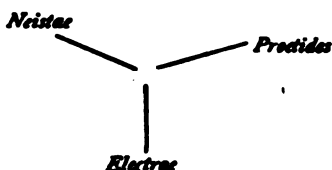
¹ Dicæarchus, or rather Heracleides Criticus (quoted by Apollon. *Hist. Mirab.*), gives 70 stades as the circumference circ. B.C. 250 (*Geog. Gr. Min.* 1. p. 102).

² Eur. *Antiope* fr. In Paus. 9. 25. 3 the house of Pindar is across the Dirce, but there is nothing to make us suppose that it was outside the walls. Eur. *Ion*. 823 sqq. διδύμων ποταμῶν πόνον ἀμφὶ μέσσω Δίρκας is indefinite; *ibid.* 730 θύε γὰρ τοὶ Διρκίους ἀναχωρεῖν πόνος (i.e. in re-entering Thebes) may very naturally refer to that part of Dirce which runs across the plain below Thebes.

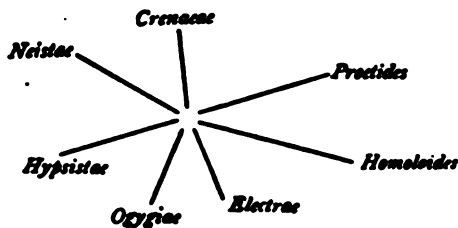
³ S. c. T. 364 Τυδεὺς μὲν ἤδη πρὸς πύλαισι Πρωτείου | βρέμει, πόνον δ' Ἰσμενίου | ἐφ' ἑρπῆν | ὁ μάρτυς.

⁴ Diodor. 11. 81.

the road to Chalcis¹. The *Neistae* were on the road to Thespieae and the sanctuary of the Cabiri². The name itself would imply that the situation was low. The *Electrae* were entered from Plataea³. According to Euripides they led to Cithaeron⁴, were on high ground, and were in the quarter from which the Athenians would approach⁵ Thebes. Arrian⁶ tells us that they led to Eleutherae and Athens. Pausanias, in his method of enumerating the list, appears to have been insufficiently understood. After giving the three names above mentioned, he proceeds to the other four, viz. *Crenaeae*, *Hypsistae*, *Ogygiae*, *Homoloides*⁷. It is commonly assumed that there is no indication of the order in which these come. In reality what Pausanias does is to name first the three chief entrances, situated somewhat thus



He then begins for the remainder at the north (*Crenaeae*), comes round W. (with *Hypsistae*), makes the explicit statement that to these the *Ogygiae* are 'next,' and last he names the *Homoloides*. We thus get approximately



This arrangement agrees with all the hints that can be gathered from other sources. Thus Aeschylus names no

¹ Paus. 9. 18. 1.

² Paus. 9. 8. 7.

³ An. 1. 7. 9.

⁴ Paus. 9. 25. 4.

⁵ Bacch. 780.

⁶ 9. 8. 4 sq.

⁷ Suppl. 651.

Ogygian gate (probably for metrical reasons¹) but substitutes neighbours to Onca Athena². The situation of Onca's shrine appears to be fairly ascertained as 'about 200 paces S.W. of Ladmea³'. The title *Hypsistae* is manifestly antithetic to *Veistae*, and it is natural to think of the two gates as in line, one being at the highest point and the other at the lowest on that side. It then follows that the *Crenaeae* of other writers are the *βoppaiai* of Aeschylus, therefore to the north, where in point of fact the gate was in the suburb of Pyri by the Dirce⁴. Valerius Maximus and Euripides and Aeschylus that the tomb of Onca was thus lay outside the walls⁵, and from Aeschylus it follows that the gate was the same) that it was near the *βoppaiai*.

The list of the seven gates is given by the various writers who speak of them, from each other. Aeschylus, Euripides, Pausanias, and Statius agree in regard to the *Electrae*, and the *Ogygiae*. For the best the correspondences:

Aesch.	Eur.	Paus.	Stat.	Stat.
<i>Veistae</i>	<i>Neistae</i>	<i>Neistae</i>	[corrupt]	<i>Neitae</i>
<i>βδομαι</i>	<i>ἑβδομαι</i>	<i>Hypsistae</i>	<i>Hypsistae</i>	<i>Hypsistae</i>
<i>Neighbours to Onca</i>	<i>Ogygiae</i>	<i>Ogygiae</i>	<i>Ogygiae</i>	<i>Ogygiae</i>
<i>βoppaiai</i>	<i>Crenaeae</i>	<i>Crenaeae</i>	<i>Crenides</i>	<i>Dircaeae</i>

The dramatists differ as to the particular gate allotted to each champion, but for Aeschylus the arrangement may be represented somewhat as follows, although it would be absurd to consider the poet as having any very clear-cut outline in his mind. He had studied no charts of Thebes.

¹ He clearly avoids the anapaest which other tragedians allow themselves in proper name. See note to v. 24.

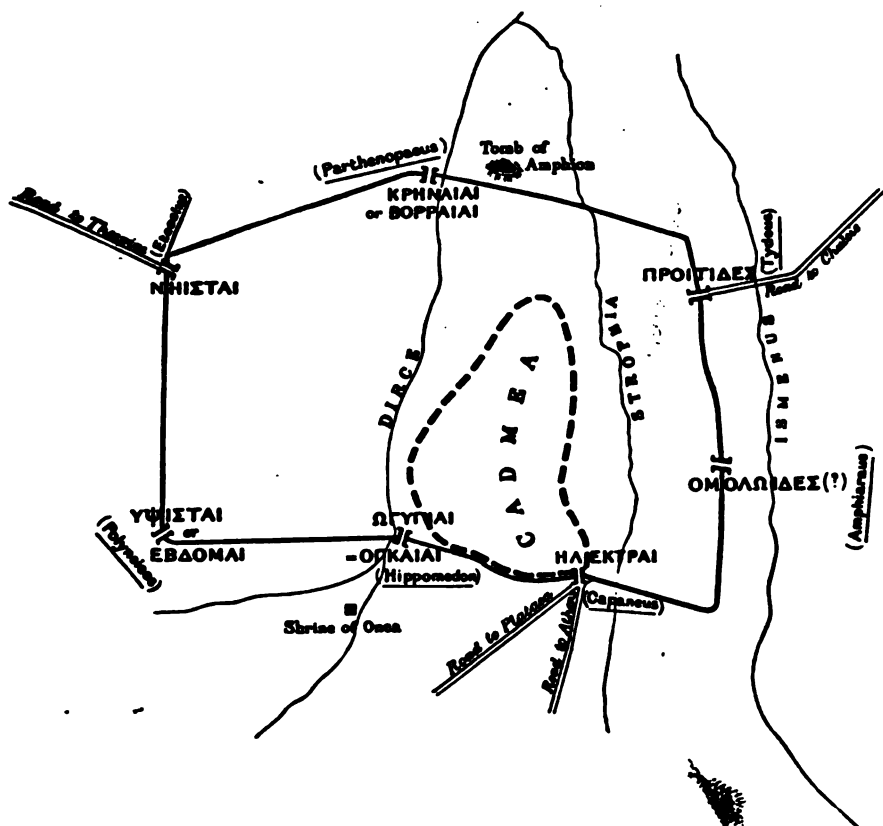
² Hesych. has 'Ὀγκας Ἀθάνης' τὰς Ὀγκίας πόλιν λέγει. Nonnus only names the gates, the *Electrae* and the *Oncaeae*.

³ Frazer on Paus. 9. 12. 2. 'There is said to have been a village Oncae on the spot (schol. Pind. O. 2. 48, Tzetzes *Lycoph.* 1225).' See note to v. 488.

⁴ Statius (8. 353 sqq.) substitutes *Dircaeae* in his list. Pindar (*I.* 5. 74) in his *πρὶν σφε Δίρκας ἀγρὸν ὄδω, τὸ... κρημνὸν* | *Μναμοσύνας ἀντίειλαν παρ' εὐρυχέως ἄδμου πόλιν* should be understood to imply that he himself lives near a gate and that Dirce has a fountain near it. This would be the *Crenaeae* or *Dircaeae*.

⁵ Eur. *Phoen.* 145, *Suppl.* 662.

⁶ S. c. T. 514 sq.



D. THE PLAY OF AESCHYLUS.

Political
purpose in
dramas.

§ 17. Though we do not demand of a modern drama that it should convey a definite moral or political lesson, and though we should not be too exacting in this respect when we deal with the corresponding form of art in antiquity, it is nevertheless a notorious truth that the early Greek poet, and not least the dramatic poet, was commonly regarded—and regarded himself—as an exponent of religious, ethical, and political wisdom. In its primary purpose a tragedy was doubtless a composition of art, intended for the public entertainment on its more serious side; but it was meanwhile expected of the tragedian that he should ‘improve the occasion’ and play the part of teacher to

POLITICAL PURPOSE IN THE PLAY. xiii

the audience¹. The stage Euripides is not expressing simply his individual opinion, when he maintains in the *Frogs*² of Aristophanes that poets can only claim admiration

δεινότερος καὶ νεωτερίως ἐστὶ βελτίους τε ποιητῶν
τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.

The traditional *σοφία* of the poet is to show itself not merely in the varied lore for which he has to thank Mnemosyne, the mother of the Muses, but also in the *γνώμαι* and *παρανέσεις* which are to be expected of his more profound thought and keener insight. His function is not only *τὸ ποιεῖν*, but also *τὸ χρηστὰ διδάσκειν*³. Most obviously valuable, and most readily appreciated, was wise admonition applied to contemporary circumstance. When Athens was in sore straits just before the end of the Peloponnesian war, Dionysus seeks to bring back a tragic poet from Hades

ὦ' ἢ πόλει σωθῆσα τοὺς χρόνους ἔγγ.
ἐπότερος εἴη ἢ τῇ πόλει παρανέσσει
μᾶλλον τι χρηστῶν, τοῦτον ἔξω μοι δεκά⁴.

And, when Aeschylus has been chosen and is departing to the upper world, the prayer is made that he may be the means of suggesting

τῇ...πόλει μεγάλων ἀγαθῶν ἀγαθὸς ἐκποσίτης⁵.

§ 18. In writing the *Septem* Aeschylus duly performs this function of admonisher. But while the general and permanent moral lesson involved in the fate of the sons of Oedipus is obvious, there was also conveyed a special political lesson with a contemporary reference, a lesson so little obtruded that it has apparently escaped the notice of commentators. When Dionysus asks in the *Frogs*⁶

καὶ τί σὺ δράσας οὕτως αὐτοὺς γονναίους ἐξεδίδαξας,
Αἰσχύλε, λέξω

¹ Ridgeway (*Prælection on the Supplices of Aeschylus*) rightly concludes for the *Supplices* and the *Eumenides* that Aeschylus was 'the apostle of a new and loftier religion, the proclaimer of a nobler and purer humanity, and the advocate of a more advanced and stable social system.'

² vv. 1009 sq.

³ *Ran.* 1057.

⁴ vv. 1018 sqq.

⁵ *Ran.* 1419 sqq.

⁶ *Ran.* 1530.

the poet is made to reply

δρᾶμα ποιήσας Ἄρεος μετόν,

that drama being

τοῖς ἔκτ' ἐπὶ Θήβας,

ὁ θεοσάμενος πᾶς ἂν τις ἀνὴρ ἠρώσθῃ δάιος εἶναι.

And doubtless something might be caught of that *aura* of valour which so peculiarly pervaded the piece, and which suggested to Gorgias this apt description 'full of martial spirit'. Besides dramatically enforcing his invariable warning against *ὑβρις* and *τὸ ἄγαν* in any shape, Aeschylus does indeed stimulate Athenian manhood with the desire *δάιος εἶναι*. But he meanwhile 'improves the occasion' in behalf of a debated public policy, or one which at least required the spur. This was the policy initiated by Themistocles, continued by Cimon, and accomplished by Pericles; namely, the policy of fortifying Athens with such completeness that it might thenceforth be secure against assault, whether from barbarian or from hostile Greek. To suppose this purpose included in the 'wisdom' of the play is no idle fancy. The date of the *Septem* is B.C. 467. The date of the commencement of Cimon's wall of the Acropolis is B.C. 468. Themistocles had previously built the new (if hasty) *περίβολος* of Athens, had fortified the Peiraeus², and had probably devised a larger scheme, which was delayed, and doubtless in part discredited, by his fall and exile in B.C. 472. There were no doubt financial difficulties also. The spoils of the battle of Eurymedon supplied Cimon with the means to accomplish the work upon the Acropolis which is associated with his name. According to Plutarch³ he also commenced the building of the Long Walls, although the actual carrying out of that supremely important work was left for Pericles (B.C. 460—458)⁴.

It is manifest that for some time before and after the production of the *Septem* the question of the nature and extent

¹ The phrase Ἄρεος μετόν is attributed to Gorgias by Plutarch (*Mor.* 715 E). The adjective contains the notion that the spirit is contagious.

² Thuc. 1. 93.

³ *Cim.* 13.

⁴ The actual year is not to be gathered from Thuc. 1. 107 κατὰ τοὺς χρόνους τούτους (see Poppo-Stahl).

of the fortifications of Athens was one of chief public prominence. Nor could it be otherwise. In B.C. 480 not even the Acropolis, much less the larger city, had been defensible against the Persians. The Athenians had been compelled to take refuge within their 'wooden walls.' In the following year Mardonius had completed the destruction of the city. No one knew when such an experience might be repeated. Nor was assurance against the Peloponnesians much greater than that against Persia. Far-sighted statesmen with the large conceptions of a Themistocles or a Cimon perceived what was necessary. But, as on similar occasions ancient and modern, the more far-sighted the conception, the more difficulty may be found in persuading the body politic to adopt it comprehensively. Especially is this the case when the execution involves heavy financial burdens. That the Athenians required no little pressure of persuasion is manifest, first, from the delay in carrying out the full scheme (whether it be due to Themistocles or to Cimon), second, from such indications as that afforded by Plato¹, who refers to a speech delivered by Pericles in favour of building the Long Walls. For the sake of brevity historians speak of Themistocles or Cimon or Pericles as doing this or that; yet these greater men were but agents of the will of the people, even though they may first have been the moulders of that will. It was but human nature that the eagerness displayed immediately after the Persian invasion should diminish as the wounds of that invasion healed.

In the *Septem* Aeschylus is indubitably lending his aid to the formation of public opinion in support of the Cimonian policy of fortification². He is insisting upon the text 'Trust in the gods, but see to your walls.' Though the scene of the action is in Cadmea, the language is carefully adapted to Athens. If Athena Onca is implored to hold her protection over the Cadmea³, it is easy to grasp the allusion to Pallas Athena of the Acropolis, who *χείρας ὑπερθεῖν ἔχει*. If she is to

¹ *Gorg.* 455 E.

² It may even be suspected that he also intends a good word for Themistocles in the lines *φειδύγων φροσύνην ποσειδάωνος* | *Ἀρτέμιδος εὐνοίας* (436 sq.). The chosen guardian deity of Themistocles was Artemis Aristobule.

³ *S. c. T.* 149 (n.).

guard her ἐπτάπυλον ἔδος, the Athenian would at once think of the ἐννεάπυλον¹. These are occasional reminders, but at frequent intervals throughout the play the importance of the defences is emphasised. The Cadmeans are bidden to man the πυργώματα (ἐπάλξεις, θωρακεία) and there to take their stand,

μηδ' ἐπηλίδων
ταρβείν' ἄγαν ὄμιλον· εὖ τελεῖ θεός².

The Scout bids Eteocles (62)

σὺ δ' ὅστι νῆας κενὸς οἰακοστρόφος
φράξαι πόλισμα, πρὶν καταγίσαι πνοάς
Ἄρεως.

To the Chorus the tutelary gods are γᾶς τᾶσδε πυργοφύλακες (153); they are besought not to 'betray the bulwarks' (237). When the Chorus surrenders itself on the Acropolis to a helpless passion of supplication, Eteocles bids it (202) offer a prayer more to the purpose,

πύργον στείγειν εὐχεσθε πολέμιον δόρυ.

The Chorus itself in a στάσιμον of some length describes vividly the fate of a captured city; how it is enslaved, befouled with smoke, and reduced to ashes (307 sqq., 329). The allusion to the burning of Athens by the Persians is unmistakable. And this havoc, it is said, occurs when 'the defences fail' (332). The boasts and threats of the Achæan champions are addressed to the πύργοι of the besieged town³, and, in answer, the Chorus prays that the enemy may never get within gate or wall, but may perish πρόσθε πυλῶν, πύργων ἔκτοθεν⁴. After the failure of the assault the Scout reports (780)

πῶλε δ' ἴν' εἰδὶς τε, καὶ κλυδωνίου
πολλαῖσι πληγαῖς ἄντλον οὐκ εἰδέατο·
στείγει δὲ πύργος.

It would have been impossible for the poet to communicate his lesson more plainly without violating (as Euripides is so apt to do) the canons of dramatic art.

¹ See § 14.

² vv. 30 sqq.

³ By Capaneus (413), Eteocles (454), Parthenopæus (536).

⁴ vv. 512, 616. Cf. 300 ἔξω πύργων.

§ 19. The action of the play is simple, and requires no further analysis than that which is supplied in the commentary. Whereas Homer infused into his epic *μῆσις* a dramatic life, on the other hand the dramatic *μῆσις* of Aeschylus, especially in its earlier stages, is wont to retain much of the epic character. Apart from its choruses the *Septem* is in a large measure epic put upon the stage. There is much description, there would be considerable scenic effect, but there is little action in the modern sense. As a study of *πράξεις*, *πάθη*, and *ἦθη* the play is apt to strike the reader as somewhat slender. Of the *μελοποιία* we have no information, but it would necessarily count for much. In *ὄψις* it may be readily imagined that the play would not be lacking. We have the burghers in the opening scene, the distracted Chorus amid the images, the armed champions, the funeral procession and the dirge, besides the dancing and acting. When we have supplied these to the best of our ability, we are called upon to allow for sundry differences between the Greek point of view and our own in regard to a dramatic creation and its performance. Our own conception of 'action' is not the same as the Greek conception of *πρᾶξις*. A passage of *ἐλεγχος*, or a scene of argument in which a certain mental *πάθος* is produced, removed, or changed, is sufficient in its 'action' for the Athenian, who loved these altercations, so long as the degree of *διάνοια* exhibited on either side was sufficiently keen or solid to maintain his intelligent admiration. Meanwhile he experienced a lively appreciation of the dexterity or beauty of the language employed. 'Action' also is the 'keening' over the bodies of the slain brothers. To the Greek, with his lively sympathies and his ready response to a call upon his emotions, this formed an interesting chapter in the *βίου μῆσις* of the stage. It was not merely that he took—as one modern sarcastically remarked of another—'a melancholy pleasure in the contemplation of a funeral.' It was that the attendant ceremonial of death and burial was to him a thing of real significance, for the simple reason that he entertained strong views of the vital importance of such duty to the dead.

§ 20. If the function of tragedy is to evoke keen sensations of *ἔλεος καὶ φόβος*, we must estimate the success of a piece, not by the standard of our own social, moral and religious concep-

tions, but by that of the Athenians in regard to the same matters. If it seems easy for us to realise the tremors which might pass through an audience when the Chorus depicts the miseries of slaughter, desolation, and enslavement in a captured city, we still can hardly experience them with the same liveliness as a people who recognized their literal truth and to whom they were more or less imminent possibilities. If we can understand a shudder of horror at the impending slaughter of brother by brother, we nevertheless cannot experience it with precisely the same acuteness as a people who regarded the tie of blood from a far more superstitious standpoint, and to whom the Erinyes were dreadful and ever-present realities. The curse of a father is to us a deplorable and shocking thing from the point of view of sentiment, but we cannot regard it, like the Athenians, as an embodied and operative power which can work madness in the brain and relentlessly and irresistibly achieve its dire object. To a people accustomed to the enigmas of oracles and prophecies, prone to look for their fulfilment with awe, and keen to feel the irony when the language was interpreted by the event, there were thrilling sensations of apprehension and premonition which are scarcely realisable by a sceptical modern reader, to whom such riddling rede is apt to present itself in a less venerable light. The refusal of burial to Polyneices is to us a cruel and disgusting action, possible only to a stage of civilisation from which we have emerged. To the Athenian such a prohibition came nearer home; it moreover amounted to perpetual damnation of the departed spirit, and the situation is therefore one of much more crushing grief to Antigone and her sympathisers than we can now realise without considerable effort. To us therefore, who have little regard for Erinyes or Curses or cryptic utterances, who have minimised the interest and importance of obsequies, and who have shifted to a different plane our conceptions of the claims of kinship, the *Septem* must lose much of its tragic force. The particular motives of pity and fear which it employs, though not without their effect upon ourselves, have lost not a little of their edge. They have at least lost the peculiar quality of poignancy which they would possess for a Greek of the early part of the fifth century B.C. Not only do we miss much that the piece actually contained, together with

the acting, the *δραμαί*, the *μελοποιία*, and the *δύσις*; we have also been taught by the romantic drama to look for something at which classical tragedy does not aim, to wit, rapidity of action in a plot more 'complex,' and subtlety of characterisation probing to greater depths of 'philosophy,' than even the writer of the *Poetics* would have contemplated. One thing, however, which no competent reader can miss is the Aeschylean power of language, with its extraordinary specific gravity, its magnificent compression, and its brilliant figurativeness, by means of which the poet brings into the modest compass of a little over a thousand lines enough matter to have furnished forth as many more in many another writer.

§ 21. The epic character of the play appears especially in the descriptions of the several Achaean champions with their accoutrements and their utterances. It is chiefly here that modern criticism, proceeding on *a priori* principles as to what is or is not dramatic, raises some question. Have these descriptions a legitimate place in drama? If so, are they seasonable in the mouth of the Scout? Is it, moreover, possible for the Messenger to have seen and heard all that he reports? It is not easy to act the *λυτικός* to these *προβλήματα*, if we are to apply to ancient drama the strictest canons of modern realism. But though we are not called upon to undertake this impossible task, in view of the accepted conventions of the Greek stage, it may at least be answered that the criticism is largely misconceived. It is an entirely false notion that the Scout and the King are wasting time in talk while the enemy may be taking advantage of the situation. A point so obvious is not one which would escape so experienced a playwright as Aeschylus. At the very beginning of the Messenger's report we are told that the operations of the enemy are suspended

πύρον δ' ἱσμηνὸν οὐκ ἔφ' περᾶν
ὁ μάντις· αὐτὰρ σφάγια γίγνεται καλὰ.

It is characteristic of Aeschylus that he does not elaborate this excuse. He is too good a dramatist to add 'and therefore I may proceed to give my account at leisure.' We may, if we choose,

regard the device itself as not particularly convincing. Yet Aeschylus believed it to be sufficiently so for his audience. Here, as elsewhere, he credited that audience with the quick intelligence which accepts few words in place of many. Doubtless he often took that intelligence too readily for granted. But whether the device be an entirely natural one or not—and there is at least nothing irrational in it—if it is once granted, criticism falls to the ground. For how long, after all, does it take the Messenger to make this report and for Eteocles to answer it with his dispositions? The whole scene until Eteocles himself departs occupies 345 lines. Comprised in these there is no interval, and the time thus 'wasted' amounts to neither more nor less than it would take to deliver that number of lines upon the stage. It is not even the space of time which a modern critic spends in reading and pondering the lines, but the time which he might take, as a Greek of the date of Aeschylus, in uttering and acting them. This would be measured in minutes. To the spectators almost no time would appear to elapse. There are several single scenes in Shakespeare which are as long, and some which are longer. It can hardly be contended that the delay is rationally out of proportion to the justification offered for it.

Of two passages of Euripides which are supposed to be aimed at this scene in the *Septem*, one will be found on examination to have no such reference whatever. In the *Supplices* (846 sqq.) Theseus says to Adrastus

ἐν δ' οὐκ ἐρήσομαι σε, μὴ γέλως ἔφλω,
 ὅτε ξυρίστη τῶνδ' ἕκαστος ἐν μάχῃ,
 ἢ τραῦμα λόγχης παλεμίων ἰδίξατο.
 κενοὶ γὰρ οὗτοι τῶν τ' ἀκούοντων λόγοι
 καὶ τοῦ λέγοντος, ὅστις ἐν μάχῃ βεβῶς
 λόγχης λούσης πρόσθεν ὀμμάτων πυκνῆς
 σαφῶς ἀπήγγειλ' ὅστις ἐστὶν ἀγαθός.

But what application has this passage to the Messenger's descriptions in our play? Euripides is simply ridiculing the man—probably too frequently in evidence at Athens—who pretends to know the full details of a fight in which he has been himself engaged. As every veteran acknowledges, the field of observation in a battle is limited to the soldier's own immediate

neighbourhood, and sometimes he can render no very clear account even of his own experiences. But the Scout in the *Septem* has nothing to tell of any fight in which either he or anyone else has been concerned. It should be obvious that to force the lines into a criticism of his fellow-dramatist is to do an injustice to Euripides.

More relevant might seem the passage in the *Phoenissae* (748 sqq.), where Eteocles says

ἵσταται γὰρ· ὁδὸν δ' ἐπὶ τείχεσσι καὶ πόλιν¹
 τῆς λοχαγεῖς πρὸς πόλιν, ὅς τις λέγει,
 ἵσταται ἵσταται πολέμους ἀντιπάλους·
 ἵσταται δ' ἐκείνου διατριβὴ πολλὴ λέγει
 ἐχθρὸν ὅτι· αἰεὶ τείχεσσι καθήμενον·
 ἀλλ' εἴμ', ὅπως δὲ μὴ καταργῶμαι χεῖρα·
 καὶ μοι γένου' α.γ.λ.

Though this particular *ῥήσις* is rightly suspected to contain a number of interpolations, and though it might be hoped, for the artistic credit of Euripides, that the dramatically unnatural—because obviously forced—passage *ἵσταται...χεῖρα* is one such, we need not avail ourselves of that suspicion. It is enough to remember that the *Phoenissae* is of exceptional length, and that the poet has crowded into it (if it is all his) an unusual variety of matter. His lines here are no reflection whatever upon Aeschylus; they are a defence of himself. If anyone is criticised, it is the audience, which looked for such detail and description², but which Euripides does not this time propose to satisfy. The playwright is aware that he cannot spare room for this matter, and he accounts to the audience for the omission. The tone is not one of sarcasm, but of apology: 'I cannot name them now; it would take time, and the enemy are pressing us.'

It is sometimes further objected that the descriptions themselves are merely picturesque, and therefore undramatic. The ^{PI} same criticism would sweep away many a fine passage of ^{CR} ^{sh}

¹ The MSS have either this or ἐπὶ τείχεσσι καὶ πόλιν μολών. Since Eteocles is inside the city, and means that he will go to the walls, Musgrave and Porson read ἐκ πόλεως. This is doubtless the sense (= περιβολῶν), but it does not account for the corruption. I should suggest πόντον ('circumference') as the source of both πόλιν and μολών.

² Eur. has already given such a description of the leaders (119 sqq.) and offers more at vv. 1104—1140.

Shakespeare. Aesthetic dogmatism is of little value unless founded on the facts of experience. That the Athenian audience was intensely interested in such descriptions pure and simple might doubtless be put down to that *ἀσθένεια* to which it was subject. The keen interest itself is beyond doubt. The same taste is met by Euripides¹. And if the strangeness to the modern reader lies not so much in the descriptions of the warriors as in the details of their shields and blazons, it is precisely here that the Greek appreciation was especially lively. How deeply ingrained in the Greek constitution was the love of skilful workmanship and of the contemplation of masterpieces in any kind, can scarcely be more conclusively shown than in the prominence given to verbal pictures of such things from epic times downwards. The shield of Achilles in the *Iliad* and in the *Electra* of Euripides; the shield of Heracles in the *Scutum* of the pseudo-Hesiod; the sculptures of Delphi in the *Ion*; the breastplate of Agamemnon² in Homer, the bowls in Theocritus, the *τάλαρος* of Europa in Moschus, the *δίπλαξ* of Jason in Apollonius Rhodius, the chest of Cypselus in Pausanias, are a few of the instances in point. It was part of epic convention that a shield of more or less miraculous workmanship should be described, with a combination of sheer joy in decorative art and naive wonder at the marvel of craftsmanship. The earliest Hellenic invaders of Greece could never sufficiently admire the technical productions of their 'Aegean' predecessors or of oriental workmen. As warriors they would be especially concerned with such work upon shields, breastplates, and daggers. They would be eager to possess, and, if they possessed, they would hugely prize, accoutrements so distinguished. Their bards would magnify the possibilities of skill and dream dreams of wonderful inlaying and colour-toning. They would vie with each other in equipping their heroes with a shield of which, as of Nestor's, *κλέος οὐρανὸν ἔκει*³. Of the shield of Achilles in the eighteenth book of the *Iliad*, Leaf remarks that 'though of course beyond the power of early Greek, as of any human art, to execute, it yet requires to explain it only such works of art and technique as we know to have been accessible

¹ *Phoen.* 1104 sqq.² *Il.* 11. 24 sqq.³ *Il.* 2. 192.

to the Greeks, at least in foreign imports, in pre-Homeric times.' He illustrates by the dagger-blades found by Schliemann at Mycenae.

Exquisite inlaying¹ was realised in fact, and so far there is nothing unreal in such instances as *Il.* 18. 474, where Hephaestus blends bronze, gold, silver and tin, or [*Hes.*] *Scut.* 141 πᾶν μὲν γὰρ λευκῷ τιτάνῳ λευκῷ τ' ἐλέφαντι | ἤλεκτρον θ' ὑπολαμπέει ἔην, χρυσῷ τε φαινῷ | λαμπόμενον, κυάνου δὲ διὰ πτύχας ἡλῆλαντο. Nor is the *tour de force* in *Scut.* 233, of the Gorgon's head in a net, beyond execution. Greater marvels, such as of moving reliefs, belong to the fancy of a later age².

Above all it was the shield which lent most scope both for the execution and the display of such work, and hence no epic is complete without its highly-wrought 'shield.' Vergil cannot fail to supply his Aeneas with one of the type³. It is practically certain therefore that both Aeschylus and Euripides are led to their descriptions primarily by the *Thebais*. Pindar had evidently found similar matter in the *Epigoni*⁴. Nevertheless the artistic and technically wonderful emblazoning of shields was no mere convention of epic. Later times knew and admired such accoutrements among contemporaries⁵, although miracle had been compelled to give place to more sober possibilities. We should take the sense literally when Mamercus writes

τάσθ' ὁστρεογραφίαις καὶ χρυσελεφαντηλέκτροις
ἀσπίδας ἀσπιδίοις εἰλομεν εὐτελέσσω.

The contemporaries of Aeschylus were connoisseurs in work of the kind glanced at by Pindar⁶: Μοῖσά τοι | κολλᾷ χρυσὸν ἐν τε λευκὸν ἐλέφανθ' ἀμῶ | καὶ λείριον ἀνθεμον ποντίας ὑφέλοις' ἐέρσας. If therefore Aeschylus takes the hint for describing the shields from the epic *Thebais*, he is by no means to be charged with introducing matter into his play for no better reason than that it happened to exist in the epic. Rather he introduces it for the same reason which led the epic writer to employ it first,

¹ Such as is imagined in *S. c. T.* 480 sqq.

² See *S. c. T.* 527 sqq. (n.).

³ *Aen.* 8. 626 sqq.

⁴ *P.* 8. 45 θαύομαι σαφῆς | ὀράκοντα ποικίλον αἰθῆς Ἀλκυμῶν' ἐπ' ἀσπίδος | νυμῶντ'.

⁵ The shield of Nicias is historic (*Plut. Nic.* 28).

⁶ *N.* 7. 77 sqq.

namely, because to the audience of the drama, as to the audience of the epic, it caused a whole-hearted delight.

Dramatic
intention
of the de-
scriptions.

Doubtless the question of dramatic fitness is not settled by this consideration. Though the descriptions may please the audience, are they sufficiently in place when addressed by the Scout to Eteocles? In other words, would a messenger in ancient Greece conceivably render a report in such manner and kind? We may venture to hold that Aeschylus is incapable of a gross irrelevance. It is not merely that the Scout is himself carried away by the characteristic Greek gusto for the technical wonders which he has seen (although no Greek would be surprised at such behaviour on his part); it is also that his descriptions of the blazonry are part of his descriptions of the men. They mark the special temper and character, the insolence or self-assertion, which Eteocles is to confront. In effect the Messenger says in each case 'Such is the man; such are his boasts in word or blazon; it is for you to choose his antagonist'. In each case the king proceeds to select the opposing champion, and he either chooses him with some special reference to the blazon or draws some augury of victory from the temper which it betrays.

The
Scout as
informant.

§ 22. In one point we are apparently asked to accept a physical impossibility. It is difficult to convince ourselves that any scout could possibly see and hear all that the *ἄγγελος* reports. There are seven champions at seven different gates, and the Scout has observed them all at close quarters, heard their words, and even noted their expressions¹. He would presumably do this in making a circuit of the walls. In the *Phoenissae* Euripides employs the rather crude device of making his *ἄγγελος* the bearer of the *ξύθημα* to the various *λόχοι* concerned with the several gates. To name such a procedure is, however, only to bring out its difficulties. Aeschylus, with more tact, glides over the exact proceedings of the *κατάσκοπος*. We may be sure that, during the time of the performance, scarcely anyone among the audience would raise the question. It is one which only occurs after consideration or to the critical

¹ See 382 sq., 422 sqq., 457 sq., 486, 532 sqq., 582 sq., 637.

² S. c. T. 364 *ἔντυκτον ἔμμα*.

student. For the practical playwright this acceptance for the time being was sufficient. But while admitting that there is some violation of strict probabilities, we must again remember that pause in the assault which affords the Messenger time for observation. We must also remember the comparative smallness of the epic city. Nor are we, of course, to regard all the reported actions and utterances of the champions as synchronous. The Scout began his observations with the first approach of the Argives, and they would not all reach their gates at the same moment. These considerations do not indeed achieve an entire rationalising of the situation, but they go no little distance towards removing any very gross or palpable irrationality. As to the mere hearing and seeing of the besiegers by the besieged there is no difficulty whatever. When Sulla was besieging Athens taunts were hurled upon him from the walls¹. The same thing occurred to Maximinus before Aquileia². A proximity possible at such dates and in the siege of such cities was still more possible at the siege of a smaller town in epic days³.

¹ Plut. *Sull.* 13. 1 ἀπὸ τῶν τειχῶν ἐκδοτοὶ γεφυρίζον.

² Herodian 8. 5. 2 ὡς καὶ ἀποσκώπτειν ἐς αὐτοὺς, ἐμβρίζειν τε τῷ Μαξιμίνῳ περυστοῦντι κ.τ.λ.

³ Add the instance in *II Kings*, c. xviii.

E. THE TEXT.

The *Septem*, being one of the three Aeschylean plays commonly read during the Middle Ages, must have been repeatedly copied by the professional writers or by private persons. The piece was well suited to use in the schools, and not only copies, but comment also, must have been abundant. This continual reproduction, while it would ensure the play against large lacunae (such as might occur from accidental damage to a single copy), was not wholly good for the maintenance of an authentic text. The more copies produced, the more risk of the existence of careless or otherwise inaccurate texts. The greater also the danger of interpolation, whether through deliberate 'editing,' or through the accidental incorporation of what was meant for interlinear or marginal note. While, therefore, the preservation of a full text was secured, the preservation of a genuinely Aeschylean text was less certain. A peculiar danger of school copies was that of transposition, especially of particles from less usual to more regular places in the sentence, and of this form of corruption there is frequent evidence in the extant texts of the *Septem*.

Though, as elsewhere, the Medicean MS with its *διορθώσεις* is by far our chief authority, value must nevertheless be set upon occasional indications of other MSS and of the scholia.

The MSS. The MSS which contain the *Septem* are:

1. Mediceus (or Laurentianus), in the Laurentian Library (xxxii. 9) at Florence, written on parchment in 10th—11th century¹. The *Septem* is in the same hand (11th century) which wrote all the rest of Aeschylus except *Pers.* 1—707. (= M.)

2. Marcianus, in the Library of St Mark at Venice (468 = xci. 4), once the property of Bessarion, written on paper in 13th—14th century. (= B, or Ven. A; quoted by Wecklein as a.)

¹ For description and history of this MS see Introd. to *Choephori*, pp. lxxx sqq.

3. Guelferbytanus, at Wolfenbüttel (88), on paper, of 15th century, of the *Septem* (with *P. V.* and *Pers.*) being in an earlier hand than the rest. (G, or b.)

4. Parisinus, in the Bibl. Nat. of Paris (2886), on paper, of later 15th century, commonly said to have been written by John Lascaris. (P, or c.)

5. Florentinus, in the Laurentian Library (xxxi. 8), on paper, of earlier 14th century. (= Fl, or a.)

6. Venetus, or Marcianus, in the Venetian Library, on parchment, 15th century. (= V, or Ven. B, or d.)

7. Farnesianus, in the Vatican Library, edited and perhaps written by John Farnesius, in the 16th century. (= Fa, or e.)

8. Various *recentiores*, in the Vatican Library.

Of these it is agreed that the *Septem* is derived from a common source, since, apart from the *Septem*, they contain not only the same plays, but also texts which are so different from M that M. Heineke has been obliged to regard it as a copy from that text. In No. 3 the divergences from M are greater

than in the three school plays than in the rest, and in these it is almost certainly not² derived from M. It cannot, however, be said to lend much assistance for the ascertainment of the text of the *Septem*. It is full of elementary orthographical blunders, unmetrical readings, and words substituted for the original words (e.g. *δαλῶς* for *κακῶς* in the last part of the iambic senarius 209). In its most important differences from M it differs generally for the worse: e.g. 18 *προσδοκῶσα* for *πανδοκῶσα*, 6 *ἐς σκοπῶν* for *ἐς ἀκρόπολιν*, 519 *δορός* for *Διός*, 663 *πτερῶν* for *πέτρων*, 8 *παρόν* for *πλέον*. In many places its readings are due to conjectures not necessarily on the part of the writer himself) of superficially obvious errors: e.g. 594 *ἐνδίκως* for *ἐκδίκως*, 577 *εὐκυκλον νέμων* for *εὐκηνον ἔχων*. scarcely any of these commend themselves after due consideration.

Among the inferior MSS some special attention might perhaps be directed to Par. B, a paper MS of the 15th century, on which a scholar of rather unusual alertness must have been engaged. He has collected and made a number of conjectures which are at least acute. Thus he writes:

¹ In the *Eumenides*.

² I have elsewhere disputed the notion that it is a copy of M in the *Supplikes* (Introd. to that play, pp. xxvii sq.).

616 γρ. γὰς ἐπιμόλους χωρὶς τῆς πρόε.
 649 φρενῶν] γρ. φρενί (i.e. reading συμφροίτω).
 700 μακράν] γρ. μακρά.
 748 πύργος] γρ. πύργου (probably a true correction).
 899 ἀχάεσσα] γρ. ἀχῆις (v. loc.).
 1000 στυγῶν] γρ. αἰγῶν.
 1033 τάδε] γρ. τῶδε, τὸ τοῦτον θάψαι.

The
 Medicean:
 M, 1st
 hand.

In M itself the text is written in a good hand, and the copyist was evidently conscientious, though not learned. That he could make frequent mistakes of transcription is clear from the instances in which he is his own corrector. His original must have been in minuscules (cf. 268, where he first writes καλλων and then corrects to μάλλον). The larger proportion of the errors into which he was led were due to contemporary pronunciation, the symbol written by his pen being true to the sound conveyed to his mental ear, but untrue to the written copy before him. Thus he is constantly led into confusion of ω and ο (a point in which he is peculiarly weak), αι and ε, ηι and οι, ει and η. These errors he endeavours to remove: e.g. 27 τοιῶνδε corr. to τοιῶνδε, 268 καλλων to μάλλον, 698 δωτήριοι to δοτήριοι, 879 δάμοισι to δόμοισι, 345 ἀλγύνη to ἀλγύνει, 456 ἐκβάλῃ to ἐκβάλοι, 709 παναληθῆ to παναληθῆ, 809 ῥύεσθαι to ῥύεσθε. We can, however, hardly be so sanguine as to believe that he removed all the mistakes which he had committed in this kind. His pronunciation must also bear the blame of the numerous instances in which (assuming his original to have been correct in this respect) he substitutes double letters (especially λλ, σσ) for single or vice versa. Other errors which he corrects for himself are of a kind easy to commit, e.g. 427 παρασκευασμένοις, 949 προσκίεσται (for προ-).

The diar-
 isthes (m).

After these corrections we have the work of the διορθωτής (m). This hand supplies the ὑπόθεσις to the play, writes (in small uncials) marginal scholia and interlinear glosses, and emends many of the readings of M. He not only reviewed the work in M, comparing copy with original, but he evidently had before him at least another copy from which he derives other readings. This makes it impossible to tell how many of the errors in M, uncorrected by the first scribe, were actually due to him, and how many were due to an original already faulty. It appears usual to treat m as a person of learning, who was permitted to exercise his judgment. In reality, so far as the *Septem* is concerned, the indications are rather to the contrary. Some of his alterations (probably taken from his other copy or copies) are for the

worse: e.g. 304 καὶ τὰ ῥήσπλον for καταρῥήσπλον, 393 μαντεύσεται for μαντεύεται, 527 κύκλῳ τῷ for κυκλωτῷ, 687 οὐτ' ἄν for δτ' ἄν. Some are of the most obvious sort possible. Some, while going a step in the right direction, are left incomplete or unscholarly in form: e.g. 367 λελιμένος for λυμένος, 426 γλωττ'. It needs little observation to show that his learning was either not very extensive or not very vigilant. Thus he leaves e.g. 6 Ἐτεοαλῆς (unmetrical), 49 θ' αὐτῶν, 215 κρημαμέναν, 259 Ἰσμινοῦ, 274 ὑπνέσει, 604 ὦ σφε, 680 ἀνδροηλασίαν, 749 συμβαλεῦσι, 867 ἐρρημίταχοι. It may be concluded that he was a professional corrector, of fair education and with a neat pen, who worked according to certain prescribed methods of διόρθωσις; and that, if he corrects, he does so on the warrant of either the original of M or else his own text or texts, while if he superscribes e.g. γένος to τόκος (792) or φόβον to φόνων (124) or the like, he is doing so on the authority of some record. His ζr in the margin means that he is either dubious of the text or cannot find the place to which a scholion belongs.

Of more critical value are the corrections and superscriptions of ^{La} ^{rei} _(m) sundry later hands, two being of the 14th century. Though three of these *manus recentiores* have been distinguished (m¹, m², m³), the discrimination is not always certain, and it is sufficient to employ the symbol m¹ for all alike. m¹ also adds scholia, written in a very minute and abbreviated form, sometimes barely legible, and in a few instances not legible at all. It is evident that the matter of m¹ implies the possession of other copies than the original of M or the auxiliary text used by m. It implies also more watchful scholarship. Sound corrections, e.g. v. 238 φθόρον for φόνον, 698 δατήριοι for δοτήριοι, can hardly fail to have come from some good MS, and it is probable that all the more satisfactory alterations were taken directly from such a source. Some corrections may be due to the writers of m¹ themselves. There is nothing to shake the belief that on the whole the scribe of M had been faithful to his own original. We must rather gather that that original was itself faulty. The writers of m¹ probably never saw the particular copy which served as the archetype of M, but only other MSS of at least equal, if not superior, value. It is not, indeed, the case that all the corrections of m¹ are sound. Thus it is wrong in 13 ἑκαστον, 203 οὐκοῦν (for οὐκουν), 596 οὗτος δ', 741 συνάγαγε, 753 τελόμεν', and in the superscribed suggestions 334 καίνεται, 402 ὁ δαίμων, 423 κομπάζοντα, 799 δακρύσσεσθαι. On the other hand it does correct many faults of M (left by m) which were due to ignorance: e.g. κρημαμέναν (215), Ἰσμηνοῦ (259), λελιμένος (367). It also supplies truer readings, e.g. 223 τιθῆς

(i.e. τιβῆς), 249 πείσομαι (for σπείσ-), 338 διαδρομᾶν (for -ᾶν), 806 γαί (for γᾶν), 867 -ταχοι (for -ταχ-), and fills lacunae, e.g. 833 προὔπτος. For the *Septem* the contribution of m¹ is very considerable.

The
Scholia.

The scholia of M are given in detail in the Appendix, together with such comment as appears necessary. They sometimes agree with M (particularly when corrected by m¹) as against other copies, sometimes with other copies¹ as against M, and sometimes they imply a reading found in no copy. Where two scholia occur on the same passage they may refer to variant texts. As was pointed out in the Introduction to the *Choephoroi*, it does not follow that, where a scholion indicates a variant, that reading is necessarily an older or better one than the reading which appears in M. All depends, first, on the date of the scholion and, second, on the date of the text upon which it is based. It is a frequent, but quite indefensible, assumption that when a scholion supports another text than that of M, the case against M is practically proved. All that is proved is that the original writer of the scholion in question was writing it upon such other text, which may quite possibly be less sound than that of M. Thus the schol. on 654 shows that the writer read *προσέειδε*, not *προσέειρε*. But this only proves that at the time of the scholiast there existed another reading *προσέειδε*; it does not prove it to be the true reading. At 687 the scholiast had *οὐτ' ἄν* (i.e. *οὐτ' ἄν*) in place of *ὄραν* (*ὄρ' ἄν* M), but *οὐτ' ἄν* is entirely unmetrical, and the existence of *οὐτ' ἄν* merely shows that other MSS could be corrupt in places where the archetype of M was sound. More valuable are those scholia which show a reading different from that of any existing text. When these are written in our margin by m, if we can be quite certain of the reading which they denote, we are in the position of so far possessing a different tradition to that of M coming from a date prior to M itself (though not, of course, necessarily prior to its archetype). When m copied them into the margin of M in all good faith, he was in reality writing upon one text a comment which referred to another. If the comment happened to be an old one, derived from the best period of Alexandrine criticism, we thus arrive at a reading which, in point of early date and classical acceptance, is superior to that now extant in any copy. It may reasonably be concluded that most of the scholia which represent no extant text were actually thus old. The presumable reason why no copy corresponds to the scholion is that the text on which it was written had become obsolete before either our copies or their archetypes were made. If the comment had been a comparatively recent production of

¹ See 437, 654, 671, 769.

Byzantine times, it is probable that the text to which it referred would have been still commonly in use, and would therefore appear somewhere among the copies extant.

In keeping with this view is the fact that when a scholion indubitably indicates a reading existing in no extant MS, the reading has a striking appearance of being right. Thus

98 πότε εἰ μὴ νῦν MSS πότε ἢ νῦν schol.

401 Ἄρης MSS Ἄρειος schol.

759 πολύβοτος αἰών MSS πολύβατος ἄγών schol.

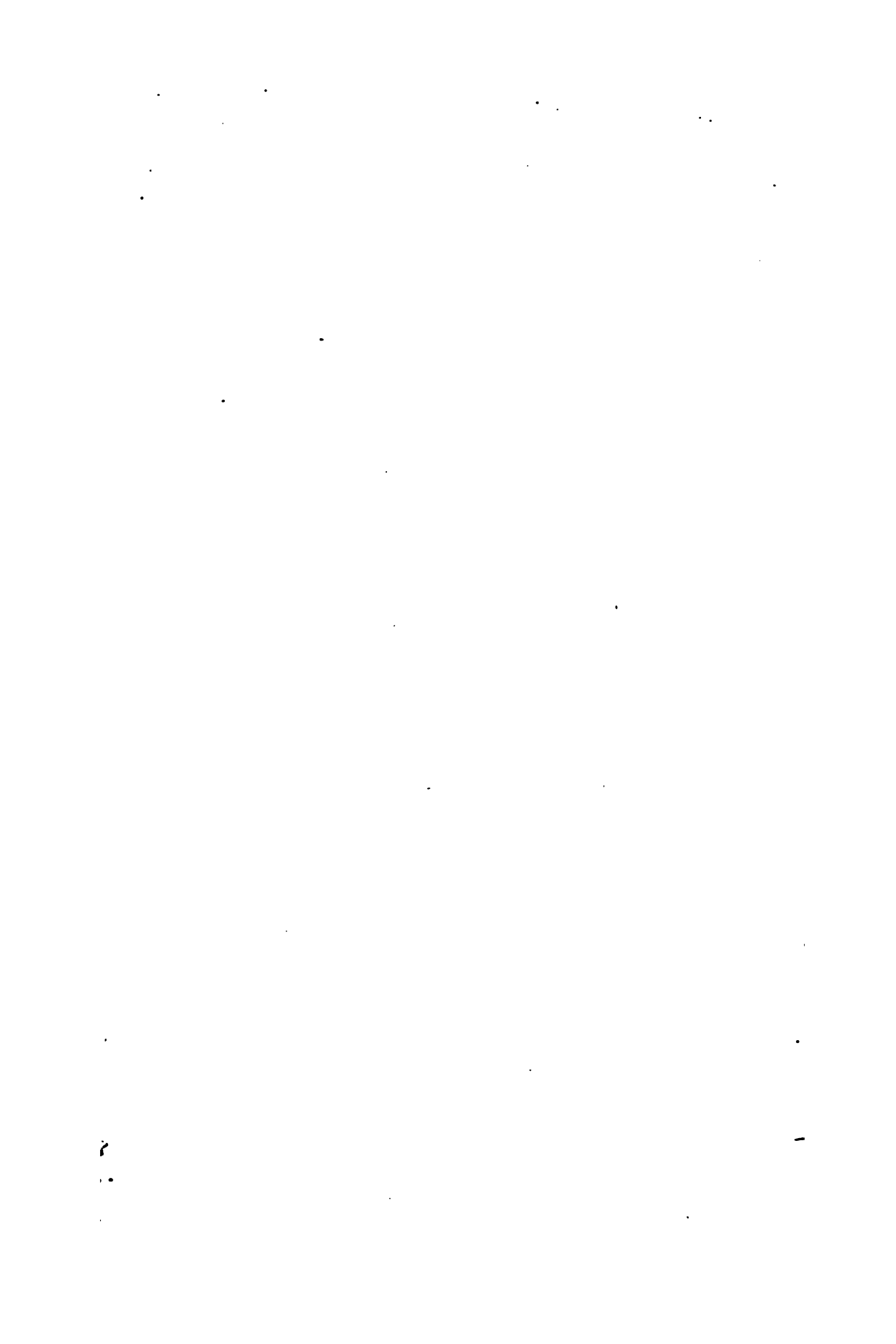
Unfortunately it is not always certain that we can reconstruct the text from the scholion. Thus in 868 a schol. appears to have had ἰδόντ', ἴση δὴ in place of ἰδόντες ἥδη; in 722 αὐτοκτόνοι σιδαροδάκτοι is indicated in place of αὐτοκτόνωνσιν (*sic*) αὐτοδάκτοι. But these cannot be called in any way certain, and we are only justified in using the language of the scholiast in support of such emendations if we feel otherwise called upon to make them. (See further the scholl. on 93, 105, 725, 741, 976.)



ΑΙΣΧΥΛΟΥ

ΘΗΒΑΣ

T. S. C. T.



ΑΙΣΧΥΛΟΥ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΤΠΟΘΕΣΙΣ¹ ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ¹.

Ἡ μὲν σκηνὴ τοῦ δράματος ἐπὶ² Θήβαις ὑπόκειται· ὁ δὲ χορὸς ἐκ

¹ The *Septem* begins in M at the middle of the page, following the conclusion of the *Eumenides*. Above it m has written the words *ὑπόθεσις τῶν ἐπὶ Θήβας*, but not the *ὑπόθεσις* itself, the room being insufficient for both this and the *dramatis personae*. The *ὑπόθεσις* itself (first made known by Franz, although clear enough in the MS) is written at the foot of the page, preceded by the same words *ὑπόθεσις τῶν ἐπὶ Θήβας*. Its matter was in all probability derived, though not verbatim, from Aristophanes of Byzantium (see *ὑπόθεσις* to *Eumenides*), who gathered his information, so far as it was not contained in the play, either from the *διδασκαλίας* of Aristotle and his school, or from a work of the grammarian Callimachus, who himself went directly to the Aristotelian source.

² In MSS *ἐπὶ Θήβας* is occasionally found in place of the accus., although all good authorities (e.g. Ar. *Ran.* 1021, Plut. *M. γ.* 715 E, Longin. 15) agree in *Θήβας* (see the opening notes of Blomfield and Hermann). Alexis, it is true, wrote (Ath. 294 A, 295 E) a comedy styled *Ἐπὶ Θήβας* ('at Thebes'), but the title is naturally as much a parody as the plot. There is nothing surprising in an occasional use by a later writer of an expression equivalent to *ad Thebas* in place of that for *adversus Thebas*. οἱ *Ἐπὶ Θήβας*, though unusual in form, is the name of the play as early as Aristophanes (*Ran.* 1021) and is that given in Ath. 22 A, Plut. *Symp.* 7. 10. The title is probably not due to Aeschylus, who avoids all mention of 'Thebes' and 'Thebans' (see *Intro.* § 6). With the article we may either take the expression as grammatically = οἱ *ἐπὶ Θήβας σπαρασσάμενοι* ('those who came against Thebes to the number of seven') or (much better) we may regard *Ἐπὶ Θήβας* as the grammarless irreducible minimum forming the title of the play, and, when the article was prefixed to that title, it was naturally οἱ, by the customary attraction in place of τὸ (sc. τὸ δράμα τὸ...).

³ *ἐν* is written over *ἐπὶ* by the same hand. This may be for interpretation, or it may represent a truer reading. The confusion of EN and EIII is very common; cf. Xen. *Hell.* 6. 4. 19 *ἐθέρω ἐν τῇ διαβάσει* (CF) for *ἐπὶ* (cett.), Bacchyl. 11. 24 *ἐπὶ ζυθέου* (A) for *ἐν* §. (A²). [So I should emend *Hymn. Hom.* 24. 4 (Sikes and Allen) *ἐπέρχου θυμὸν ἐχούσα* to *ἐν* *ἐρχου*.]

Θηβαίων ἐστὶ παρθένων⁴. ἡ δὲ ὑπόθεσις στρατεία⁵ Ἀργείων πολιορκούσα Θηβαίους τοὺς καὶ νικήσαντας, καὶ θάνατος Ἑτεοκλέους καὶ Παλυνέικου. ἰδιόδεχθῃ ἐπὶ Θεαγένους⁶; Ὀλυμπιάδι σῆ. ἐνίκᾳ Δαίφ⁷, Οἰδίποδι, Ἐπτά ἐπὶ Θήβας, Σφηγγὶ σατυρικῇ. β̄ Ἀριστίων⁸ Περσῶν, Ταντάλη, Παλαισταῖς σατυρικοῖς τοῖς Πρατίνου πατρὸς. γ̄ Πολυφράσμων Λυκουργεῖ⁹ τετραλογία.

⁴ This statement concerning the Chorus, though commonly accepted without question, is incorrect, and is derived only from a false generalisation from vv. 107, 156. That ancient authority had not settled the point is manifest from cod. Gueif., which gives among the *personae* χορὸς γυναικῶν ἐπιχυρίων, and also from schol. to v. 107 *σαφὲς ἐνταῦθα εἶναι ἐκ παρθένων ἐστὶν ὁ χορὸς*, an observation which is in itself sufficient to prove that the matter was discussed. It has been strangely overlooked that at v. 673 the Chorus calls Eteocles *τίανον*. See commentary at vv. 78 sqq. The knowledge and experience displayed throughout are those of elderly, or at least mature, women (see vv. 308—355). Young maidens could not serve as 'ideal spectators' to warn and advise Eteocles.

⁵ There is no need to substitute *στρατιά*. The sense is 'military operations forming the siege of Thebes.'

⁶ The true name of the Archon of B.C. 467 (1st year of 78th Olympiad) was Theagenides. But if we alter (with Franz) to Θεαγενίδου we are correcting too far—not the text, but the facts of some writer perhaps long antecedent to m.

The play is thus placed five years later than the *Persae* (ἐπὶ Μένωνος). Assuming the information of the *ὑπόθεσις* to be correct, there might seem to be a contradiction to Aristophanes (*Ran.* 1026), who, after speaking of the Ἐπὶ ἐπὶ Θήβας (1021), remarks *εἴνα διδίδας Πέρσας μετὰ τοῦτ' ἐπιθυμῶν δεῖξαι* | *νικᾶν δὲ τοῦ ἀντιπάλου*. But (as I have pointed out at that place) we need not regard Aristoph. as an infallible or even as a responsible authority, especially in speaking of a literary event of sixty or seventy years before. Moreover neither *εἴνα* ('and then again') nor *μετὰ τοῦτ'* ('as a consequence,' to be joined to *ἐπιθυμῶν*) need refer to time; their application may be purely argumentative, not chronological. All that we know further of the play is (Ath. 22 A) that a certain Telestes (ὁ Λεσχόλου ὀρχηστῆς) was a most expressive exponent of the action by his *ὀρχήσεις*.

⁷ For the Oedipodean legend in Aeschylus see Introd. pp. xxv sqq.

⁸ The real name of the winner of the second prize was Ἀριστίας, which Franz would again substitute. Fragments from his *Antaeus*, *Atalanta*, *Ktēs*, *Cyclops* and *Orpheus* are given in Nauck, *Frag. Trag. Graec.* pp. 726 sq. Pausanias (2. 13. 5) says *ἐνταῦθα* (at Philus) *ἐστὶ καὶ Ἀριστίου μῦθος τοῦ Πρατίνου· τοῦτον γὰρ Ἀριστίης σάτυροι καὶ Πρατίνος τῷ πατρὶ εἰσι πεποιμέναι πλὴν τῶν Λεσχόλου δοκιμάματα*. Pratinas being especially gifted in satyric drama, the son appears to have exhibited his father's compositions, as Iophon, the son of Sophocles, was said to do in tragedy (Ar. *Ran.* 78 sq.). The name of one play of his trilogy has been omitted, whether by m or a predecessor. It is rather idle to guess. Bergk suggests <Ἀνταίος>.

⁹ Though the appositional *σατόρου* (Dind.) would be the more strictly technical term in naming the satyric play (cf. Argum. to Eur. *Med. Gerytaeis* *σατόρου*, Poll. 10. 186 &c.), the adjective is too natural to be suspected with reason. With the singular, e.g. *Πρωτὶ σατυρικῷ* (Arg. to *Agam.*), *Σιστόφω σατυρικῷ* (Ael. V. H. 2. 8), we may of

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ (ΚΑΤΑΣΚΟΠΟΣ).

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΕΠΙΧΩΡΙΩΝ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΚΗΡΥΞ.

This list, as given in cod. Guelf., is correct in substance and in order of appearance. The same order is given in *Vit. Aesch.*, but with *χορὸς παρθένων*. (On the Chorus see note 4 to *ὑπόθεσις*.) In the Medicean under the words *τὰ τοῦ δράματος πρόσωπα* m has written the *personae* across the page in two lines in the order 'Ετεοκλῆς, 'Αντιγόνη, 'Αγγελος κατάσκοπος, 'Ισμήνη, | χορὸς παρθένων, κῆρυξ. The reason of this arrangement has not been explained, but it may be conjectured with some confidence that it is because 'Ετεοκλῆς and 'Αντιγόνη were understood to be played by the protagonist and 'Αγγελος and 'Ισμήνη by the deuteragonist, the tritagonist playing the κῆρυξ. In point of fact it is more probable that the deuteragonist was the κῆρυξ and the tritagonist 'Ισμήνη. That 'Eteocles' should become 'Antigone' is natural, since the impassioned acting of the protagonist is required for her part. On the other hand the chief quality required for a κῆρυξ is *εὐφωνία* (Dem. 19. 338) and his function is analogous to that of the *ἀγγελος*. The *role* of Ismene is scarcely an actor's part, but consists simply of the short responses in the *θρήνος*. Anyone capable of responses similar to those assigned to prominent members of a Chorus would be capable of sustaining this otherwise *κωφὸν πρόσωπον*. She is in effect, as

course supply *δράματι*; but though we cannot supply *δράμασι*, the analogical plural adj. would almost certainly follow from the sing. use. If the satyric play is properly called *σάτυροι*, a strictly formal expression would also require *Πρωταῖ σατύροις* as much as *Παλαισταῖς σατύροις* (cf. Strab. 1. 3. 19 *Ἴων... ἐν Ὀμφάῳ σατύροις*).

¹⁰ *Λυκούργος* m¹. The subject was apparently favoured by dramatists because of the opportunities which it afforded. Aeschylus himself wrote a *Λυκούργος*, consisting of the *Ἡδαιαί*, *Βαστάραι*, *Νεωλεκαι* and the satyric *Λυκούργος*.

Wecklein says, a παραχορήγημα. Hence, assuming that Aeschylus was unable to employ more than three actors (not merely simultaneously, but at all), the natural distribution of the parts will be

Protagonist: Eteocles, Antigone.

Deuteragonist: Messenger, Herald.

Tritagonist: Ismene.

The Chorus probably consisted of twelve persons, although the exact number (12 or 15) is one much disputed (see note in *Introductio* to *Choephori*, p. xxxv). The clearest indication of twelve in Aeschylean tragedy is perhaps to be found in *Ag.* 1347-1370. We must not argue in a circle by first making twelve divisions of the opening lyrics in the *παρόδος* of the *Septem* and then using such division to prove that there were twelve speakers.

κατὰ πρόσωπα include townsfolk and attendants in the *πρόλογος*, the selected Theban champions in armour, and the corpse-bearers.

ΕΠΤΑ ΕΠΙ Ε

TECHNICAL DIVISIONS

1—77	πρόλογος.
78—164	πάροδος.
165—273	ἐπαισώδιον α'.
274—355	στάσιμον α'.
356—706	ἐπαισώδιον β'.
707—776	στάσιμον β'.
777—806	ἐπαισώδιον γ'.
807—940	στάσιμον γ' (πε
(941—995	θρήνος.)
996—1044	ἐπαισώδιον δ'.
1045—1070	ἐξόδος.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
 ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
 οἶακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ.
 εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ.
 εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
 Ἔτεοκλῆς ἂν εἰς πολλὺς κατὰ πτόλιν

5

M=the first hand of the Medicean ms. M²=that MS as first written, though subsequently corrected or altered. m=the *διερρωτή*. m'=later hands, quoted without further distinction. recc.=later MSS, rec.=one such MS (G standing for Guelferbytanus). The letters in small uncials in the text are those which differ from

Scene: *The Agora* (ἀγορὰν ἀγορᾶν Bacchyl. 15. 43) of the old city of Thebes, then called Cadmea. The palace of Eteocles is probably supposed to be near, but is not likely to have been represented in the scene. Gathered about are citizens of various ages. To them Eteocles enters in the attire of a king, but not in full armour (see 663). He will naturally have attendants, but all except himself are *κωφὰ πρῶτα*. The king is in his full, but young (673), manhood.

The time must be early morning (see 29 and 66). The city is in a state of siege, but, though the walls are necessarily defended, things have been going well (21) and there has been no need of a summons to the people *en masse*. It is a change of circumstances (explained in 24 sqq.) which brings Eteocles thus into action and opens the play. vv. 1-77 constitute the Prologue.

In the absence of play-bills or adequate scenery the opening lines, as in all the extant plays of Aeschylus, name the place of action and the character or characters speaking and addressed. This is generally effected in an eminently simple and natural way, avoiding any of the confessedly explanatory prologizing to be found in Euripides. Only in the *Suppliants* (the earliest piece) is there any apparent approach to crudity in the manner of conveying the information necessary for the audience; and even there the statement of the case may fairly be regarded as one which would naturally be included in the plea of a foreign suppliant to the local deities.

1 Κάδμου πολῖται. In speaking throughout of Cadmea and the Cadmeans Aeschylus is probably not merely following the epic, but also diverting the thoughts of the audience as much as possible from contemporary Thebes. For dramatic purposes the sympathy of the audience must go with the cause of the besieged. The hostile or contemptuous sentiment evoked (at least since τὰ Περσικά) by the mention of 'Thebes' would not be aroused for the less familiarly named city of heroic times.

With Κάδμου πολῖται cf. Eur. *Phoen.* 1399, *ibid.* 1466 Κάδμου λαοί, Soph. *O. T.* 144. *Inf.* 189 they are even styled by a figure of speech *στρατὶς Κάδμουγενής* (cf. Eur. *Phoen.* 808). The thought is not 'fellow-citizens of Cadmus' (in the sense of 'sharing in the city which once was that of Cadmus'), but, strictly, 'made by Cadmus to possess a πόλις' (somewhat similarly Eur. *Andr.* 1089 *λαοὶ εὐκτῆρος θεοῦ* of the Delphians). In Soph. *O. T.* 1 ὦ τέκνα, Κάδμου τοῦ πατρὸς τέκνα τρεφὴ the sense is not 'descendants of Cadmus' but 'fostered care of Cadmus.' The burghers are not addressed as *ἄνθρωποι*, but with an implied appeal to their privileges and responsibilities.—τὰ καίρια: the excuse for his peremptory orders. The two senses of *καίριος* coalesce, and 'home to the mark' is combined with 'as the moment needs'='briefly and to the point' (Eur. *I. A.* 819 *ἐν βραχεὶ τὰ καίρια*). With *λέγω* or its equivalent the article is a regular part of the phrase: cf. 606, *Ch.* 580 (n.), Soph. *O. T.* 808. It stands on the same footing with that in

ETEOCLES.

BURGHERS of 'Madmus' town, a man must speak home, if he hath the cause in charge and tends the tiller at the country's stern with eye alert and sleepless. For should it go well with us, 'tis thanks to heaven; but if—which God forbid—mischance befall, 'tis Eteocles who would be the one burden of many

M or the corrector m.
by the present editor.

2 In *δωρις* there is a
Blomfield. 3 'Etes

255 (n.), Tyr. 2. 9 *μυθε*
κ.τ.λ.

2 *φύλασσα πᾶρος*
cause.' For *πᾶρος* (or
cf. *Suppl.* 239, *ὅπως ἂν*
νικᾷ τόδε, *Ag.* 1537 *ἐπ'*
βλάβῃ, *Pind.* *I.* 1. 1
πᾶρμα καὶ δόχολας ὅς
Strictly 'the matter in h
Suppl. 733 *πρὸς πᾶρμα*
cally=*id agentes*. [Not
time of action,' which m.
distinctly verbal.]

It is a matter of indifference whether *ἐν*
πῶρῃ *πόλει* be rendered with the pre-
ceding or the following words; so far as
the Greek goes, they belong to the whole
sentence. *πόλει* is the customary gen.
identifying the metaphor (see 64 n.). The
metaphor itself (of ship and state) is of
the commonest (schol. *Ar. Vesp.* 29 *ἀεὶ*
οἱ ποιηταὶ τὰς πόλεις πλοῖα παραβά-
λουσι). Cf. *inf.* 62, 109, 192, 202, 743,
780, 1068, *Eum.* 16 *χώρας προμηθέης*
ἀναξ, *Plat. Rep.* 488 A sqq., *Demetr. de*
eloc. 78 *ἀσφαλῶς οὐκ ἐρεῖ καὶ ὁ τῶν στρατη-*
γῶν κυβερνήτην λέγων τῇ πόλει, *Shak.*
Cor. 1. 1. 78 *The helms o' the state, who*
care for you like fathers. *Plato (Euthyd.*
291 D), in speaking of the *τέχνη* which
κατὰ τὸ Διοχόλου λαμβάνει μόνη ἐν τῇ
πῶρῃ καθήκει τῇ πόλει, *πάντα κυβερ-*
νῶσα κ.τ.λ., does not necessarily refer to
the present passage.

3 *ὁλοκα νωμῶν*: 'managing the tiller,'
apparently the actual nautical term: cf.
Pind. P. 1. 86 *νόμα δίκαια πηδάλῳ*
στρατῶν, *Hom. Od.* 12. 217 *κυβερνῶν*...
οἴμα νωμῆς. Similarly *P. V.* 148 *νέοι...*
ελακονόμοι, *Pind. I.* 3. 71 *κυβερνατῆρος*
ἡγεστρόφου, *Anaxandr. ap. Ath.* 263 C
...*ὁλοκα στρέφει*.

... Commentary below *ad, = correction or suggestion

significance. 4 *θεός*
πολλὸς is added above the

ἢ *κοιμῶν*: the same notion
Id. 5. 270 *αὐτὰρ ὁ πηδάλῳ*
ἔντοι | ἤμενος, οὐδέ οἱ ἔντοι
ἢ ἔκστην. Cf. the fatal
nurus (*Verg. Aen.* 5. 840
e combination of participles
ὄρῳτα λαμπρὸν ἐν σέδῳ
ν, Ar. Ran. 392 *ταίσαντα*
ν | νικῆσαντα ταιριοῦσθαι,
6 A.—*κοιμῶν ὄντω* is not
ν, since *κοιμῶν* possesses a

expressed.—*αἰτία*: sc. *ἐστὶ*, a
livelier apodosis for *ἂν ἐπὶ* (which could
not be omitted). *Blomfield* quotes *Tac.*
Agr. 27 *iniquissima haec bellorum condicio*
est; prospera omnes sibi vindicant, adversa
unq̄ impulantur, and *Paley* adds *Ann.*
14. 38 *cuius adversa pravitate ipsius,*
prospera ad fortunam referebat. No im-
piety is intended, but some sarcasm at
the world. Cf. *Headlam On Edit. Aesch.*
pp. 82 sqq.

4 'Eteocles': a neat device of the
poet for introducing the name. The
position lends the appropriate emphasis.—
'Eteocles' *ἀν...ἐμνοῖ*: 'the repeated
word would be "Eteocles."—*εἰς πολλὰς*:
conjoined for effect: cf. *Thuc.* 8. 68
πλείστα εἰς ἀνὴρ...δυνάμενος ὠφελεῖν, and
(less immediately) *Perr.* 330 *εἰς ἀνὴρ*
πλείστον πόνον | ἐχθροῖς παρασχέειν. For
the use of *εἰς* (as in *unus, unusus*) see
Cho. 630 (n.), and cf. *Shak. A. and C.*
4. 6. 30 *I am alone the villain of the*
earth. Probably here the meaning is
more strictly literal.

πολλὰς: 'in much use,' i.e. much in
evidence. Cf. *Eur. Hipp.* 1 *πολλὰ μὲν*
ἐν βροτοῖσι κοῦκ ἀνώνυμοι | θεὰ κέκλημαι,
Hdt. 1. 98 *ὁ Διόκερς ἦν πολλὸς ἐπὶ πάντε*
ἀνδρὶ προβαλλόμενος καὶ αἰετέμενος, *Ath.*

ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις
οἰμώγμασιν θ', ὦν Ζεὺς ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρή νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἦβης ἀκμαίας καὶ τὸν ἐξηβον χρόνῳ,
βλαστημὸν ἀλδαίνοντα σώματος πολλῷ
ᾧραν τ' ἔχονθ' ἐκάστος, ὥς τι συμπρεπές,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων

10

line. πᾶσιν εἰς κατὰ πτόλιν Dindorf. 7 πολυρρόθοις Valckenae. †. 8 ἐπώνυμος
πτόλιν. 12 βλαστημὸν M. βλαστημὸν (cf. ὀρχησμοί, πατησμοί) Hermann. †.
πτόλιν anon. 18 ᾧραν ο' M. ᾧραν m. (scholl. recognise both). m' fills the

237A πολλὸν δ' ἐστὶ τὸ ὄνομα παρὰ τοῖς
νεωτέροις, Luc. Merc. Cond. 5 εἰτα ὁ
Θόρυγος καὶ πολλὸν τὸ πᾶσι γὰρ ὡς περὶ
διερχομένων.

7 ὑμνοῖθ' : (de)cantetur, 'harped
upon.' Cf. Soph. *Aj.* 292, Theodect.
fr. 1 ἐν βροτοῖσιν ὑμνεῖται λόγος, Plat.
Rep. 549 D, *Prot.* 343 B, Ter. *Phorm.* 3.
2. 10 cantilemam eandem canis, Hor. *Sat.*
2. 1. 46 insignis tota cantabitur urbe.
Phot. has ὑμνοῖν· μέμψεσθαι, λοιδορεῖν,
κατ' ἐπφημισμὸν, but such a sense must
lie in the context, not in the verb it-
self.

φροιμίους keeps up the metaphor of
ὑμνοῖθ', but is specially suitable from its
frequent suggestion of trouble: cf. *Ag.*
1215 ταρασσὼν φροιμίους, Eur. *Hipp.* 568
τὸ μέντοι φροῖμιον κακὸν τόδε, *J. T.* 1162
τί φροιμίζῃ νεοχμῶν:

πολυρρόθοις: ῥόθος is the murmuring
of resentment, and almost = ψόγος. Cf.
Hes. *Opp.* 220 τῆς δὲ διακῆς ῥόθος διακο-
μένης (gen. abs.), Eur. *Andr.* 1096 ἐχώρει
ῥόθῳ ἐν πτόλει κακῷ, Soph. *Ant.* 289,
Tr. 264. Aeschylus could, however,
hardly use the word without glancing at
the muttering of the sea before a storm.
Cf. More *Richard the Third* (sp. Holin-
shed 3. 721), *Yet began there, here and
thereabouts, some manner of muttering
among the people...as the sea without
wind swelleth of herself sometime before a
tempest.*

8 sq. ὦν Ζεὺς κ.τ.λ. It is easy to
suggest ἐπώνυμος, but the text may be
rendered as (1) 'and may the Forefender
thereof (i.e. of such manner of things),
Zeus, prove true to his name,' or, as
Paley instinctively took it, (2) ὦν depends
on ἐπώνυμος, into which the mind at once
reads the sense ἀλφειῶς (or κάρτα) ἀλεξητή-

ριος. With the appeal cf. *Euem.* 90
Ερμῆ, φέλασσε· κάρτα δ' ὦν ἐπώνυμος,
τομπαῖος ἱσθί.

Καδμείων πτόλις: A special claim is
implied in these words (in place of *c.g.*
ἡμῶν). Our city is the venerable city of
Cadmus, and Cadmus enjoyed *affinitas*
with the Gods (125 sq.). The schol.
speaks of a special worship of Zeus
Alexeterios at Thebes. This may be true,
and Aeschylus may very well have been
aware of the fact, either through the epic
or through personal knowledge of the
city. In any case Zeus is the deity to
be mentioned first: cf. *Suppl.* 1 (n.),
Cho. 1 (n.).

10 sqq. ὑμᾶς: i.e. 'so much for the
claim upon my watchfulness; your part
is...'—δὲ is resumptive of v. 1, 'well, this
is τὰ καίρια.'—καὶ τὸν ἀλδαίνοντ' κ.τ.λ.:
lit. 'yea, even (i.e. apart from the ἀκ-
μαῖοι, who are taken for granted) he who
lacks the age of ripeness, and he who is
past his prime with years, must, fostering
much growth of body, and taking thought
in each direction as fitness calls, champion
the city and the altars of the country's
gods—so that their honours be not blotted
out—and his children &c.' The con-
struction begun with ὑμᾶς is naturally
carried on in the singular after the apposi-
tive καὶ τὸν κ.τ.λ. For the reading see
crit. n. The only departure from the MS
here made is in 'ἐκάστος'.

καὶ...καὶ = *etiam*...and, not 'both...and...'
Even these two classes (Ar. *Pn.* 3. 1
παῖδας τοῖς μήτραι δὲ φιλικῶν ἐγγεγραμ-
μένους καὶ τοῖς γέροντας τοῖς ἀφαιμένους),
who are generally exempted, will not be
so now. Aeschylus could hardly need to
borrow such an obvious notion from
Hom. *Il.* 8. 517 κήρυκες δ' ἀπὸ θεῶν δι-

a mouth, bruited by the folk throughout the town in threatening murmurs and in lamentations; the which may Forefending Zeus, true to his name, forefend from the Cadmean realm.

'Tis your part now. Even he who still falls short of manhood's prime, and he whose prime is past and gone, must gather great strength into his frame and be vigilant, here, there, as may besecm. Succour the realm and the altars of the country's Gods,

erasure with τ' (which had apparently been deleted because of the misreading $\epsilon\chi\omega\theta'$). $\acute{\omega}\rho\alpha\upsilon\gamma'$ Stanley. $\epsilon\chi\omega\theta'$ M, $\epsilon\chi\omega\theta'$ M^a. $\epsilon\kappa\alpha\sigma\tau\epsilon\varsigma$ M, corr. $\epsilon\kappa\alpha\sigma\tau\omega\varsigma$ m. ($\epsilon\kappa\alpha\sigma\tau\omega\theta'$ would be less near or pointed). $\acute{\omega}\sigma\tau\iota$ M, $\acute{\omega}\sigma\tau\iota$ M^a. $\ddot{\iota}$. $\acute{\omega}\sigma\tau\epsilon$ συμπεριτέ rec.,

φλοιὸν ἀγγελλόντων | παῖδας πρωτόθεος
πολυκροτάφους τε γέροντας | λείπεσθαι
περὶ ἔστυ θεοδόχῳ ἐπὶ πόργῳ. Cf. Herodian 8. 4. 7 παρθέναι δὲ ἅμα παῖσι
καὶ γυναιξὶν ἀνδρῶν ἐξ ἐπάλξεων τε καὶ
πόργῳ ἀπομαχόμενοι. οὐδὲ τις οὕτως ἦν
ἀχρηστος ἥλικιᾳ ὥς μὴ μετέχῃ κ.τ.λ.

ἔξηβον: $\epsilon\zeta\eta\beta\epsilon\varsigma$ ἦβης (Hesych.). Eustath. (p. 1428. 20) contrasts the word with $\pi\rho\acute{o}\theta\eta\beta\omicron\varsigma$ and $\delta\iota\alpha\eta\beta\omicron\varsigma$. Cf. $\epsilon\zeta\upsilon\beta\omicron\varsigma$ and $\Lambda\varsigma$. 105 ἀνδρῶν ἐπελθόντων.

12 βλαστημένον ἀλδαίνοντα κ.τ.λ. These words are generally misunderstood as referring only to τὸν ἔξηβον. With this preconception they have been variously interpreted: (1) 'and him who is past his prime but still keeps a vigorous growth of body.' But for this $\epsilon\tau\iota$ or $\delta\mu\omega\iota$ would be needed, and $\pi\omega\lambda\acute{\upsilon}\nu$ is hardly the word: (2) (as once taken by the present editor) 'fostering large outgrowth of his body,' i.e. possessing many children. The periphrasis is clumsy in itself and assumes that all the $\epsilon\zeta\eta\beta\omicron\iota$ $\chi\rho\acute{o}\nu\omega$ are in that position: (3) 'nourishing much growth of body,' i.e. growing too large and heavy for fighting. But the addition is prosaic, purposeless, not tactful, and surely untrue of a large number of such $\epsilon\zeta\eta\beta\omicron\iota$. It is far better to understand the line as applying to both the classes mentioned (commonly, as Paley observes, called $\alpha\chi\rho\epsilon\iota\alpha\iota$), and to render 'making to grow (for the occasion) a great growth of frame' (i.e. putting on strength). The notion is similar to that of $\epsilon\pi\iota$ $\phi\rho\epsilon\sigma\iota$ $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ $\delta\acute{\epsilon}\xi\omega\upsilon$ ([Hes.] *Scut.* 434). The literal impossibility is of course no objection to the figurative expression. Whether one is weak from youth or from age he is to force himself to be strong, and greatly so ($\pi\omega\lambda\acute{\upsilon}\nu$). For the thought cf. Eur. *Ion* 1041 ἀγ', ὦ γεραί πρῶς, νεανίας γεροῦ | ἐργοῖσι, καὶ μὴ τῷ $\chi\rho\acute{o}\nu\omega$ πάρεστί σοι, *Andr.* 551 οὐ γὰρ, ὡς τοῖσι, μοι | σκολῆς τόδ' ἐργον,

ἀλλ' ἀνηγηγμένος | πόρῳ μ' ἐκταυρὸ λαοβάνων (the aged Peleus). In these it is a case of rejuvenation; in the case of the striplings they are to attain to the state described in Eur. *H. F.* 1269 ἐπεὶ δὲ σαρκεὶ περιβόλαι ἐκταυρῶν | ἦβοντα. For the form of expression cf. Soph. *Aj.* 1077 πῶν σῶμα γυνήσῃ μέγα, *raj.* 609 σάρκα δ' ἦβδων φέει. —ἀλδαίνοντα is praes. conatus. For the use of the word cf. *P. V.* 554 θυμὸν ἀλδαίνουσιν ἐν σφροσύναις. —βλαστημένον: cf. *Soph.* 1289 τίς οὐν ἐν ὄλῳ τῆδε βλαστημένον (βλάστημεν M) λέγει; altered to βλαστημένον by Hermann, but forms in -ε-μ- presuppose those in -μο-, and are themselves only analogical creations (see Brugmann *Gk. Gr.* § 1841). The question must therefore be left open.

13 ἄραν τ' ἔχονθ' ἐκαστοῦ κ.τ.λ. The sense is exactly that of [Hes.] *Scut.* 121 πάντῃ ἀεστυρωμένων καὶ ἀρηγμένων ὥς κε δύνῃαι. With ὥς τι συμπεριτέ cf. also Ath. 639F ὑπηγεταὶ καθότι δὲ καιροῖς ἐκαστὴν παρέπιπτεν. The defenders are to turn their attention this way and that, as occasion may arise. —ἐκαστοῦ for ἐκασταχόσε is of the nature of ἄλλοσε, πῶσε, πάντοσε (πάντοσε φοιτήτων of the Ajaxes, *Il.* 12. 266). It is not improbable that the same word should be restored in Hdt. 1. 63 εἰλεγον τὰ ἐν τεταλμένα ὑπὸ Πεισιστράτου, θαρσύνει τε κελεθόντες καὶ ἀπέναι ἐκαστὸν ἐπὶ τὰ ταυτοῦ (where the obvious ἐκαστων does not account for the corruption). There can be nothing unpoetical about such words, especially in these shorter forms.

14 sqq. πόλαι τ'... καλῶν... βωμοῖσι... τίκνους τε κ.τ.λ. The answering particles are τ'...τε, while καὶ joins βωμοῖσι to πόλαι in one notion, 'the state and its gods,' which form the political and national consideration, as opposed to τίκνους, the more personal motive. The 'helping' of the altars seemed to call for

βωμοῖσι, τιμὰς μὴ ἔλαλειθῆναι ποτε,
 τέκνοις τε γῇ τε μητρὶ, φιλτάτῃ τροφῇ.
 ἢ γὰρ νέους ἔρποντας εὐμενεί πεδῶ
 ἅπαντα πανδοκοῦσα παιδείας ὅτλον
 ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους
 πιστοῦς, ὅπως γένοισθε πρὸς χρέος τόδε.
 καὶ νῦν μὲν ἐς τόδ' ἡμάρ εὐ ρέπει θεός·
 χρόνον γὰρ ἤδη τόνδε πυργηρουμένους
 καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
 νῦν δ', ὡς ὁ μάντις φησὶν, οἰωνῶν βοτήρ,

15

20

ὡς τὸ συμπραγὲς Abresch, ὡς περ οὖν πρέπει Lowinski.

10 προσδοκοῦσα recc.

10 οἰκιστῆρας recc. (οἰκιστῆρας G.). †.

20 τελούσθαι ('be paid,' suggested in *Class. Rev.* vol. III. p. 102) is here withdrawn as unnecessary with a right interpreta-

some explanation not required by πόλις ἀρῆγειν: hence the clause τιμὰς κ.τ.λ.

In ἐλαλειθῆναι there is a notion of wiping out a long-standing contract (of service paid for protection rendered). The overthrow of the πόλις puts an end to the claims of the altars (τίμωι βωμοῖ Herond. 4. 5).

10 μητρὶ...τροφῇ: emphasising their debt. She bore them and bred them. The Earth is κορυτορῆφος (Ar. *Thesm.* 300). See Harrison *Proleg. to Gk. Rel.* pp. 267 sqq. An altar with that title at Athens is mentioned by Pausanias (1. 22. 3). With the present passage cf. Eur. *Heracle.* 826 ὡς ξυμπολῖται, τῇ τε βοσκοῦσῃ χροῖ | καὶ τῇ τεκοῦσῃ νῦν τιν' ἀρκέσαι χρεῶν, Plat. *Rep.* 414 E ὡς ἡ γῆ αὐτοῦς μή-τρον οὖσα ἀθήκε, καὶ νῦν δεῖ ὡς περὶ μητρὸς καὶ τροφῆς τῆς χώρας...βουλευέσθαι τε καὶ εὐμενεῖν...ἐάν τις ἐπ' αὐτὴν ἔβῃ, Eur. *Med.* 1332, Isoc. *Pan.* 23 μόνους γὰρ ἡμῶν τῶν Ἑλλήνων τὴν αὐτὴν τροφὴν καὶ πατρίδα καὶ μητέρα καλεῖσαι προσήκει.

17 sqq. ἢ γὰρ κ.τ.λ. The passage has been strangely misinterpreted. The metaphor is drawn from an inn and is consistently sustained. Lit. 'For, when ye came faring as young children, she, playing hostess (as in an inn) with her kindly soil to all the moil of your breeding, reared you to found homes, as shield-bearers keeping faith, that ye might accrue to meet the present debt.' That inns are an anachronism for epic times is of no importance to the dramatist, even if he knew the fact. Cf. *Cho.* 658 ὁ δέμοισι πανδέκοις ἔτιον (n.). The notion of γῆ as innkeeper was perhaps made the easier to an Athenian audience from

the frequency with which inns were kept by women (cf. Ar. *Ran.* 549). ἔρποντας regards them as travellers, but glances also at the slow steps of infants (cf. *ἐρπίζω, serpo*).—ὅτλον is contained acc., the setze being πάντα τὰν ὅτλον ὑποδοχόμενῃ. In παιδείας Athenians would be reminded of the debt due from children to parents who had performed this duty, a debt formally recognized in τὸ γηροβοσκῶν.

There is a play upon the senses of πιστοῦς (= 'loyal soldiers,' and also debtors who are 'trusted' to pay their score), γένοισθε (= 'come into being,' and also 'come to an amount' as money for payment), χρέος ('matter' or 'business,' and also 'debt'). Thus two thoughts run parallel in the same expression. As their native land, she brought them up to prove 'loyal' to her, and to 'be forthcoming' to deal with this 'matter'; as innkeeper she fed them, expecting them to prove 'honest' by meeting their 'debt' in due season. The inn, which is the soil, is one where the welcome is 'hearty' or 'unstinting' (εὐμενεί: cf. *Pers.* 490 Σπερχεῖς ἀρὰν πεδῖον εὐμενεί πότῃ, and in a somewhat similar connection with hospitality *Cho.* 699 τί γὰρ | ἔτιον ἔτιον εὐμενέστερον;). The same notion is emphasised in πάντα παν-. With γένοισθε, 'amount,' cf. the familiar τὸ γηγόνμενον (e.g. Luc. *Somn.* 1 ἀποφύρων δὲ τὸ γηγόνμενον), τὸν γεγονότα ἀριθμὸν (Plat. *Ap.* 36 A). There is no baldness in the word, especially when γένοισθε πρὸς is taken together as 'amount to (the measure, or standard, of;)' = 'become adequate to meet.' For πρὸς in this sense

that their worship be not blotted out. Succour your children, and mother Earth, your nurse most dear. For when ye came faring as babes, she with her open inn, the kindly soil, bore all the moil of nurture, and bred you to found homes, bearing the shield and keeping faith, that ye might accrue to meet this present claim.

As 'tis, until this day Heaven's favour turns the scale. Though beleaguered all this time, our war finds for the more part furtherance from the Gods. But now, saith the seer,

tion of the text. † 'Fortasse πιστοί θ' Sidgwick. *ἔπει γένουθε πρὸς χρεὶς πιστοὶ τῷδε Δῖνδ.* 21 *καὶ πρὸς Ἥλμ, καὶ δὴ Δῖνδ.* †. *καὶ τῶν μὲν... μέναι τόχῃ Heimsoeth too boldly.* 20 *m* has written *ω* above the line after *καλῶς*.

('to match'), cf. Hdt. 8. 44 'Ἀθῶναι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νόας ὀγδῶκοντα καὶ ἑκατὸν, Dem. 14. 25 *ἐν ταύτῃ χρήματ' ἐνεσθὶν ὀλίγου ὅσω πρὸς ἀνδράσιν τὰς ἄλλας εἰπεῖν πόδας*, and uses of Latin *ad* (e.g. *ad certum pondus*). For the notion itself cf. Plat. *Crit.* 50 DE, Eur. *fr.* 360. 14 *ἔπειτα τέκνα τοῦδ' ἑκατὶ τίκτομεν, | ὡς θεὸν τε βρομῶσι πατρίδα τε βρώμεθα*.

οἰκιστῆρας: i.e. ὥστε εἶναι οἰκιστῆρας. The country is strengthened by population, and 'founders of homes' are desired by ἡ γῆ. She nourished the young to this end. Hermann remarks 'non exputo cur οἰκιστῆρας scripsisse Aeschylum dicam,' but the word proves to be better than the οἰκιστῆρας which he prefers. [We cannot, as in Herond. 3. 12, treat οἰκίστω as = οἰκίω.]

21 *καὶ νῦν μὲν κ.τ.λ.*: 'well, as it is...'—*καὶ* implies that, in keeping with the last words, the citizens have so far done their duty.—*νῦν μὲν*, further explained by *ἐς τὸδ' ἡμῶν*, is opposed to what lies in the future. This is answered by *νῦν δ'* of v. 24, as if the expression had been *μέχρι μὲν δεῦρο... νῦν δ'*... Greek does not object to the appearance of *νῦν* with a different shade of meaning in the antithetic clauses. Cf. the line of Magnes (Cobet *V. L.* p. 233); *νῦν δὲ μὲν ὤμωνι μὴ γεγενῆσθαι, νῦν δὲ φῆς*, and Eur. *Hipp.* 232 sq. Here the difference may be expressed by 'as things are, all is going well, but now (to-day) a new danger threatens.'

[It would be clumsy to take *μὲν* as misplaced for *καὶ νῦν*, *ἐς μὲν τὸδ' ἡμῶν*... with *νῦν δ'* resuming *καὶ νῦν* ('now, as I was saying'). The misplacement of the particle doubtless occurs (see Jebb on Soph. *Aj.* 372), but here it is gratuitous to

assume it, and no answer to *μὲν* is forthcoming.]

εἰς μέτρα: i.e. the balance is in our favour (*Cho.* 239).—*μέτρα* may be intrans., with *θεός* = 'divine favour,' but is more probably trans., as in Bacchyl. 17. 24 *εἰ τι μὲν ἐκ θεῶν μοῖρα παγκρατὴς | ἔμμι κατένευσε καὶ ἄκας μέπει τάλαντων*. See *Suppl.* 410 *βρομῶντων* (n.). Aesch. is thinking of the τάλαντων of Zeus: Hom. *Il.* 19. 223, Theogn. 157 *Ζεὺς τὸ τάλαντων ἐπιρρίπτει ἄλλοτε ἄλλω, Suppl.* 829 *σὺν ἐπὶ νῶν θυῶν | τάλαντων*.

20 *καλῶς... κυρεῖ*. The adv. as in Soph. *El.* 799 *εἰ τὸδ' εἰς κυρεῖ*, 1424 *Ὀρέστω, πῶς κυρεῖτε*; So even with *εἶναι* Eur. *Heracl.* 369 *ποῦ ταῦτα καλῶς ἂν εἴη*; Hom. *Il.* 9. 551 *Κουρήτῃσσι καλῶς ἦν*, and, more peculiarly, Eur. *Ion* 604 *οὕτω γὰρ τὸδ', ὦ πᾶτερ, φιλεῖ*.

πόλεμος: not 'the war,' but, in the epic sense, 'our fighting.' Cf. Eur. [*Rhes.*] 647 *μέλει δ' ὅ σσι μοι πόλεμοι*. With this, *καλῶς κυρεῖ ἐκ θεῶν* = 'is well treated by the Gods': cf. *Cho.* 703 *οὕτω κυρήσει μείων ἀξίως* and context (n.).

24 sqq. *ὁ μάντις*: 'our seer.' Though it is commonly and naturally taken for granted that the seer is Teiresias, the certainty is by no means absolute. A Teiresias is placed by the dramatists in any period of the Cadmean history. In the *Bacchae* he is an aged contemporary of Cadmus, while for Sophocles he is living in the reign of Oedipus. The presumption is strong that Aesch. is thinking of the same epic figure. Nevertheless he neither mentions the name nor explicitly states that the seer is blind. The omission of the name may be due to the metrical difficulty of *Τειρεσίας*. The metre of Aeschylus is not so ready as that of Soph. or Eur. to admit the anapaest

ἐν ὥσιν νωμῶν καὶ φρεσὶν πυρὸς δίχα 25
 χρηστηρίους ὄρνιθας ἀψευδεὶ τέχνη,
 οὗτος τοιῶνδε θεσφάτοις μαντευμάτων
 λέγει μεγίστην προσβολὴν Ἀχαιῖδα
 νυκτηγορεῖσθαι κάπιβουλεύσειν πόλει.
 ἀλλ' ἐς τ' ἐπάλξεις καὶ πύλας πυργωμάτων 30

(Possibly he thought of καλῶν.) 26 φρεσὶ M. φέοντι δίχα Ritschl, φρεσὶ δίχα Halm, τέρπος δίχα Schwerdt. †. 27 τοιῶνδε M, τοιῶνδε M^a. δεσπότης M, to which no commentator appears to object. θεσφάτοις *ed. (In pronunciation αι=η and θ is very near δ; cf. Eur. *El.* 463, where Α has φαίδων.) 28 Ἀχαιῖδα recc.

(cf. 369 n.). In 556 Ἀμφιδρεῦ is pronounced as a cretic (Ἀμφιδρεῦ): see Appendix to v. 115. But there the mention of the name was inevitable; here it is not essential, and Aesch. does not choose to avail himself of *Teiresias*. The blindness, again, though not stated, appears to be implied in ἐν ὥσιν and the context. But the lack of definiteness in the description makes it probable that *Teiresias* (or some account of him) has been introduced into a previous play of the trilogy.

ὠωνῶν βοτήρ can hardly mean anything but 'keeper of birds of augury.' The schol. explains by σκοπέ, but, though the somewhat analogous terms *τομαίνων*, *βουκολεῖν* have a wider use of 'watching,' and Aesch. can say *ναῶν ποιμένες* (*Suppl.* 776), those words nevertheless refer to a person who is not merely observing, but keeping, the thing in question. Moreover βοτήρ is obviously a term of a less transferable nature. If in *Suppl.* 357 the word is used for 'herdsman,' where the idea of a 'feeder' is not prominent, it nevertheless implies 'keeper.' The public μάντις, as with the Romans, would keep birds in readiness, and not wait for their chance appearance.

26 sq. ἐν ὥσιν νωμῶν καὶ φρεσὶν: i.e. using only his ears and his judgment (not his eyes). What might be expressed by μόνον is (as very often) to be imparted by stress upon the nouns: cf. 690 n., and e.g. Xenophon. *fr.* 19 (14). 4 αὐτὸς ὁμοῖ οὐκ αἰδεῖ δόκει δ' ἐπὶ πᾶσι τέτυκται (i.e. δόκειαι μόνον).—πυρὸς δίχα is added in explanation.—νωμῶν is a *vox propria* of augury: cf. Soph. *O. T.* 300 ὦ πάτερ νωμῶν *Teiresias*, ἔδικτά τε | ἀρηγνῆ τ', ὀφραῖα τε καὶ χθονοστυγῆ, Eur. *Phoen.* 1255 ἐμπόρους τ' ἀμάρ, | βήξεις τ' ἐνὶ μῶν, Plat. *Crat.* 411 D τὸ νωμῶν καὶ τὸ σκοπεῖν

ταῦτόν. See Sikes-Allen on *Hymn. Demet.* 373. If νωμῶν = σκοπεῖν, *Teiresias* may be said to use his ears for his eyes (cf. Soph. *O. C.* 138 φωνῇ γὰρ ὁρᾷ, τὸ φατίζομεν), but this should not be pressed, the natural sense being 'consider.'

It should be observed that Aesch. does not say ὁ νωμῶν. The description therefore, if we punctuate after βοτήρ, is not necessarily one of general practice, but applies only to the present occasion. It is not easy, however, to see why he should have abstained from certain sources of divination in this instance, if he employed them in others. It is true that other writers make *Teiresias* consult *εμπύρα* as well as *ὠωνοί*. Cf. Soph. *Ant.* 999 (a passage which meanwhile well describes the sounds by which *Teiresias* judged) εἰς γὰρ παλαιὸν θέλων ἐρητοσκέπον | ἔγνω, ὅτ' ἦν μοι πάντες ὠωνοὶ λιμὴν, | ἀγνῶτ' ἀκούω φθόγγον ὁρίσσω, κακῇ | ἀλάστορας ὀστρεῶν καὶ βαρβαρυμένων | καὶ σπύοντας ἐν χαλᾶν αἰθέρι φωναῖς | ἔγνω· πτερῶν γὰρ βοῆδες οὐκ ἔσθαι ἦν· | εἰθὺς δὲ δέσας ἐμπύρῳ ἐγενόμην | θυμῷσι παμφλόιστοις· κ.τ.λ., Eur. *Bacch.* 257 σκοπεῖν πτερυγῶν ἀμύτρων μισθὸν φέρειν, *Phoen.* 839 (with 954), 1255, Stat. *Theb.* 10. 599 sqq. The signs which he could not hear were told to him by his attendant (*Ant.* 1012 τοιαῦτα παῖδες τοῦδ' ἐμάνθανον πάρα), or by his daughter (*Stat. I. c.*). On Soph. *O. T.* 310 σὺ δ' ὅν φθονήσας μήτ' ἀτ' ὠωνῶν φέρω | μήτ' ἀτ' ὅλλω μαντικῇς ἔχεις ὀδόν Jebb remarks that *Teir.* 'resorts to fire when the voice of birds fails him.' It would be reading too much into the present passage to suppose that he omits the *εμπύρα* because the signs from the birds were sufficiently ὀσθημοί. Rather we must suppose that in the epic sources on which Aesch. drew *Teiresias* is represented as using only (1) divination from

shepherd of birds of omen, as unhelped by fire he ponders the signs of divination with skill that errs not—he, by rede of such divinings, saith that a supreme Achaean onset is mooted in nightly conclave and means mischief to the town.

But both to battlement and gateway of our bulwarks haste

29 νυκτηγορήσθαι Dind. †. ἀπιβουλεύειν rec., ἀπιβούλευον Dind. (who might have quoted, e.g. *P.V.* 421 ἐπιδικεύειν (M) for ἐπιδικεύων (rec.)).

30 πύλας πυργώματων M (the superscripta and new accent by m). †.

birds (*αὐγυρίων*, δὲ *οἰωνῶν* *μαντεία*) and not (2) divination from either the entrails of victims (*λαγυρρίσιον*, *λερσκούρια*) or the behaviour of the flames in sacrifice (*ἱγνισρίσιον*, δὲ *ἐμπόρων* *μαντεία*). In Homer there is no divination of the latter kind, and it was unknown to the primitive Romans, who borrowed it from the Etruscans (see Mayor on *Cic. N. D.* 11. 3. 10). The comprehensive use of *οἰωνός* and *δρυς* as 'omen,' whereas the other terms are not so employed, is an indication of the priority of the former method. To the Greeks of the historical times *μαντική* included both methods (*Eur. Hel.* 746 οὐκ ἔφ' ἀρ' ὕγις οὐδὲν ἐμπόρου φλογός | οὐτε πτερυγῶν φθέγματ'), and the business of a *μάντις* was *οἰωνός* τ' ἀλέγειν ἢ δ' ἐμπύρα σήματ' ἰδέσθαι (*Ap. Rhod.* 1. 145). It was natural therefore that they should assign both to even the blind Teiresias and account as best they could for his ability to read the *φλογωπὰ* *σήματα*. Aeschylus apparently remains more true to his authority. That Teiresias actually consulted only the birds appears from the prominence incidentally given to that side of augury in e.g. *Eur. Bacch.* 347 θάκουσ' τοῖσδ', ὦ *οἰωσκοπέ*, where the reference is to what was shewn to Pausanias (9. 16. 1) as *οἰωσκοπέων* *Τειρεσίον* *καλούμενον*.

[πυρός *δίχα* is strangely explained by Hermann as *praeter signa ex igne capta*. The obvious sense of *δίχα* is that of e.g. *Ath.* 183 D κατὰ *χείρα* *δίχα* *πλήκτρον* *ἐβαλλεν*.]

ὥσ'...φρεσίν: a favourite combination: cf. *Cho.* 53 σέβας...τὸ *πρὶν* | δι' ὧτων *φρεσὶ* *τε* | *δαίμα* *περαίνον*, *Ag.* 1036 ἔσω *φρεσῶν* *λέγουσα*.

26 χρηστήριους *δρυίδας*: 'omens of prophecy.' For the wide sense of *δρυς* cf. *Ar. Av.* 719 *δρυν* *δὲ* *νομίξετε* *πάνθ'* *δοσσε* *περὶ* *μαντείας* *διακρίνει* | *φήμη* *γ'* *ὕμιν* *δρυν* *ἐστὶ*, *παρμῶν* *τ'* *δρυίθα* *καλεῖτε*, | *ξύμβολον* *δρυν*, *φωνήν* *δρυν*, κ.τ.λ., and see commentators there.

ἀφηνόει. It has proved so in the past, and Eteocles piously believes in the seer.

27 οὗτος: resumptive.—*θεσφάτους*: see crit. n. Though all editors retain *θεσφάτης*, none explains it. A man cannot be 'master (or owner) of divinations' as he is a master of slaves. He cannot order divinations as he pleases. And if *μαντευμάτων* could mean the birds, as 'instruments which divine' (for which there is no warrant, though such a use as *φροῦρημα* = warder, *inf.* 436, might be quoted in poor support), it would be a depreciation of the augury of Teiresias to present that view of the situation. Only a *μάντις* who made the birds divine to his liking would be called (sarcastically) *θεσφάτης* *μαντευμάτων*. For the combination in the text cf. *Eur. I. T.* 1254 *ἐν* *ἡψευδεί* *θρόνῳ* | *μαντείας* *βροτοῖς* | *θεσφάτων* *νέμων*, *Phoen.* 971 *μαντῆων* *θεσπίσματα*, and for the word alone, *Phoen.* 766 *εἰ* *τι* *θέσφατον* | *οἰωνόμαντις* *Τειρεσίας* *ἔχει* *φράσαι*.

28 Ἀχαιῖδα. This tribal or racial distinction belongs to the epic. The invaders are from the Ἀχαιῶν Ἀργεῖς: cf. 311 ὅπ' ἀνδρὸς Ἀχαιοῦ. A similar opposition of Cadmeans to 'Danai' occurs in *Pind. P.* 8. 52, *N.* 9. 17.

29 νυκτηγορήσθαι. The pres. tense shews that it is very early morning. The discussion of the Argives is spoken of as if still going on. Hence also the fut. *ἐπιβουλεύουσιν*: if finally determined upon, the attack 'will mean mischief' to the town. For the word cf. [*Eur.*] *Rhes.* 17 *τί* *γάρ* *φυλακάς* *προλιπὼν* | *κινεῖς* *στρατιῶν*, *εἰ* *μὴ* *τῶν* *ἔχων* | *νυκτηγορίαν*; *ibid.* 87 *τί* *χρήμα*... | ...*φύλακες* | ...*νυκτηγοροῦσι*; and for the notion *ibid.* 139 *νυκτέρου* *ἐκκλησίας*.

30 ἐς τ' ἐτάλξει κ.τ.λ.: The gen. *πυργωμάτων* (=the defences in general) belongs to both nouns. Some are to stand along the battlements, some in the gateways. The order is repeated in other words in 32 sq.

ὀρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
 πληροῦτε θωρακεῖα, καπὶ σέλμασιν
 πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
 μέμνοντες εὖ θαρσεύετε, μηδ' ἐπηλύδων
 ταρβεῖτ' ἄγαν ὄμιλον· εὖ τελεῖ θεός.
 σκοποὺς δὲ καὶ κατοπτήρας στρατοῦ
 ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῶ·
 καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλῳ.

35

ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.

Ἐτεόκλεες φέριστε Καδμείων ἄναξ,
 ἦκω σαφῇ τάκειθεν ἐκ στρατοῦ φέρων,
 αὐτὸς κατόπτῃς δ' εἰμ' ἐγὼ τῶν πραγμάτων·
 ἄνδρες γὰρ ἐπτά, θούριοι λοχαγέται,
 ταυροσφαγοῦντες ἐς μελάνδετον σάκος

40

33 εὐθαρεῖτε M, εὖ θαρσεύετε Ald.

36 κατοπτήρας M, corr. m.

37 Blomf.,

33 sq. πληροῦτε κ.τ.λ. 'Man the bulwarks &c.' It should be observed that the words chosen (πληροῦτε, θωρακεῖα, σέλμασιν, πυλῶν) are accommodated to both a town and a ship (cf. 2 n., 62—64). With πληροῦν and πλήρωμα the latter application is common. The English 'bulwarks' illustrates the suitability of θωρακεῖα to either. σέλματα are according to Hesych. τὰ ἵνυα τῆς νεῆς· καὶ συναρμολογία τῶν σανίδων (whence σέλμα is used for 'ship' itself in *epigr.* 39. Ath. 209c). But the word also means 'thwarts' = 'beams,' 'flooring.' Schol. to Ap. Rhod. 1. 328 has καθόλου τὸ πλατὸν ξύλον σέλμα λέγεται: cf. Strab. 5. 2. 5. By σέλματα πύργων is meant something as distinct from the θωρακεῖα as the *turres* of a Roman camp from the *loricula*. Cf. the wall of the Spartans against Plataea (Thuc. 3. 31 διὰ ἧκα δὲ ἐπέλεξεν πύργοι ἦσαν κ.τ.λ.). The towers (*turres contabulatae*) on the walls have floors (σέλματα), and they may also be joined (as in the *castra*) by bridges which resemble the thwarts (ἵνυα = σέλματα) of a ship. It is not necessary however to assume the latter point. For the beams of the towers cf. Hom. *Il.* 12. 35 τότε δ' ἀμφὶ μάχῃ ἐνεπεί τε διδόμεν | τοῖχος ἰόδμητον, κατέ- | χετ' ἐκ δόρατα πύργων | βάλλομεν'. With πύλαι of a ship compare the use of the English 'ports' in their original nautical

shape. A πυλωρός of a ship is met with in Eur. *I. T.* 1227.

πυλῶν ἐπ' ἐξόδοις is no idle periphrasis for ἐπὶ πύλαις, but distinguishes the πύλαι in the narrower sense of the actual passage-way from πύλαι in the larger sense of the whole structure with its tower and flank-walls or bastions.

34 μέμνοντες: see 423 μενεῖ (n.). —ἐπηλύδων and ὄμιλον are both contemptuous.

36 σκοποὺς: the more general term; κατοπτήρας specifies closer observation ('spies').

στρατοῦ alone can hardly mean τοῦ στρατοῦ τῶν πολεμίων, but κατοπτήρας στρατοῦ is a compound notion = 'army-spies,' as opposed to other kinds of κατοπτήρας. These do not merely reconnoitre, they insinuate themselves among the enemy.

καὶ γὰρ (cf. 66): after assigning to the citizens their duty, Eteocles assures them that he is performing his own.

37 πέποιθα: not = πέπεισμαι, but expresses trust: *Clas.* 206 (n.).

ματᾶν ('waste their labour') is either (1) pres.: cf. Hom. *Il.* 16. 474 οὐδὲ μάτησιν, Ap. Rhod. 4. 1393 οὐδ' ἐμάτησαν πλατόμενοι, or (2) fut. of ματέω (cf. κολῶ, ἐξετόμων, βιβῶ, δικάω and see Herod. *περὶ μω.* 12. 6. Kühner-Blass II. p. 109). The former is the more vivacious

ye all. Away! in all your harness! Man the parapets and take your stand upon the tower-thwarts, and at the outlets of the gates bide and be brave, nor dread too much an alien crew. Heaven will give good issue. For my part I have sent scouts and men to spy the host, whose going, I trow, is not for naught. When I have heard their news, there is no craft can snare me.

[*Exeunt* CITIZENS. *SCOUT enters (from the left)*.]

SCOUT.

Most noble Eteocles, king of the Cadmeans, I come the sure bearer of the news from yonder in the host, and 'tis with my own eyes that I have spied what passed.

Seven warriors, gallant captains, shedding bulls' blood into

Herm. &c. punctuate 'Ετεόκλης φέρωτε, κ.τ.λ.

and idiomatic both here and in *Εκκλ.* 142 *ἰδόμεθ' εἰ τι τοῦδε φροῦλον ματῆ*. In *P. V.* 57 *περαινεται δὴ καὶ ματῆ τοῦργον* τοῦδε the pres. is almost certain, although the sense given by Hesych. (*χρῶνίζω*, *διατρίβει*) is inexact. For the sense cf. *Hom. II.* 10. 324 *οἱ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι*, *Od.* 2. 273 *οὐ τοι ἔπειθ' ἄλλη ὁδὸς ἔσεται οὐδ' ἀτέλειστος*, 8. 285 *ἀλαοσκοπιῆν*.

δδψ: verbal (= τῷ λέγει): cf. *Cho.* 70, 674, *Ap. Rhod.* 3. 1175 *βάν β' ἔμην, οὐδ' ἀλλωσαν ὁδόν*.

§§ sq. The citizens depart to their post, and the spy, as coming from outside the town, enters from the spectator's left, according to the convention of the Attic stage.—φέρωτε *Κ. ἀναξ*: the necessary or customary addition of courtesy to the bare name of the king. So *Οἰδίππου τέκος*, 185, 664. *Eupolis* (*fr.* 212) parodies with 'Ιερόκλης βέλτιστε χρῆσ-μυθῶν ἀναξ.

τάκείθεν: cf. *ἐκείνα, ἐκείνοι* = 'the enemy' (636 n.).

41 *αὐτός...ἐγὼ*: a double assertion that he knows οὐκ ἀκοῇ or οὐ λόγῳ μαθὼν (*Eur. Heracl.* 5).—τῶν πραγμάτων, 'the facts,' contains the same notion. The position of δ' is purely metrical: cf. 140, 1015.

42 sqq. The lines *ἄνδρες...ἀρκωμότησαν* are quoted by Longinus (15. 5) as an example of *φαντασία ἡρωικωτάτη* imparting the *ὕψος* which springs from the great thoughts of a great nature (*μεγαλοφροσύνη* or τὸ ἀδρεπῆβολον).

ἄνδρες...ἑταῖ. These are not the only chiefs in the Argive army, but, as there

were seven gates of Thebes, there must be seven champions to attack them. The title of the play refers only to these. Adrastus himself is not included. It is as if Troy had possessed seven gates and seven of Agamemnon's greatest Achaeans were selected for a special attack upon them. Though Amphiarus is subsequently described (by Eteocles) as having no confidence in the attack (602 sqq.), there is no real inconsistency with the scene here narrated. Amphiarus was acting βλεφρονῶν, but the spy could hardly discern that fact. What he saw was seven chieftains taking the oath, and he perceived valour and determination in them all. In these qualities Amphiarus fully shared (603).

λοχαγῆται: for *α* cf. 62 *ραῖς* (n.), 783 *ἐβδομαγέτας* (n.).

43 sqq. ταυροσφαγόντες κ.τ.λ. Several points of ritual are here involved. Oaths varied in solemnity according to circumstances, and this is to be one of the most binding sort and most terrible in its penalties. There is a cumulative effect in the victim chosen (its significance being emphasised by the repetition *ταυροσφαγόντες...ταυροῦ φόνου*), the shield as the receptacle of the blood, the black 'binding,' the ceremony of dipping hands in the gore, and the nature of the deities sworn by. Broken oaths were avenged by the Erinyes (*Hes. Opp.* 803, *Hom. II.* 19. 258 sqq.), who would in this instance be set on by most blood-thirsty divinities (*Enyo* &c.), if wronged.

The oath is an offering of σφάγια, cf. *Eur. Suppl.* 1196 *ἐν ᾧ δὲ τέμνεν σφάγια*

καὶ θυγγάνοντες χερσὶ ταυρείου φόνον
ἄρρητ' Ἐνὺ καὶ φιλαίματον Φόβον

45

45 Ἄρη τ' M and Longin. c. 15. Corr. M. Schmidt (G has ἄρρη τ'). †. Ἄρη, Ἐνὺ Turneb. Ἄρη, Ἐνὺ is perhaps scarcely admissible for Aeschylus, otherwise

χρῆ ε' αὐτοῖς μου (viz. in a τρίπους χαλκό-
πους), followed by (1201) ἐν τῷδε λαίμοδι
τρεῖς τριῶν μύλων τεμῶν | ἔγραψαν δροκούς
τρίποδοι ἐν κοδίῳ κῶτει κ.τ.λ. Originally
portions cut from the victim (τόμια) were
placed upon the ground, and the oath-
taker stood upon them (Paus. 3. 20. 9
Τυνδάρεως γὰρ θέσας ἱερῶν τοῦτο Ἑλένης
ἐξώρκου μνηστήρας, ἰστέας ἐπὶ τοῦ ἱεροῦ
τῶν τομῶν, cf. §. 24. 10). See Harrison
Prol. Gr. Rel. p. 66. A magical con-
nection or identification of speaker and
victim was thus established, the intention
being to invoke upon the perjurer the
same fate which had befallen the animal.
In the present instance τὸ ἐπὶ τῶν τομῶν
ἐστάναι is replaced by an analogous pro-
ceeding, the dipping of their hands to-
gether in the blood. The addition of
χερσὶ is no superfluity (as in e.g. *Antik.*
P. 9. 161 βίβλον δὲ μέγας ἐπὶ γῆν χερσὶ
ταῦτ' ἐβόησα), but expresses the most
complete self-committal. It is more than
a dipping of weapons as in Xen. *An.* 2.
2. 9 of μὲν Ἕλληες βόκτωντες ἕφος, οἱ δὲ
βάρβαροι λόγχην (after they have cut the
throats of ταῦρον καὶ λύκων καὶ ἀγρῶν καὶ
κρίων εἰς ἀσπίδα), Luc. *Tax.* 37.

The upturned shield (ὑστρία ἀσπίς Ar.
Lys. 185) is itself an emblem of the god of
bloodshed (μυοτότρος); like other articles
used in ritual, it is of the more primitive
pattern (a σάκος of hide); and, according
to the rule for the σφάγια themselves, it
is black. (So in the parody Ar. *Lys.* 195
θεῖσαι μέλαιναν κόλπα μεγάλων ὑστρίων.)
The shield thus becomes, and is meant
to represent, a huge goblet for the de-
stroying gods who 'rejoice in draughts of
blood' (Jebb on Soph. *El.* 542); cf. *Il.*
5. 289, 22. 267 αἵματος αἶμα Ἄρηα τα-
λαύρων. The resemblance between
ἀσπίς and φιάλη was familiar (cf. Arist.
Poet. 21 τὴν ἀσπίδα, φιάλην Ἄρεως, Aris-
tophon *ap.* Ath. 473 c τῶν θαμνέλων
ἐνὶ ἀκλῶν ἀσπίδα). Hence the parody
with a κόλβη in Aristoph. (*l. c.*). The
choice of bull for victim is due to the
proverbial fierceness of the animal and to
the mysterious properties attributed to
its blood: cf. Ar. *Eg.* 83 βέλκιστον φῶδ
αἶμα ταύρειον τιτθὲν (with Neill's note),
Plin. *H. N.* 11. 90 sanguinem sanguinis...

pestifer potu. To the direst gods this
was the most congenial drink; moreover
the nature of the bull was supposed to
enter into the participants in the cere-
mony (cf. the implications of ταυρο-
φάγος).

[Those who substitute μυοσφαγόντες
from the parody in Ar. *Lys.* 189 forget
that parody is not literal, and that the
substituted word is there meant to lead to
a pun in v. 196. No excuse for change
should be drawn from the occurrence of
ταυρέων in the next line. Apart from
the fact that Greek cares nothing for
such repetition even when not purposed
(note such phrases as Ap. Rhod. 4. 1339
ἀγρῶν τε βόες μέγα πεφρίασσι, | βο-
υελάται τε βοῶν and cf. *inf.* 160 n.), it
is here deliberate and emphatic: 'that
blood of bulls.' Weil guesses that Aesch.
wrote μυοσφαγόντες in an older sense of
μῆλα, according to the μῆλα ἔσφατο τὰ
τετράποδα καλοῦσιν οἱ ἀρχαῖοι of Phryn.
(Bekk. 1. 7. 8). It is, of course, possible
that in this particular ritual connection
μυοσφαγῶν was the regular word with-
out regard to the nature of the victim,
and that some reader 'corrected' the
word to ταυροσφαγόντες through igno-
rance of the fact; but this requires demon-
stration.]

μελάνδετον. The exact meaning is not
at first clear. Hom. *Il.* 6. 117 ἄρμα
κελαυνόν, | ἀρσέ, ἔ πνύμετ' ὅθεν ἀσπί-
δος ἐμφαλοδότης, might suggest that the
rim (which would naturally be most in
evidence when the shield was ὀρθιῶν)
was of black leather. But this is prob-
ably too precise for the word. μελάν-
δετος is used of a sword *Il.* 15. 713
φάσγαν καλὰ μελάνδετα κοπήματα (where
see Leaf), [Hec.] *Scut.* 221 μελάνδετον
ἄρ, Eur. *fr.* 373. 2. Such swords had
the well-known hilt in which the spaces
between metal rings were filled with some
black material, probably leather bands.
In Eur. *Or.* 821 μελάνδετον φόνον ἕφος
(‘barred with blood’) there is a gruesome
play upon this sense. From this use we
should expect the meaning of ‘bound’ to
be ‘barred’ or ‘ribbed,’ and a buckler of
the old fashion might easily be cross-
barred as well as edged with black leather

a black-bound shield, and touching with their hands that gore of bulls, swore direst oaths by Enyo and bloodthirsty Dread:

the supposed hiatus might have been filled in with *τ'*. *'Αρη τ' Έννοϊ* is possible, but not sufficiently near; **Έννῷ* might be suggested. *Phoen. rec.* (cf. 113, 124 c.n.).

strengthenings. Alcaeus *fr.* 36. 1 *θεφαν-
τιναι* | *λάβαν τῷ ξίφος χρυσόδετον ἔχων*
shews a variety of the material. So *inf.*
146 *χαλκοδέτω σκεῖνω* (with ribs of
bronze). That the primary notion is that
of making fast appears from *e.g.* *Suppl.*
859 *γομφόδετῳ δέρει*. But such bars and
bands are also ornaments (like the 'bind-
ing' of a book) and the senses 'bound
with' and 'adorned with' pass into each
other. Hence *e.g.* [Eur.] *Rhes.* 383
χρυσόδετον σώματος ἀλκίῃ (= *χρυσόδετον*
πέλτην, previously described as decorated
χρυσόκολλήτοις τόποις, 305), *Soph. fr.*
223 *χρυσόδετον κέρας* (of a lute).

48 *ἀρρητ' Έννῷ* κ.τ.λ. See *crit. n.*
The reading of M cannot be an enumera-
tion of three divinities. For this either
τε...τε...καὶ or at least the omission of the
first *τε* would be necessary. Verrall
endeavours to keep the text by treating
Έννῷ as a clip-form for *Έννάλιον* and
therefore an epithet to *Άρη*. It would of
course be easy to quote abbreviations
of names (*e.g.* Megistes=Megistocles,
Laches=Lachemoiros, Έσφράς=Έσφα-
φρόδιτος, Ηρακλοῦς=Ηρακλειδης, Απολ-
λῶς=Απολλώνιος. Cf. O. Crusius *N.*
Jahrb. 1891 pp. 385—394). It might
also be argued that *Έννάλιος* is a diffi-
cult word for Aeschylean verse (cf. 24 n.).
We know, moreover, that in the case
of feminines Aesch. used *Εἰδῶ*=*Εἰδοθεῖα*,
ΤΨῶ=*ΤΨιπύλη* (*El. Gnd.* p. 316. 30),
and that he also wrote *Άμφι* for *Άμφι-
δραος* (*El. Mag.* p. 93. 51). But (apart
from the present unique appearance of
the curtailed form) there is a very serious
objection to so surprising a difference
of gender and meaning to be attached to
a word commonly understood otherwise.
The answer might be made that the
particles would themselves show to a
Greek (as to Dr Verrall himself) the true
meaning. The argument is, however,
unsatisfactory. An Athenian accustomed
to the combined mention of Ares and
Enyo (CIA III. 2 *ιερεῖς Άρεως Ένναλίου*
καὶ Έννοῦς, Hom. *Il.* 5. 592 *ἄρχε δ'
ἄρα σφιν Άρης καὶ πότνη Έννῷ*) would
surely have difficulty in recognising this
novel application of terms.

If *Έννῷ* cannot be accepted as =

Έννάλιον some correction is required.
(1) The claims of *Άρη*, *Έννῷ* καλ...
might be considered. The form *Άρη*
would be familiar to Aeschylus from
Homer and other epic, and, since this
play is full of epic suggestion, he may
have permitted himself to follow epic
practice. The same tendency to correct
the apparent hiatus (commonly by means
of *Άρη*) which appears in the MSS of
e.g. *Il.* 5. 909, [Hes.] *Scnt.* 59, may have
caused the insertion of *τ'* here. (*Άρη*
itself is scarcely permissible for either
epic or 5th cent. Attic. See Kühner-
Blass 1. p. 514.) Nevertheless *Άρη*
never occurs in any certain instance in
tragic verse. It is not safe therefore
to introduce the form. Longinus also
(cod. P) has *Άρη*.

(2) *Άρη τ' Έννοῦς* might be sug-
gested. The relations of Ares to Enyo
are variously stated. According to one
account (schol. Ar. *Pac.* 457) she was his
wife and the mother of Enyalios. Blom-
field quotes Cornut. *de Nat. Deor.* p. 56
Έννῷ οἱ μὲν τροφόν, οἱ δὲ μητέρα, οἱ δὲ
θυγάτρε Άρεως παρέδωκαν. If Aesch.
knew of Enyo as the alleged mother of
Ares, he may have written the gen. with
the sense that the chieftains, in swearing
by 'Ares son of Enyo,' were swearing by
the God of destruction in his most pitiless
character or avatar. But against this is
to be set the fact that *Άρεως τ' Έννῷ*
is equally possible and that neither is
very close to the text.

(3) Much nearer to the MS is *ἀρρητ'*
(of rec.). No corruption is more frequent
than that of double letters for single or
vice versa, especially with the liquids.
The context would also inevitably suggest
Άρη. For the adverbial *ἀρρητ'...*
ἀρκυμότησαν cf. *Cho.* 722 *ἀκμάζει Πειθῷ*
δόλια | ξυγκαταβῆναι, *Soph. O. C.* 319
φαῖδρά γοῖν ἀπ' ὀμμάτων | σάλινι με
προστρέχοντα, *Eur. Hel.* 283 *θυγάτηρ...*
πολιὰ παρθενεῖται, *Lys.* 13. 39 *βοῦατα*
ἀσπασόμενοι. The meaning is not merely
'dire,' but actually, in a Cadmean mouth,
infanda. The spy is obliged to give the
substance of the oath, though he is re-
luctant to commit such a *δυσφημία*. [It
is true that solemn oaths were often taken

ὠρκωμότησαν. ἡ πόλει κατασκαφὰς
 θέντες λαπάξειν ἄστν Καδμείων βίῃ,
 ἡ γῆν θανόντες τήνδε φυράσειν φόνῳ.
 μνημεῖά θ' αὐτῶν τοῖς τεκοῦσιν εἰς δόμους
 πρὸς ἄρμ' Ἀδρήστου χερσὶν ἔστεφον, δάκρυ 50
 λείβοντες, οἶκτος δ' οὔτις ἦν διὰ στόμα.
 σιδηρόφρων γὰρ θυμὸς ἀνδρείῃ φλέγων
 ἔπνει, λεόντων ὥς Ἀρη δεδορκότων.
 καὶ τῶνδε πύστις οὐκ ὀκνῶ χρονίζεται.

48 πρὶντε φυράσειν Stob. Fl. 7. 11, but ancient quotations are often too lax for critical purposes. 49 θ' αὐτῶν M. σημεία δ' αὐτῶν Stob. l. c. 51 ἀπὸ στόμα Stob.

in the name of three deities, but the practice was in no way binding.]

Ἐνυάλι. Whatever the derivation of this word (and of Ἐνυάλιος), its special connotation is that of havoc and blood. In Plut. *Mor.* 757 D Enyalios is the god who ἐφείκει αἰεῖνσιν καὶ κτενομένους; cf. Hom. *Il.* 2. 651 Ἐνυάλιῳ ἀνδρείφοντι. Enyo rules κυδαμὼν ἀναΐδα ἡγορήσας (*Il.* 5. 592). She is the spirit of war in its cruellest aspect.

Φόβον: 'Rout,' the son and attendant of Ares (*Hea.* 77. 933); not the subjective 'Fear' of the vanquished, but the spirit which puts men to flight (*Il.* 13. 298 οἷος δὲ βροτολογὸς Ἀρης πόλεμόνδε μέναιον, | τῷ δὲ φόβος φίλος υἱὸς ἄμα κρατερὸς καὶ ἀταρβής | ἔσπετο, θεὸς ἰφίβητος ταλαίφρονά περ πολέμοισιν, *ibid.* 4. 440). It is in a 'rout' that the thirst for blood gains fullest satisfaction.

48 sq. ἡ πόλει κατασκαφὰς κ.τ.λ. The expression deserves more observation than it has commonly received. ἄστν is the town regarded as a dwelling-place of men; πόλις looks at it as a burgh, a city-state among other πόλεις. Such a πόλις has its walls and buildings; these will be razed out of existence; there will then be left no habitations containing such a people as 'Cadmeans.' To join Καδμείων βίῃ ('in spite of the Cadmeans') would be in the last degree feeble. βίῃ simply = κατὰ κράτος. The words of the champions are λαπάξομεν ἄστν Καδμείων (cf. 518): 'we will make a (or the) "Cadmeans" town' a waste' (i.e. non-existent). The tense of θέντες shows that the πόλις κατασκαφῇ precedes, or is the process of which the result is, τὸ λαπάξω. Hence λαπάξω cannot mean 'sack,' since the razing would naturally follow the sacking.

The proper sense is 'make empty, desolate' (as by swallowing up): cf. *λάττω* and see note on ἐκλατῆσαι (443). In *Ag.* 133 πάντα δὲ πόργω | κτήνη πρὶντε τὰ δημοσληθῇ | μῆρα λαπάξει πρὸς τὸ βλαῖον the word amounts to 'destroy' or 'annihilate.'

The town is first taken and then razed to the ground (cf. *Soph. Ph.* 998 Τροίαν δὲν δει καὶ κατασκάψαι βίῃ), and by the completeness of this act it ceases to have inhabitants. In *Soph. O. C.* 1318 εὐχεταὶ κατασκαφῇ | Κατανεῖ τὸ θῆβης ἄστν δρῶσιν πυρ (explained by Jebb as 'destroy it with fire in such a manner as to raze it to the ground') shows that κατασκαφῇ is not to be taken strictly of any one process of destruction. Though θέντες might here mean 'cause,' it more probably = θέμενοι, ποιησάμενοι. See note to v. 175 for this use of the active, and, for further instance, *Pind. P.* 4. 275 τλῆθι... ἀμφὶ Κυράνας θέμεν σπουδῶν.

[It would be farfetched and erroneous to render '(even) if they have first to dig down the walls (in order to break in), they will sack.' πόλις would not be the word.]

49 γῆν τήνδε: with emphasis. They will not return home, but will shed their blood 'here.' Cf. Hom. *Il.* 18. 329 ἀμφὺ γὰρ πέπρωται ὁμοῖον γαίαν ἐρεῖσαι | αὐτοῦ ἐνὶ Τροίῃ.

50 μνημεῖα. The scholia explain by 'περίονας, τρίχας, ταυρίας, βοστρόχους, and the like.' Cf. Eur. *Sufrag.* 972 μέλαι παιδὸς ἐν οἴκῳ | κείτῃ μνήματι, πέσθιμα | κοῦραι καὶ στέφανοι κόμαι, *I. T.* 701 τόμβον τε χῶσον ἀπὸ θεῶν μνημεῖά μου; *ibid.* 820 sq. κόμαι are such μνημεῖα.

τοῖς τυκοῦσιν may either be taken with the general sense (as *eis θέμενοι* must be)

'Either will we raze amain the city to the ground and make desolate the land of the Cadmeans, or else will we die and mingle our blood with this same soil.' And on Adrastus' chariot all about they were hanging with their own hands last tokens of themselves for their parents at home, letting fall a tear, though not a sigh was on their lips; for there breathed a temper of iron resolve, ablaze with valour, as of lions whose eyes gleam war. And of these doings the tidings tarry not

54 καὶ τῆς τέρης Stob. (where cod. A has εὖ μὲν χαλῖσται). †.

as dat. of behalf, or with *μημῆα*: cf. 270 (n.) and Eur. *I. T.* 387 τὰ Τερνίδων θεοῖων ἐστύματα, *Suppl.* 1204 *μημῆα* θ' ἔρκω μαρτόρημα θ' ἑλλὰδι.

50 sq. πρὸς ἄρμ' Ἀδράστου. The schol. explains that Amphiaras had foretold that only Adrastus would escape. But, if the chiefs had been sure of this, the whole attack and the oath just given would have been absurd. It is doubtless possible that, while not convinced by the seer, they yet prepared thus for his prediction coming true; but it is quite sufficient and much simpler to recognise that Adrastus is the leader and is taking no part in the attack. He at least will return, and, if any one of themselves should fall, Adrastus will carry his *μημῆα* home.

πρὸς ἄρμ'. The accus. includes the carrying to the chariot, and is thus more panoramic than ἄρματι. The same visualising effect is sought by *χαλῖσται* and the imperfect ἔστεφον.—ἔστεφον. ἐπλήθουν schol., but the thought is simply that the *μημῆα* formed a festoon or *στῆμα*.

δάκρυ: a prose writer would have added μὲν for clearness. 'A tear they could not prevent, but....' The tear is that of πόνος, not of self-pity. Epic heroes weep, although Euripides makes his Heracles disapprove: *H. F.* 1354 οὐδ' αὖ δαμάτω | ἐστατα πηγὰς, οὐδ' αὖ ψόμην ποτὲ | εἰς τοῦθ' ἵκισθαι, δάκρυ' αὖ δαμάτων βαλεῖν. Open lamentation, however, is less noble: cf. *Soph. O. C.* 1636 δ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴατο μετὰ | κατῆσεν, Eur. *I. T.* 484.

52 σιδηρόφρων: combines the notions of iron resolve and pride (φρόνημα). In *P. V.* 242 the word means 'pitiless'. The special quality of iron is that it is ἀνεγκυτος, δάμνατος, and in the metaphor the nature of the unyieldingness depends upon the context. Cf. *Hom. Il.* 23. 177 ἐν δὲ πρὸς μένος ἦκε σιδήρεω ('relentless'),

24. 203 σιδήρεω...ἦτορ, *Moach.* 4. 44 εἶναι...σιδήρεω, *Or. Am.* 3. 6. 39 ἴδω λόβησ' αἰλικῆς αἰνῆτος ἰσ' ἡκτορὶς φέρων, *inf.* 717 (n.). It is best to join σιδηρόφρων...ἦτορ, like πρὸς μέγας, λαμπρὸς ἐκ—*θυμὸς*: 'mettle,' not 'anger': cf. 494, 603.

50 λείοντων δὲ κ.τ.λ. The hot breath suggests the fiery look (*Hom. Od.* 19. 446 πρὸ ἐπὶ δαλμῶσι δειδομένο).—Ἄρη is the spirit either of fight (cf. *Cho.* 35 π.—*Suppl.* 757 γὰρ μανθῆς' οὐδὲν ἐκ τερῶν' Ἄρη, *Pind. Mor.* 757 π τὸ μαχηταῖον ἐν τῷ αὐτῷ...θυμῶνδ' Ἄρη κολλῆσθαι τομίζουσι) or of murder (*P. V.* 886 θηλυκτῶν | Ἄρη δαμόντων). Here the two senses are scarcely separable.

δειδομένο is more than *βλεπόμενο* (as in *Timocr. fr.* 12 Ἄρη βλέπων, *Herond.* 3. 17 Ἄλδω βλέψας). The look is keen and bright (see *Suppl.* 384 δειδομένο ἔμμα and *Chrysipp.* 84. *Aul. Gell.* 14. 4 δειδομένο βλέπων).

54 καὶ τῶνδε πῶτος κ.τ.λ. Since δῶτος is never merely delay, but always implies shrinking, whether through fear or scruple, we have only the choice between (1) 'and your learning of these tidings (from me) is not delayed by fear (on my part)' or (2) 'and your learning of these facts (*i.e.* that they are true) is not being delayed by hesitation (on their part)' *i.e.* you will soon see them for yourself. Both interpretations are given in the scholia. But in the latter we should rather expect 'assurance' (πίστις), as in the text of Stobaeus (see crit. n.), than 'learning' (πῶτος). The former is more natural as explaining the next words (= 'but I came at once, before the arrangements were completed'). δ' might in fact have been γάρ (cf. 113 n.). There is no difficulty in δῶτος, since the bearer of bad tidings commonly felt δῶτος for the reason that (*Plut. Mor.* 500c) οἱ τὰ κατὰ προσαγγιλλόντες ὑπὸ τῶν ἀκούοντων δισχεφαίνονται καὶ μισοῦνται: cf. *Soph.*

κληρουμένους δ' ἔλειπον, ὡς πάλω λαχὼν 55
 ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
 πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
 πυλῶν ἐπ' ἐξόδοισι τάγενσαι τάχος·
 ἔγγυς γὰρ ἦδη πάνοπλος Ἀργείων στρατὸς 60
 χωρεῖ κονίει, πεδία δ' ἀργηστής ἀφρὸς
 χραίνει σταλαγμοῖς ἱππικῶν ἐκ πλευμόνων.
 σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
 φράξαι πόλισμα, πρὶν καταγίγισαι πνοὰς
 Ἀρεως· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ.
 καὶ τῶνδε καιρὸν, ὅστις ὠκιστος, λαβέ 65
 κ' αὖ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
 ὀφθαλμὸν ἔξω, καὶ σαφηνεῖα λόγου
 εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἔση.
 ET. ὦ Ζεῦ ἱε καὶ Γῇ, καὶ πολισσούχοι θεοί,
 Ἄρά τ' Ἐρινὺς πατὴρ ἡ μεγασθενής, 70

55 The perpetual gloss γὰρ appears over δ' in rec. (See crit. n. to *Choeph.* 31 and inf. 113.) *Εὐτων* rec. γὰρ *Εὐτων* Brunck. † 60 ταγεῖσαι Robertello.

Anal. 243 τὰ θεῶν γὰρ τοὶ προστίθωσ' ἔκαστος πολλὴν (φύλαξ loq.), *O. T.* 749 καὶ μὴ δυνάμει μὲν, ἀν' δ' ἔργῳ μαθεῖν ἔργα.

55 sq. *Εὐτων*. *λείπω* frequently uses its imperf. in an aorist sense. Cf. *Hom. Od.* 16. 50 ἃ βα τῇ προτέρῃ ἐνέλειπον *Εὐτων*, 14. 480, 15. 88, *Il.* 2. 105 Ἀτρεΐδης δὲ θηέων *Εὐτων* πολλὰναι. *Θύραθεν*, | αὐτὰρ δ' αὖτε *Θύραθεν* Ἀγαμέμνωνι λείπει φορῆσαι, 19. 288, 339. *Ag.* 611 ἐν δόμοις εἶροι μολῶν | οἵαντες οὖν *Εὐτων*, *Soph.* 77. 76, *Eur.* *El.* 14 οὐδ' ἐν δόμοις *Εὐτων*, δτ' ἐν Τροίαν ἔπει, *Hipp.* 907, and in comedy *Antiph.* ap. *Ath.* 690 A πρὸς τῷ μυστοπῶλῳ γεγνημένον κατελέμπατον | αὐτῶν. So in Latin *Cic.* ap. *Aul. Gell.* 15. 6 *hic situs est vitas iampridem lumina linquens*.

55...ἔγει: not a final clause, but deliberative: *Hom. Il.* 3. 316 κλέρονι... πέλλων... | ὀππότεροι δὲ πρόσθεν ἀφείχοντο ἔγγυς. —αὐτῶν: is not unnecessary, but virtually = *ipse*. *Εὐτων* alone might have a wider application.

57 ἀρίστους: not explicitly = τοὺς ἀρίστους, but ἀρίστους τινάς. —πόλεως: with ἐκκρίτους: cf. *Eur. Phoen.* 214 πόλεως ἐκπροκρίσει' ἑμῆς. But the gen. rather depends on the superl. sense than on ἐκ.

60 πύλων ἐπ' ἑξέσους: 33 (n.). It is somewhat doubtful whether we should

read the causal middle τάγενσαι or the infin. imperative ταγεῖσαι (cf. *P. V.* 738 οἷς μὴ τελέσειν, inf. 75 n.). The same question arises with φράξαι (63). On the whole the admonition to the king to 'have' the thing done is the more probable.

60 ἔγγυς γὰρ κ.τ.λ. The spy can only see this mentally (see 55), but it amounts to certainty. —ἔση belongs to ἔγγυς. —πάνοπλος: not 'in full armour' but men 'of all arms' (= in full force). —Ἀργείων: though 18, Ἀχαιῶν. The variation is epic, but, since Adrastus is Argive and the expedition is from that centre, the word is the natural one here. Cf. 535, 560.

60 χωρεῖ κονία: for the effective asyndeton cf. 169 αὖτις λαλῶν, 327 ἔγει φωνήεν, *Cho.* 288 κνέει ταράσσει, *Pers.* 419 ἔταυον ἐπρόχισεν, *Soph. Aj.* 60, *El.* 719, *Ph.* 11, *Eur. Hec.* 1175 βάλλων ἀράσσει, *H. F.* 602. —κονία: 'hastens.' The Homeric *κονίαντες* πεδίον (Il. 23. 372). —ἀργηστής ἀφρὸς κ.τ.λ. Another condensed and sustained metaphor. The foam of the wave, as the sea rises under the ἀργηστής ἄνεμος (so Verrall), flecks the water (χραίνει σταλαγμοῖς), just as here the foam of the horses flecks the land. —πέλα (like *campi*, *agrorum*) is poetically applicable to either element (cf.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

through fear; for I left them casting lots, how by the chance each should lead his troop against the gates.

So marshal thou with speed at the outgoings of the gates men of the best, the country's choicest. For already close at hand the Argive host in full array marches and scours along, and the whitening foam beflakes the plain with drops from the deep breath of the steeds. Do thou, like trusty master of a ship, bulwark the town, before the blasts of war descend in squalls; for on the dry land roars a wave, a wave of soldiery. Do this, and seize the speediest way thereto. For me, I will go on to keep a faithful news of what passes, and, warned by sure

ET. O Zeus
and thou Curse,

61 πνευμένων οι πνεύ-
312 εκπνέουσι πνευμάτων
older form (Meisterha-

ἀκέραιστα πείδη of the
210).—ἰππικῶν ἐκ π.
gives the usual Greek
brings the metaphor into
the literal facts, but it also
forms us of the numerous
Argive force (cf. ἰππόβορον Ἄργιοι). The
form δρηστής is found in Bacchyl. 5. 67.

62 ναός: for ἄ cf. 42 λοχαγέται.
Aesch. has also ἑκατὶ, δέοις, δαρύν,
γάβοις, ἰπποβάμων, ἑκατοχάρατοι, πόρ-
τασον, προσπορπατοῖς, ποινάτωρ, ἐνάτωρ,
θυνατήρ, ἐβδομαγέτας, βαλόν. The
present phrase is borrowed by Euripides
(Med. 523 ὥστε ναὸς κεινὸν διακοσμήσθων).

63 sq. φράξαι: see note on τάγεσθαι
(58). The middle occurs inf. 783. But σὺ
with infin. would be sufficiently common:
cf. Hom. Od. 13. 307 σὺ δὲ τετλόμεναι καὶ
ἀνάγκη | ... | μὴδὲ τῷ ἐκφάσθαι...ἀλλὰ
σιωπῇ | πᾶσιν, 16. 131 &c. The word
is chosen as being suitable to both city
and ship; cf. Hom. Od. 5. 256 φράξε δὲ
μὲν (sc. the raft) βίεσσι διαμπερές
οὐκ ἔστιν | κύματος εἴδαρ ἔμεν.

πλὴν καταγίγαι...βοῆ γὰρ κ.τ.λ. It
is the roar of the wave in the distance
that announces the coming squall. For
the picture cf. Hom. Il. 14. 394 οὐδὲ
θαλάσσης κύμα τόσον βοῆα ποτὶ χέρσιν,
| πόντοθεν δρυνόμενον προῆ βόρην ἀλεγυῖν.
—κύμα: a favourite similitude: cf. 80,
109, 1069, Pers. 89 μεγάλη βέματι φωτῶν,
Eur. I. T. 1437, Rhes. 290 βέων στρατός,
Plut. Sull. 11. 4 Ἀρχελάω διατρε βέματος

SCOUT departs (to left).
alm's guardian Gods;
y father's vengeance;

P. 4. 398 the error Soph. fr.
, and this is apparently the

with an army). It is customary
the metaphor by either an
adj. or a gen. (Arist. Poet. 21

In πνοῆς Ἀριστεύς (i.e. not
δρόν or the like) we have the
alone; cf. 358 χνοῖς ποδῶν. The
adj. alone occurs in P. V. 905 ἄρδαι
ἄκυροι, 819 ἀραγῆς κύνας, Cho. 491
πτηνὸς κύων, fr. 312 ἀπτεροι τελευδεῖται,
Ag. 81 ἄραρ ἡμερόφαντον, inf. 82 ἀναυδοί
ἀγγελοι, fr. 150 ἐλφίνορον (read δελφιν-
χορον) πείδιον, Eur. Hipp. 235 ψαμδούς
ἀκυνάταισι (of hippodrome), fr. adesr.
142 πλοταῖς ἀπταῖσι, Pind. N. 3. 79
πῶμ' ἀοιδίμων, Arist. Poet. 21. 8 φιλόη
δουσι. Here both qualifications are com-
bined in χειρῶν with στρατοῦ. So
Chaeremon fr. 10 στρατὸν ἀνέβων ἀλογον,
Pind. O. 6. 46 ἀμειψέω ἡμῶν μελισσῶν, N. 8.
46 λάβρον λίθον Μοισῶν.

66 πιστόν: not 'loyal,' but 'one
who may be believed.'—ἡμεροσκόπον:
the previous spying has been during the
night (29). He will render the same
service by day. (φύλακα ἀπλῶς of the
gloss is superficial.) This statement
accounts for his reappearance (356).

70 Ἀρά τ' Ἐρινός κ.τ.λ. The Curse
of Oedipus (for which see Intro. pp.
xxvii sqq.) is a living and enduring agent
identified with the avenging Power which
it evokes. (Hom. Od. 2. 132 μήτηρ
στυγερὰς ἀρήκερ' Ἐρινός.) So general
was this identification that Ἀρά is itself
sometimes another name for the Erinyes

ΑΙΣΧΥΛΟΥ

ἤ μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίστητε δῖα λωτον, Ἑλλάδος
φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλοῖσι μήποτε σθέβειν.
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·
πόλις γὰρ εὖ πρᾶσσουσα δαίμονας τίει.

75

ΧΟΡΟΣ.

* * θρέομαι φοβερά μεγάλ' ἄχῃ.

71 πρυμνοθεν Valckenaer. †. 72 ἐπιδλωτον M. 73 γρ. καὶ δλβον μέντα καὶ δέμουι schol. 75 δουλείοι M, δουλοῖσι Ald. ζευγλῆσι δουλείοι recs. σχέβειν M rightly. Editors (after Blomf.) substitute σχεθεῖν. † μήποτ' ἐνσχεθεῖν Dind., μήποτ' ἐσχεθῆν M. Schmidt. (Butler's μή δότε σχέβειν is a solecism.) 76 sqq. M prefixes χορὸς παρθένων, but see note on the ὑπέρθεσις. Wecklein attempts

(Eum. 417), cf. Soph. O. T. 418 δευό-
πουι Ἀρά.—μεγασθενής: cf. 1046. A
frequent epithet is πότνια: Eum. 950
μέγα γὰρ δόναται πότνι Ἐρινός, Soph.
El. 111 πότνι Ἀρά.

71 ἤ μοι πόλιν γε κ.τ.λ. γε be-
longs to the whole notion as a plea.
There is no such thought as '(destroy me,
if you will, but) do not destroy my city.'
Rather 'when a city is Grecian like this,
do not destroy it.' Greek sentiment
distinguishes keenly between the treat-
ment of πόλις Ἑλληνική and πόλις βάρ-
βαροι.—πρυμνόθεν is correct. The sense
of the adj. πρυμνός is 'at the base'
(πρυμνός τὸ ἐσχατὸν Hesych.): cf. Hom.
Il. 12. 446 (Ἰλῆας) πρυμνὸς ταχύς, αὐτὰρ
ἔπαρθε | ἔξιν ἐν, Od. 17. 462 βάλε δεξιὸν
ἄνω | πρυμνότατον, and πρυμνωρεῖν.
Congruity with θέμνος appears from Il.
12. 148 ἄγρυττον ὄλην | πρυμνὴν ἐκτάμνου-
ται (= ἐκ μίσθων Phot.). Sidgwick remarks
that πρυμνόθεν occurs in Ap. Rhod. 4.
1684 'and therefore probably in some
lost epic.' With the thought in general
cf. Eur. fr. 1109. 10 εἰ μὴ κατασκαφεῖσαν
ἐφάραι πόλιν | Πριάμου βίᾳ πρόρριζον
ἐκτετριμμένον. The idea in ἐκθαμνίστητε
is that of clearing away as thoroughly
as men clear the 'bush' for cultivation.

73 sq. Ἑλλάδος φθόγγον χέουσας
κ.τ.λ. Our city may have been founded
by the Phoenician Cadmus, but its speech
is now Greek, and so are its homes and
lives. It is, however, altogether im-
probable that Aesch. would use the
present coloured phrase as the mere
equivalent of 'speaking Greek.' From

e.g. Suppl. 640 εὐκαῖα...χεούσας, Hom.
Od. 19. 521 ἀγῶν...χείει πολυχῆρα φωνήν,
Bacchyl. 4. 14 ἰθὺλαι δὲ | γάρον ἐκ στήθεων
χέων | αὐτὴν Ἰέρωα, it may be taken to
express earnest or passionate prayer.
'The voice which it now pours in prayer
is Greek' (not ἑλληνικός, Soph. Tr. 1060).
καὶ δόμους ἐφεστίους: 'and homes
with hearths' (not 'your temples,' since
'your' could hardly be dispensed with,
and the Ara or Erinyes possesses no
temple). The Cadmeans have been long
established, with their ἑστῖαι and house-
hold gods, as part of the Greek world.
Though Ἑλλάδος cannot be joined in
grammar with the phrase, its force is felt
ward in its distance from ἐκθαμνίστητε, and
καὶ δόμους in its distance from πόλιν.
Except for the special appropriateness in
χέουσας we might be tempted (1) to
suggest Ἑλλάδος | φθόγγον τ' ἔχουσας
καὶ δόμους κ.τ.λ., 'possessing the speech
of Greece and settled hearths in Greece.'
(2) We might also punctuate φθόγγον
χέουσας καὶ δόμους ἐφεστίους, | ἐλευθέραν
δὲ γῆν τε κ.τ.λ., where the clause with
δὲ interprets, or presents another view of,
what precedes (cf. 263 (n.), Cho. 189 (n.)),
'and never reduce to slavery established
homes, yes, a free land &c.' But we
should look for μᾶλλον rather than καί.]

74 ἐλευθέραν δὲ κ.τ.λ. The sense is
'a land of freemen—no less than the state
of (great) Cadmus.' There is no anti-
thesis of town and country; γῆ and πόλις
are both comprehensive, presenting the
realm of the Cadmeans in two lights; one

destroy not, I beseech, in utter havoc, root and branch, prey to the foeman, a city whence pour accents of Hellas; destroy not hearths and homes. I pray ye constrain not a land of freedom, Cadmus' own realm, with the yoke of slavery; but be its succour. Our common cause, methinks, I plead; for a prospering land pays worship to its Gods.

[Exit ETEOCLES.

[The scene becomes the Cadmean acropolis. Enter Chorus of women, young and old, precipitately and without procession]

I cry with great

to divide vv. 78-106 bet
chorus occupy nine page
addition and emendatio
preceding). *θεῖμαι φο*

as the abode of the fr
a state with great tradi

78 *σχεθεῖν*: imperat.
Phryn. (Bekk. 1. p. 4. 1.
σὺ, ἤκειν σὺ ἀπὸ τοῦ α
ἤκει σὺ Ἀττικὸν τὸ σχῆμα, ... 107
ὁμοῖς δ', ἰδὲ τι πολλὰ πολλὰ καὶ τὰ αὐτὰ,
θάψαι μ', Eur. Tru. 471, Eur. fr. 362.
24. For the simple dat. *ἰνυοῖσι* (instead
of e.g. *ἐν ἰνυοῖσι*) cf. Soph. Tr. 136 ἀ...
σέ... ἐλπίσω λέγω | τὸ δ' αὖτε λέγω. The
dat. is strictly instrumental, the verb
meaning 'hold.' The accent is commonly
altered to *σχεθεῖν*, and the tense is called
aorist. Neil on Ar. Eq. 320 (*παρὰσχεθεῖν*)
refers to Brugmann *Morph. Unters.* 1. 78
sqq., and says 'Arcadius de accent. 155
sq. classes *σχεθεῖν* with *ἔθω παύω* &c.'
He adds 'the forms were sometimes felt
as aorist.' (So Kühner-Blass II. p. 177.)
A number of instances support, though
they may not prove, a present meaning:
e.g. Hom. Od. 16. 430 ἀλλ' Ὀδυσσεὺς
κατέρυκε καὶ λυγέθεν ἱεμέρους περ (imperf.),
inf. 416 (where it is only the change to
σχεθεῖν that has created the difficulty).
Similarly Eum. 438 τὸν δ' ἀμυνέθου νότον
(better than *θεῖ* as expressing the at-
tempt), *ibid.* 566 κήρυξε, κήρυξ, καὶ
στρατὸν κατεργάθου (more natural in
tense than *θεῖ*).

79 *κοινὸν*: our common cause; see
203 (n.). For the frank appeal to self-
interest cf. Cho. 155 sqq.

79-104 The Parodos. The scene
changes to the Acropolis. The Chorus,

host is let loose from

ed arrangements of the whole

79 The metre requires an
are being lost through rui

women of various ages (see
heist), some of mature years
some young maidens (107),
g to the citadel (216), where
the ancient *ἔδρα* (*βέτη*,

93, *ἄντι* of the *πολιούχοι* θεοί. The
women enter *σποράδην* and not
in regular formation,—a proceeding
which would be dramatically ludicrous—
and their first speeches are (for the same
reason) not delivered in antistrophic form.
Different women reply to each other in
a more natural way, and pauses must be
assumed. No authoritative division of the
lines between various speakers can now
be made, but Wecklein's distribution of
vv. 78-106 among 13 members of the
Chorus is as plausible as any. The
dochmiac metre is that of hurried and
excited movement. Aeschylus deftly uti-
lises his Chorus so as to describe the
approach and arrival of the Argive
army. The audience obtain a very vivid
presentation of the scene, and the
necessary interval is bridged over. That
in these actions of the Chorus the poet is
true to life appears from e.g. Plut. Cor. 30
*ὁρῶντες ἐν τῇ πόλει διαδομὰς γυναικῶν
καὶ πρὸς λεγαῖς ἰκτάς κ.τ.λ.*

79 *ὁρῶμαι* κ.τ.λ. See crit. n. With
the expression cf. Suppl. 118 *τοιαῦτα
τάδεα μέγα θεομύητα* κ.τ.λ.—*φοβερὰ*...
ἄχνη=*ἄχνη φόβου*.—*μεγὰ* is not to be
denied the notion of 'loud.' The whole
= 'my pangs of fear find utterance in
loud shrieks.'

μεθεΐται στρατὸς στρατόπεδον λιπών.
 ρεῖ πολὺς ὁδε λεὼς πρόδρομος ἱππότης.
 αἰθερία κόνις με πείθει φανείσ'
 ἀναυδος σαφῆς ἔνυμος ἄγγελος.

80

ἔλε δ' ἐμὰς <φρένας> πεδί' ὀπλόκτυφ', ὡς
 βοὰ χρίμπτεται, ποτᾶται, βρέμει δ'
 ἀμαχέτου δίκαν ὕδατος ὀρσύντου.
 ἰὼ ἰὼ
 ἰὼ θεοὶ θεαί τ' ὀρόμενον κακὸν
 βοᾷ τειχέων ὑπερ' ἀλεύσατε.

85

70 M has a χ prefixed. See schol. We may also punctuate less well *στρατὸς στρατόπεδον λιπών κ.τ.λ.* (so Weckl.). 80 ὡς recc. 86 sq. *ἐλεδέμας*

πεικισσολόκτοις | *τί χρίμπτεται βοὰ ποτᾶται* M, with *ἔτ* in marg. *ἐλεδέμας* m. *βοὰ* m'. *ὦτι* or *ὡς* or *τ'* *ὡς* (for *τι*) recc. *βοὰ* recc. The first schol. implies *πεδί' ὀπλόκτυφ'* *ὡς* and *βοὰ*. Corr. *ed. †. *ἔλε δὲ μ' ἀσπίδων πάταγος* (with lacuna) Headlam. Other suggestions are *ἔλε δ' ἐμὰς φρένας ἴδους* *ἐπ' ὧν κτύπος ποτιχρίμπτεται* Dind., *ἔτι δὲ γὰρ ἐμὰς πεδί' ὀπλόκτυφ'* *ὡς* *χρίμπτεται* *βοὰ* Paley (partly after Seidler).

70 *μεθεΐται* κ.τ.λ. The exact metaphor is uncertain. The next line and vv. 64, 85, would suggest the opening of a sluice (see note to 544). It is doubtless possible that this line is entirely disconnected from the next, especially as a pause would occur between sentences describing stages of the enemy's progress. But it is unlike Aesch. to alter the similitude in *μεθεΐται* without further definition. Hence we should hardly think of the start of a chariot-race (*c. carceribus emissus est*), still less of 'setting a dog at the prey' (Paley).

[The notion of the schol. and of some editors is that the speakers *φαντάζονται ταῦτα*, but from the Acropolis they can actually see movement, and they explain that they judge of the rapid and wide advance by the dust.]

80 *ρεῖ* *πολὺς*: to be joined, 'flows in full (broad) stream': cf. Eur. *Hipp.* 443, Plut. *Nic.* 9. 1, Hor. *Sat.* 1. 7. 28. For the metaphor in *ρεῖ* cf. *κύμα* 64 (n.) and *c.g.* Soph. *Ant.* 128 *εἰσιδὼν* | *πολλῷ ῥέματι προσσεσμένους*.

πρόδρομος: not 'in headlong haste' (as in 195 *g.v.*), but 'in advance' of the main body (schol.).—*ἱππότης*. In epic times these are charioteers, not mounted men.

81 sq. *αἰθερία κόνις* κ.τ.λ. If these words belong to the previous speaker the sense is that they cannot yet see the horsemen, but that there is no mistaking

the meaning of the dust. If spoken by another they = 'yes, I believe you, for...'; but this is too much to ask of the passage in the absence of particles.

The language is allusive and compressed. On the surface the meaning is simply 'the dust in the sky appearing as a voiceless harbinger.' But *κόνις* (cf. *τρήχης*, *λάγρως*, *ψεύδης*) itself almost certainly bore another sense, viz. 'messenger' (see Verrall, Append. II.), and *αἰθερία κόνις* becomes similar to *c.g.* *κύμα χειρῶν* (64), 'a messenger in the air.' Verrall's argument might have been strengthened by quoting *Ag.* 499 *μαρτυρεῖ δὲ μοι κέσσις* | *πᾶσι δὲ ξυνοῦρος διψία κόνις τάδε*, where the apparent grotesqueness of the expression is removed by understanding *διψία κόνις* 'the thirsty *κόνις* (messenger), to be defined by the accompanying words as 'κόνις in the sense of dust.'

φανείσ' may either be joined with *αἰθερία* ('appearing in the air') or, better, (from the associations of *φανταί* with messengers, *c.g.* *Ag.* 21 *ἐπαγγέλου φανταί* *ὀφθαλμοῦ πυρός*) with what follows (*φανείσ'...ἄγγελος*).

With *ἀναυδος...ἄγγελος* cf. *Suppl.* 186 *ὀρῶ κόνιν, ἀναυδὸν ἄγγελον στρατοῦ*, Theogn. 249 *ἄγγελοι ἀφ' ὀφθαλμοῦ πόλεμον πολυδάκρυον ἐγείρει*, | *Κόρυ*, ἀπὸ γλαυγῆτος *φανόμενοι σκοπιῆς*, *Εὐμ.* 245 *ἴπουν δὲ μνηστήροι ἀφ' ὀφθαλμοῦ φραδαῖς* (blood). Dust rises freely in Greece. For the general picture cf. Hom. *Il.* 11. 151 *ἐπὶ*

the camp! Yonder in a mighty flood the van of horsemen streams! I see the dust rise heavenward, and it is my warrant; dumb messenger, but clear and true.

The noise of the hoof-smitten plain confounds my sense. It draws nigh; it flies; it roars like the resistless water that smites the mountain.

Hark! hark! Ye Gods and Goddesses, fend off the on-speeding evil. A rescue for our walls!

and Ritschl), *ὅτι δὲ* Weckl. 88 sqq. *ὡς ἡ τοῖς θεοῖς* | *θεοὶ τ' ὁρόμενον κακὸν ἀλίστανται* | *βοῇ ἐνὶ τειχέσιν* | *δὲ κατ' Α. Μ* (the superscr. αὐτὸν μὴ). The fault is in the order. *ere* could only be defended *ses* ἀλίστανται. ὁρόμενον βίη Bücheler. ὁρμενον (Enger)

δὲ σφισιν ὄπρ' αὐτοῖς | *ἐπὶ γένουσι πύδες ἵππων*, *ἐγγελλόμενον τινὲς δ.* *πύδες*, *κῶνις* *τε* *π* *φαίνεται*, *βοῇ* *τε* *ἔχου* *σαφὲς*: clear in its

true in its tale.

The combined for emphasis.

[Verrall finds in *ἐτυμολογική* truth, w

the application of *κῶνις*

which is indeed *κῶνις* (= *ωγ*).

is ingenious, and *ἐτύμωσι* —

certainly sometimes refers to appropriate

application of a name. But so do *ἀληθῶς*,

ὁρθῶς &c., and it is straining the word to

insist upon this sense as necessarily conveyed. See *e.g.* Hom. *Il.* 11. 438, *Od.*

13. 132, Theoc. 15. 82, Soph. *El.* 1451.

Headlam (*On Edit. Aesch.*) has pointed

out the fallacy.]

88 sq. *ὡς δ' ἔμπεδ' κ.τ.λ.* See crit. n.

There is a suggestion that conquest is

already achieved, so far as their spirits

are concerned (cf. ἀμαχέον 85). The

poet understands the ready despair of

women. For the phrase cf. *Suppl.* 786

πατὴρ σκοταὶ δ' ἐμ' εἶλιν, and for the

verb Bacchyl. 11. 85 *τὸν δ' εἶλεν ἄχος*

κραδίαν, *εἶλιν* *τέ* *νιν* *πλάξεν μέμνη*,
Hom. *Od.* 19. 471 *τὴν δ' ἄμα χάσμα*
καὶ ἄλγος ἔλεν φρένα.

πεδὶ *ὁπλόκτυφ* would rather be expressed in English by 'the ringing of the

hoofs upon the plain' (= *τὸ τὰ πεδία ταῖς*

ὀπλοῖς κτυπεῖσθαι). Cf. 344 *καρπὸς*

χαμάδις *πεσὼν ἀλγόνει*, 572 *πατὴρ...*

γάλα... *ἀλούσα πῶς σοι ξόμμαχος γενήσε-*

ται; (and note). The vision of the filled

πέδια as *sup.* 60, Hom. *Od.* 14. 267 *πλήθε*

δὲ τῶν πεδίων περὶν τε καὶ ἵππων, and the

familiar *κοιλοῖτες πεδίοιο*; and the ringing

l. 10. 335 *ἵππων μ' ἀνυπόδων*
ὄματα βάλλει, Ar. *Eg.* 552
ἵππων κτύπος, Xen. *Eg.*
ἡμβαλον ψοφεῖ ἡ κολῆ ὄνλη,
l. 396 *quadrupedante patrem*
angula campum.

try do not appear till v. 89,

text would show that the

to *ὄνλη* and not *ὄνλη*.

beating of spears on shields

60 *βορβίκετον ἀλαλάν*; cf.

16. 12. 13) nor the clang

of running hoplites (Pind. *I.* 1. 24 *δο-*

δοῦσιν οὐκ ὀκλίται ὁρμῶσι) is in point.]

*ὥς = *ὅτι* *ὅτι* *ὅτι*: cf. *Eum.* 789 *γίνω-*

μαι διδοῖσιν *πολίταις ἔπαθον* and *inf.*

562 (n.).

84 *χρήμνεται*, *ποτάται*: for the

lively asyndeton, cf. 60 (n.).—*ποτάται*:

it not only approaches; its approach is

swift as flying. So of a bound Simonid.

fr. 30. 2 *ἀνὰ Διόντιον ἀνθεμένον πεδίον* |

πέταται.—*βρίμει δ'*: 'yes, it roars.'—

δ' is not simply a connective attached

to the last of three verbs.

85 *ἕδατος... ὁροτόπου*: a torrent turning

into a cataract. That the remark of

Hesych. *ὁροτόπου δίκη*— *ὅτι οἱ Πύργωντες*

ἀποσπῶντες ἀπὸ τῶν ὄρων κορυφὰς καὶ

πέτρας ἐβάλλον belongs to some other

passage is clear from our context and

also from Photius' explanation of *ὁροτό-*

που as *Πύργωντες*.

86 sqq. *ὡς ἡ τοῖς θεοῖς* κ.τ.λ. See crit. n.

Even if the camp of the enemy could be

so clearly discerned, *τειχέων* would be an

improper word for its enclosure, and an

army does not climb the walls of its own

camp. Obviously we cannot join *ὅτι* *τει-*

χέων *δρυνται* *λαδὲ* in any such sense.

Nor can we understand that phrase

(with Verrall) as meaning that 'in the

ὁ λεύκασπις ὄρνυται λαὸς εὐ-
 τρεπῆς ἐπὶ πτόλιν διώκων. 90
 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει
 θεῶν ἢ θεῶν;
 πότε ἄρα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων;
 ἰὼ μάκαρες εὐεδροί·
 ἀκμάζει βρετέων ἔχεσθαι· τί μέλ- 95
 λομεν ἀγάστονοι;
 ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;
 πέπλων καὶ στεφάνων πότε ἢ νῦν <ἄρ'> ἀμ-
 φὶ λιτάν' ἔχομεν;

90 εὐτρεπῆς recc. 90 πτόλιν recc. διώκων del. Rothe; but whence came such an unobvious addition? 98 πότερα M, corr. *ed. † (cf. Theogn. 100 ποταμοῦ Ἀ' for ποτὶ μὲν). <πάτρια> ποτιπέσω Volckmann (led by schol.). * <τολιὰ> is

excited imagination of the speakers the enemy is already carrying the outer wall and pursuing to the citadel.' Apart from the fact that the Chorus is intended to describe the progress of the enemy, and that this language would confuse the audience, we find that the infantry is here first mentioned as perceived; in 117 the champions are approaching the gates; in 135 the actual scream of the chariots is heard; and in 144 the stones of the skirmishers are beginning to reach the battlements. The error is (as frequently in this Chorus) one of order.

βοῇ ταχέων ἔνωρ: 'with your war-cry on behalf of the walls' (or perhaps better 'from over the walls,' i.e. outwards). The βοή of the enemy is approaching; the answering βοή (= βοήθεια) of the gods should meet them. Cf. βοήν αγαθός and Συμφ. 738 εἰ βραδύνοιμεν βοή, Ag. 1349 πρὸς δῶμα δεῖρ' ἀσπίσι κηρύσσειν βοήν, Ath. 178 κ καλοῦντων τῶν παλαιῶν τὸν πόλεμον βοήν.

99 sq. ὁ λεύκασπις κ.τ.λ. The infantry are seen. The white shields of Argos (probably adopted with allusion to ἀργεῖς = λευκοί, as the Lacedaemonians put Ἀ upon theirs) appear in all the three dramatists: cf. Soph. Ant. 106 τῶν λεύκασπις Ἀργέων ἐκβάττα φάτα, *ibid.* 114, Eur. Phoen. 1099 λεύκασπις εἰσορῶμεν Ἀργέων στρατὸν. It is not, however, certain whether the shields were actually painted white (cf. Xen. Hell. 2. 4. 25 ὅπλα ἐπαιόντα, οἱ μὲν ἐξόλνα, οἱ δὲ ἀσέβηα, καὶ ταῦτα ἐλευκόντα, and the Carian shields *ibid.* 3. 2. 15) or were simply of

plain bright metal. Tin is called white in Hom. Il. 11. 35; cf. *ibid.* 23. 267 λέβητα...λευκὸν ἐν' αὐτοῖς, 14. 185 λευκοὶ δ' ἦν ἥλιοι ὤν, and 22. 294 Διήφοβον...λευκόςπιδα. In Verg. Aen. 9. 548 *parmae inglorius alba* the adj. = 'undecorated.' There is no contradiction with Bacchyl. 9. 10 φοινικασπίδες ἡμίθεοι | ... Ἀργείων κριτοί, which refers only to the chiefs, whose shields (as *inf.*) are variously adorned. Argos was famous for its shields (Pind. fr. 106 ὅπλα δ' ἐπ' Ἀργεῖος, ἄρμα Θηβαίων, O. 7. 83), which were circular (Verg. Aen. 3. 637 *Argolici clipei aut Phocaeae lampadis instar*, said of the eye of Polyphemus).—διώκων: intrans. 'driving on'; but the sense of following up the ἑπείτα may be included.

91 sq. τίς ἄρα: this combination expresses anxiety: cf. Ar. Vesp. 143 τί ποτ' ἄρ' ἢ κἀπὶ ψοφεῖ; (with Starkie's note). The Chorus is in the same state of nervous indecision as in Ag. 1346 sqq.—θεῶν ἢ θεῶν: Hom. Il. 8. 5 κτελεῖτε μὲν πάντες τε θεοὶ, τῶσαι τε θάινται.

98 *πότε ἄρα κ.τ.λ. The question is not 'shall I throw myself?' (πότερα = *utrum*), but 'why do I not forthwith...?': cf. 98.—ἔγω: i.e. my part in the matter is to pray. They adopt the recognised resource of desperation: Eur. 80 ἔγω παλαιὸν ἀγκαθὲν λαβὼν βρέτας, Ar. Eq. 30 κράτιστα τοῖνων τῶν παρόντων ἐστὶ νῦν | θεῶν ἵνατε προσκεῖσθαι τοῖς βρέτας.—βρέτη is used only of the old ξόανα which have been longest identified with a πόλις. The scholiast's πατρίων ξόανων seems to imply an adjective (cf.

The folk of the white shield hies and drives on against the town, dight for the fray.

Who then of Gods or Goddesses shall deliver? Who shall be our stay?

And when my part? Shall I not throw myself upon the images of the high powers?

Ah me! ye blessed ones whose seats are sure! It is the hour to cling fast to the images. Why do we tarry, lost in lament? Hear ye, or hear ye not, the clang of shields? When, if not now, shall we make hush with supplications for the robes' and garlands' sake?

perhaps as likely. †. Δ
 98 sq. τί | μέλλας M.
 M^a. 98 sq. πόρ'
 (Aristo' Hermann). For

δαίμονων del. H. L. Ahrens.
 98 στεφάνων M, στεφάνων
 ἰσάν τι. ἀμφὶ λίρας' Seidler
 n schol.). †.

ἀρχαία βράτρη 195), but
 necessarily correct. <
 at least as easily lost
 the word would have
 suggesting to the Athe
 spite the etymological
 of its own Athena Polia.

94 μέλας εἶδος.
 of contrast. The happy
 of the Gods is compared
 present misery and danger. The thought
 is that of Hes. 77. 118 θεῶν ἔδος ἀσφαλές
 αἰεί. The statues must evidently be con
 sidered as seated, i.e. as ἰδῆ.

95 ἀκμάζω = ὥρα ἐστί: Cho. 722.
 Other such impersonals are ἡβῶ (Ag.
 589 ἀεὶ γὰρ ἡβῶ τοῖς γέρονσιν ἐμ' μαθεῖν),
 ἀρήγει (Eum. 571), ἀρμόζει (Soph. Tr.
 731), κρατεῖ (Eur. Hipp. 248), ἀφείδει
 (Pind. N. 2. 6). A somewhat similar
 application of the word occurs in Xen.
 Cyr. 4. 2. 40 οὐ γὰρ καὶ διατέτρακται
 ἡμῶν ἡ βουλόμεθα, ἀλλ' αὖ τὰ πάντα νῦν
 ἀκμάζει ἐπιμελείας δεόμενα.

97 ἀκούειν κ.τ.λ. Not addressed to
 the gods, but impatiently to each other.
 The schol. takes it, rather feebly, as ἀρα
 φανταζόμεθα ἢ ἀληθῶς ἀκούομεν;

98 sq. πτελών καὶ στεφάνων κ.τ.λ. It
 is surely untenable to render (1) 'when are
 we to make supplications with offerings
 of robes and wreaths?' In this sudden
 and urgent crisis, and amid their panic
 stricken flight, the women have not
 provided and brought such gifts. The
 situation is in no way similar to that
 described in Hom. II. 6. 86 sqq., where
 there is time for all deliberate action.
 Nor is it parallel to that in Soph. O. T.
 911 (Iocasta loq.) δόξα μοι παρεσθῆναι |

δαίμονων τὰς ἐν χερσὶν |
 σὺ κατεδυμένα, οἱ Eur.
 καὶ τρεφόμεθα; τίς γὰρ
 ἴσιν; Rather (2) 'when are
 we in prayers by (lit. apper
 ie robes and wreaths (which
 now offered)?' The gen. is
 hier by its use in e.g. Suppl.
 1. Or. 669 φιλεῖν δάμαρτα

κατακλῆναι δακρυῖν | ταύτης ἱεροῦμαι σ',
 753 ἱκετεύω σε τῶνδε γυνάτων | καὶ
 σοῦ γυνεῖου δεξιᾶς τ' εὐδαίμονος. The
 audience would immediately think of the
 πέπλος worked by the ἀρηφόροι and
 ἐργαστῆραι and offered to Athena Polias
 at the Panathenaea; but the custom was
 widespread. Cf. CIA II. 754 ἀμύ
 χωνον περὶ τῷ θεῷ τῷ ἀρχαίῳ and the
 στολισμοὶ of Isis. On II. 6. 86 Leaf
 remarks that 'the idea of propitiating
 deities by clothing their images with
 costly robes is not only one of the most
 natural and universal of cults, but sur
 vives in full force to the present day in
 many parts even of Western Europe.'
 He quotes Paus. 3. 16. 2 ὁφαίνουσι δὲ
 κατὰ ἑτος αἱ γυναῖκες τῷ Ἀπόλλωνι χιτῶνα
 τῷ ἐν Ἀμύκλειος &c. The Cadmean
 deities are expected to remember such
 services: cf. Ar. Eq. 1180 καλῶς γ'
 ἐπόησε (sc. Athena) τοῦ πέπλου μεμνη
 μένη. (The πέπλος and στέφανος were left
 on the ἑστῶνα until the next ceremony.)

πόρ' ἢ νῦν <ἀρ' > κ.τ.λ. This read
 ing, required by the metre, is indicated
 by the scholion. The more idiomatic
 expression has been evicted by the more
 usual (e.g. Dem. Ol. 3. 16 ἢ πόρτε ἢ δεῖ
 πρόξτε, εἰ μὴ νῦν; Ar. Vesp. 402 πόρτε θ',
 εἰ μὴ νῦν, ἐπαρξέσθαι μοι;). —πόρ' ἢ = πόρτε

κτύπον δέδορκα· πάταγος οὐχ ἐνὸς dorós. 100
 τί ρέξεις; προδώσεις,
 παλαίχθων Ἀρης, τὰν τεάν;
 ὃ χρυσοπήληξ δαίμων,
 ἐπιδ' ἐπιδε πόλιν,
 ἂν ποτ' εὐφιλήταν ἔθου. 105

στρ. α'. θεοὶ πολιάδοι πάντες ἴτε χθονός·
 ἴδετε παρθένων
 ἱκέσιον λόχον δουλοσύνας ὕπερ.
 κύμα περὶ πτόλιν δοχμολόφων γὰρ ἀνδρῶν
 καχλάζει πνοαῖς Ἄρεος ὁρόμενον. 110

100 πάταγος rec. 102 παλαίχθων rec. M places τὰν τεάν in the next verse. γὰν τεάν rec., while others have τὰν τεάν γὰν or τὰν γὰν τεάν, making the interpolation manifest. 108 δαίμων M, δαίμων m. Paley ejects the word. 108—108 Simple dochmiacs might be made with *ὢ χρυσοπήληξ, ἐπιδ' ἐπιδε <δη> | πόλιν, τὰν ποτ' εὐφιλήταν ἔθου. There is some suggestion of τὰν in the schol. (q.v.). 104 τὰν

πόλιν rec. 106 εὐφιλήταν M. 108 M writes θεοὶ with v. 105. πολιάδοι

ἄλλοτε ἢ (or τότε μάλλον ἢ as in Ar. Lys. 304): cf. Plat. Crit. 53 εἰ τί ποιῶν ἢ εὐνοχοῦμενος ἐν θετταλῆς; Kühner-Gerth II. 304. So οὐδὲις ἢ (Ath. 44 D &c.).—δρ' as in 91, 93.—ἀμφι...ζόμεν: 'be concerned with': cf. Xen. An. 5. 2. 26 ὅπως αἱ πόλεις ἀμφὶ ταῦτα ἔχουσιν, 6. 6. 1, 7. 2. 16, Oec. 6. 7. So with εἶναι An. 3. 5. 14 ἀμφὶ τὰ ἐπιτήδεια ἦσαν, and somewhat similarly Hom. Il. 23. 159 τάδε δ' ἀμφὶ ποικίλονται. [Others render strangely as ἀμφέζομεν λιτανὰ πέπλων 'put round them the supplications of robes.' For λιτανὰ as noun cf. Suppl. 75 γοῦν δ' ἀνθεμίζομαι. The accentuation is debated (λίτανα M in Suppl. 817), but the probabilities are gathered from e.g. ἱερὰς, ἀγανέας, ἱπποτανέας.

100 κτύπον δέδορκα: a substitution of αἰσθησις ἀντ' αἰσθήσεως most often quoted, because the clearest example. The verb of seeing is somewhat freely applied in Greek: cf. Alex. ap. Ath. 134 A ἐν οἴκῳ μόνον | ὁρμὴν ἰδούσι. Similarly P. V. 115 τίς ἐχὼν τίς ὁμὰ προσέπτα μ' ἀφ' ἑγγύης; Soph. Ph. 216 βοῆς τηλοπὸν ἰδάν. Smyth (Gl. Met. Poet. p. 448) compares e.g. φωτὴ μέλαινα, φαινέας ὅπως (Pind. P. 4. 283). This use softens the Zeugma in e.g. P. V. 21 ἔ' ὅτε φωτὴν ὅτε του μορφῆν βροτῶν | εἶδη, Hom. Od. 9. 166 Κυκλώπων δ' ἐς γαίαν ἐλπίσσομεν ἑγγύς ἐόντων, | κενὸν τ' αὐτῶν τε φθογ-

γῆν.—πάταγος. The enemy is now at closer quarters; it is not merely the distant βοῆ that is heard. πάταγος answers to the δούποι ἀνέστη of Hom. Il. 20. 451, Callim. 1. 14. The word appears to have had a special military application: cf. Il. 21. 387 σὺν δ' ἔκτισεν μεγάλῃ πατάγῃ (in the θεομαχίᾳ), Soph. Tr. 517 τόξων πάταγος, Ant. 125 π. Ἄρει, Eur. Heracl. 832 π. ἀντίδω, and Anacreon's πατάγῃ τε ἀλαληγῇ.—οὐχ ἐνὸς: i.e. ἀλλὰ πολλῶν: cf. Hor. O. 4. 9. 39 *conspit non unius animi* and see Headlam On Edit. Aesch. pp. 41 sqq. The expression is sometimes amplified or explained: e.g. P. V. 225 οὐχ ἀπ' αἵματος, Soph. O. T. 121 οὐ μὲν ῥήμῃ...ἀλλὰ σὺν πληθεὶ χειρῶν, Eur. Med. 948 εὐδαιμονήσει δ' οὐχ ἐν, ἀλλὰ μυρία.

101 sq. τί ρέξεις; A protest, not a mere question of uncertainty. The War-god seems to be helping the enemy by inspiring them. ρέξεις thus contains the notion of a wrong, as in the Pythagorean self-catechism πῇ παρίβῃ; τί δ' ἔρεξ; τί μοι δέον οὐκ ἐπιτέλεθ;—παλαίχθων: i.e. so long identified with Thebes. Cf. 125 (n.).

108 χρυσοπήληξ: so Hymn. Ar. 1 Ἄρει...χρυσόπληγξ. The helmet would be seen upon the βούρας. All equipment of the Gods is traditionally of the metal which is most prized (Pind. O. 1. 1

A clang! I see it clear! The rattle of spears a many!
What is thy purpose? Wilt thou betray the land which is thine
own, Ares, indweller from of old? God of the golden casque,
look upon the city, which once thou didst approve thy well-
beloved.

Ye Gods, our country's warders, come ye all! Behold a ^{1st}
suppliant troop of maids, praying against slavery. ^{stro}

Round our city seethes a wave, a wave of men with sidelong
crests, sped on by blasts of the Wargod's breath.

χθονὸς . . . ἰθ' ἴτε πάντες M. The chief error is in the order. Corr. *ed. †. There is no probability whatever in the arbitrary ἰθ' ἀπὸ τοῦ (Steusloff). ἴδτε πάντες Turneb. πολιοῦχοι οἱ πολισσοῦχοι recc. πολιοῦχοι Dind. 109 κῆμα γὰρ περὶ πτόλιν | δοχμολόφῳ ἀνδρῶν καχλάει προαῖ | Ἄρειοι κ.τ.λ. M. Corr. *ed. (For the misplacement of γὰρ cf. Diphil. ap. Ath. 422 B ταλαιπωρότερον γὰρ οὐδὲν ἐστὶ in A. B. for τ. οὐδὲν ἐστὶ γάρ (V. L.), and see MSS of Ar. *Plut.* 146.) †. γὰρ del. Klausen. ἀνδρῶν δοχμολόφῳ Lowinski. δοχμολόφῳ Bruck.

κτείνων δὲ χρυσὸν αἰδοῦσθαι, most beautiful, and least susceptible to tarnishing. Cf. *Hymn. Artem.* 5 παγχρόστια τόξα, *Hymn. Dem.* 19 χρυσόισιν ἐχέουσιν (of Pluto), *Il.* 5. 509 Ἀπόλλωνος χρυσαόρου, *Arion fr.* 2 χρυσόστραιπε Πόσειδον, *Bacchyl.* 13. 161 χρυσάρματος Ἀθήνα, *Pind. fr.* 116 χρυσάλευκος Λατώ, *Eur. Phoen.* 1371 Παλλὰδὸς χρυσάσπιδος (χρυσολόγγου *Ion* 9). *Helios (Hymn. 9)* glances χρυσίῃ ἐκ κόρυθος. When Hesych. explains χρυσάλευκος· καλλιτέρις (of Artemis) he is probably understating; at least some gold adornment is implied. Even mortal equipment may be of gold, or ornamented with gold, e.g. *Eur. Phoen.* 168 ἐπλοῖσι χρυσόισιν ἐκπρεπῆ (Polynices), *ibid.* 939.

106 εὐφύληταν θῶν: at least from the time of the marriage of Cadmus with Harmonia, daughter of Ares. But this only indicates an older special connection of the God with Thebes. For the fem. ending in the compound cf. *Cho.* 68 παναρέτας νόσου (n.); *Eum.* 77 περιρρύτας, *Alcaeus fr.* 33. 1 λάβαν χρυσοδέταν, *Bacchyl.* 9. 8 παύλαν ἀπράκτων.

106 sqq. *The women have taken hold of the βρότη (of which there may be twelve (206 n.), eight being mentioned by name).* Being thus more composed and grouped, they begin a second division of the πάροδος, in which the parts are antistrophic.

107 sq. ἴδτε παρθένων. It is these words which have caused the Chorus to be wrongly described as χορὸν παρθένων (see note to the ὑπόθεσις). Here (as in 156) the παρθέναι are speaking, but it is

only the strophe which belongs to them.—λόχον is a figure of speech qualified both by παρθένων and ἰκτίσιον: cf. κῆμα χειρῶν στρατοῦ 64 (n.). The λόχοι of the men are to fight; this is to supplicate.—δουλοσύνας ὑπὲρ: a rare use of ὑπὲρ, denoting the thing to be escaped instead of the thing to be sought or protected. The nearest parallels seem to be *Soph. O. 7.* 165 εἰ ποτε καὶ προτέραις ἴδαι ὑπὲρ ὀνυμένας πύλαι | ἠύσαν' ἐκτοκίας φλόγα πῆματος ('in arrest of ruin,' Jebb), *ibid.* 187 ὦν ὑπὲρ... εὐώπα πύμων δάκρυ. Cf. *Dem. Ol.* 1. 5 οὐ περὶ δόξης οὐδ' ὑπὲρ μέρου χώρας πολέμοισιν, ἀλλ' ἀναστάντων καὶ ἀνδραποδισμῶ τῆς πατρίδος. *Lucian (Merc. Cond.* 40) has πολλοὶ ἐς τὰς οἰκίας παρελθόντες ὑπὲρ τοῦ μηδὲν ἄλλο χρεῖσμον εἰδέναι (=εἰδὲν τὸ...). Somewhat similar is the use of εὐεκα in *Suppl.* 1017 μὴ πάθωμεν ὦν πολλὸς πόνος, | πολλὸς δὲ πόντος εὐεκα' ἠρόθη θεοί ('to avoid which'). For the approximation to (or interchange with) *περὶ* see Kühner-Gerth 1. pp. 487, 548. The colloquial English 'trouble over' is analogous.

109 sq. κῆμα περὶ πτόλιν κ.τ.λ. See crit. n. This fine figure, with its carefully chosen terms, is another illustration of the closeness with which Aeschylus had observed the sea. As the wind of Boreas or Zephyrus (*Ag.* 666) drives along a wave, over whose dark body a white crest of foam falls aslant, when it rushes against a ship and splashes and seethes around it, so the wind (=spirit or inspiration) of the War-god drives on a wave of men with slanting crests, and

ἀλλ' ὦ Ζεῦ <Ζεῖ>, πάτερ παντελές,
 πάντως ἄρηξον δαίων ἄλωσιν.
 Ἀργεῖοι δὲ πόλισμα Κάδμου
 κυκλοῦνται, φόβος δ' ἄρῃων ὅπλων,
 διὰ δέ τοι γενύων ἱππέων <δετοῖ>
 κινύρονται φόνον χαλινοί
 ἑπτά δ' ἀγάνορες πρέποντες στρατοῦ
 δορυσσοῖς σάγαις πύλαις ἐβδόμαις

115

προσίστανται πάλῃ λαχόντες.

- 111 <Ζεῦ> add. Hermann. M divides after πάντων. | See antistr. v. 125.
 112 Ἀργεῖοι δὲ M (with γάρ superscr. by m, cf. 55 c.n.). Ἀργεῖοι editors. †.
 114 φόβος Wakefield. The error would be natural (cf. Eur. *I. A.* 1308 φόβον (L), φόβον (P)), but σάβος would be as probable. †. κυκλοῦνται φόβος ἀρίων Enger. ἀρίων M, corr. Butler. †. 116 διαδέτοι γενύων ἱππέων M. διὰδετοι π (marg.). Corr. *ed. †. ἱππίων Passow, διὰδετοι δὲ τοι γενύων ἱππίων Dind., διὰδετοι τε δὲ γένους ἱππίων Herm. with too much change. 118 μινύρονται L. Dind. (led by Hesych.).

this breaks and seethes round the city.—ἀνδρῶν once more defines (64 n.).—δοχμολόφος. The crest (here obviously white) appears, like the white shield, to have been a special fashion with the Argives: cf. Soph. *Ant.* 114 λευκῆς χύνοι πτέρυγι στεγανὸς | πολλὸν μεθ' ὅπλων | ξὺν θ' ἱπποσάμοις κορίθισσι. It apparently does not stand erect nor fall straight behind, but is ἐκ πλαγίου (like the feathers of bersaglieri). Otherwise we may understand (with schol.) that they slant in the movement, but the expression is rather curt for the thought. [λευκολόφος (Eur. *Phoen.* 119), γοργολόφος (Ar. *Ich.* 567) might support the δοχμολόφον (rather δοχμολόφον) of Brunck. But there seems no reason why a form like λευκολόφος should not be used of a man as well as of a helmet (Ar. *Ran.* 1016 λευκολόφους τρυφαλείας), and it is intended that the word should be equally applicable to a wave.]

καχλῆα: cf. 743—746, Eur. *Hipp.* 1210 κάπειρ ἀναδιδῆναι τε καὶ πέρεξ ἀφρόν | πολλὸν καχλῆων ποντίῳ φωστήματι | χωρεῖ πρὸς ἀετράς.—πνοαῖς: cf. 63, but here the sense of ἐπίπνοια (330) is more prominent.

Ἄρεος, after the appeal to the friendly Ares of v. 102, shows how far the word has passed to the abstract (cf. 53 n.). For the position of γάρ see *Chs.* 1021 (n.). In comedy its place is often very much later: thus Ar. *Ath.* 339 B (Antiph.) ἐπὶ τὸ τέρχον ἐστὶν ὤρηκνία γάρ, 529 B

(Menand.) εἰς ἀλήθειαν | εἰς πέλαιος αὐτὸν ἐμβαλεῖ γὰρ πραγμάτων, 571 A (Antiph.) 8th place. So in Ar. 105 we should punctuate ἀνδρῶν ἐκτελέων ἐπὶ γὰρ θεῶν καταπνοαῖ κ.τ.λ.

111 sq. πάτερ παντελές κ.τ.λ. The alliteration of π is probably purposed: cf. *Suppl.* 1017 sq. (n.).—πάτερ appeals to his care, παντελής to his might. The sense of the latter is 'of full authority': cf. τέλει (148), τέλειος (152), *Suppl.* 609 παντελῆ ψήφισματα, Ar. 1486 Διὸς | παναίσιον πανεργάτα.

112 πάντως: not omnino, but = παντί τρόπῳ (inf. 288), παντί σθένει (*Suppl.* 153 παντί δὲ σθένει... πόσις γενέσθω), or πάσῃ μηχανῇ. So Eur. *Or.* 1399 ὦ Διὸς ἀέναντος κράτος | ἔλθ' ἐπικουρὸς... πάντων.—ἀρήξων = αἶρε; not a frequent use, but cf. Eur. *Heracl.* 840 οὐκ ἀρήξῃ αἰσχρόν τελευ; *Med.* 1276 ἀρήξει φόνον... τέκνους, *Tro.* 771.

116 Ἀργεῖοι... Κάδμου: the antithesis of foreigner and native, a consideration involving their respective deities. The implication is that (the old and great) Cadmus' city should be inviolate.—ἐὶ is the δὲ ἐντὶ τοῦ γάρ of scholiasts, and γάρ is an adscript (of m) here as in 453. See *Chs.* 31 (c. n.). The true way of stating the case is that the connective particle is used for metrical convenience where the explanatory might be expected.

118 κυκλοῦνται κ.τ.λ. A new metaphor begins, derived from hunting. The-

Yet do thou, Zeus, Father whose will ends all, baulk the foeman—yea, baulk him—of his prey.

The Argives hem Cadmus' stronghold round, beaters with gear of war. Withal the bits, bound through the horses' jaws, pipe the shrill note of slaughter. And seven champions, pre-eminent of the host in spearman's harness, take stand, each at a seventh gate, as his lot fell.

φόβου recc. (cf. 124).

Cho. 71.) 118 *δυστοπος* M. corr. Dind. (See editor's Appendix to the matter of double and are written by m in an (but the notion would lacuna here, the sense these words would be

quarry is surrounded φόβος δ' κ.τ.λ. could by Aesch. in the feeble are afraid of... Rat 373 κλάδουσι κώδωνες (4 τῷ φόβῳ καταπλήσας) is the 'scare' use *formido*, although the the Latin 'scare' is not δῆλων is no idle periphr independent point. To ments of peace the Chorus is but these are the instruments of death and destruction. Moreover the δῆλα of these beaters are not θηρατικά, but ἀρετα. For a similar point in the epithet cf. Xen. Ages. 1. 26 οἱ τέττονοι καὶ οἱ σιδηροί... πάντες πολεμικά δῆλα κατασκευάζων, [Hom.] Hym. 11. 2 ᾗ σὺν Ἀργεὶ μὲν πολεμικά ἔργα (viz. Athena, whose ἔργα are of two kinds). Shakespeare (*K. L.* 4. 2. 17) makes Goneril say *I must change arms at home, and give the distaff | Into my husband's hands*. For the expression itself cf. [Hes.] *Scut.* 238 πολεμικά τεύχεα, Bacchyl. 18. 33, Hdt. 8. 37. The form ἀργῶν is epic and lyric: cf. Bacchyl. 1. 3, Eur. *Phoen.* 832, Theogn. 557 δῆλῳ.

118 δὲ δὲ τοι κ.τ.λ. See crit. n.—διαδέχοι γέντων ἰππέων makes neither metre nor satisfactory grammar, and the latter is still ignored if we emend with διαδέχοι γέντων ἰππέων. Greek would require διδίδετο γέντων ἰππέων. To make the gen. depend on χαλῶν is harsh. The reading in the text implies the scansion γέντων (for which see Appendix) and the open ἰππέων (like Ἀργεῖοι of 113; cf. *Suppl.* 61 *Τηρέας*, Ag. 127 Ἀργεῖας, Eur. *Tro.* 521 Ἀχαιῶν &c.). The metaphor here has been, like so many more in Aeschylus, commonly overlooked. It is

117 *δυστοπος* M, corr. Dind. (See editor's Appendix to Blomf. (M is weak in the (with the final of *δουρσώδης*) *πύλων* *ἐξόδου* Schwerdt 9 The antistrophe implies a *ποδὲχθῆναι πύλων*, although is an error. †.

το (n.), viz. of the playing of of αὐλῶν, when the head is the φορβείδ. The bridle and μολ) answer to such musical but here the players are once the point of (*πύλων*). (or. 456 C), speaking of Mar- tis φορβείδ and περιστόμα, i an anonymous poet the *μοσεν*... *...στόμα λάβρον ἐτι- μάσειν*. The χαλῶν δὲ γέντων δέχοι μετ' αὐτῷ ἐπισθόδετο ἰππέων in this instance. The tune which these strange pipes are playing is the shrill order to slay (φόνον). [It is highly probable that in the actual beating of hunters the σύριγξ was used, partly to increase the φόβος, partly for the working together of those concerned.]

117 sq. *ἀγάντοπος*: used as a noun, unless the lost words contained e.g. *λαχαῖοι* — *πρέποντες* (= *conspicuous*): closely with *σάγαις*. Their panoply is marked by special splendour. For this use of *πρέπον* see Cho. 12 (n.).—*στρατοῦ* accompanies the superlative force in *πρέποντες*: cf. 57. In *δουρσώδης* the metaph. from hunting is still maintained. The hunter has his *σάγῃ*; but these bear that of the warrior with his *δόρυ*, not of the hunter with his *ἄκω*. The application of *σάγῃ* is not necessarily military; cf. Cho. 558 *παντελὴ σάγῃν* (of a traveller). The quarry is shut in and the seven leaders come up to seven openings in the enclosure.

118 sq. *ἐξόδοις* cannot simply = *ἐπὶ*. In Hom. *Il.* 8. 404 οὐδέ κεν ἐὶ δέκατους περιτelloμένους ἐνιαυτοῖς | ἔλκε' ἀπαλθῆ- σσθον the sense is 'each till a tenth year'; there is a *δέκατος ἔτος* in each case, and Hom. uses the plur. of the

- ἀντ. α'. σύ τ', ὦ Διογενὲς φιλόμαχον κράτος, 120
 ῥυσίπολις γενοῦ,
 Παλλάς. ὁ θ' ἵππιος ποντομέδων ἀναξ
 ἰχθυβόλῳ <βαλῶν> μαχανᾷ Ποσειδᾶν
 ἐπίλυσιν φόβων ἐπίλυσιν δίδου.
 σύ τ' Ἄρης, φεῦ φεῦ, πόλιν ἐπώννυμον 125
 Κάδμου φύλαξον κᾶδεσθαι τ' ἐναργῶς.
 καὶ Κύπρις, ἅτε γένους προμάτωρ,
 ἄλευσον· σέθεν <μὲν> ἐξ αἵματος

121 ῥυσίπολις M, corr. recc. 122 ἵππιος | ποντομέδων M. 123 <βαλῶν> add. *ed. (see strophe v. 109). Emendations reported by Weckl. are here

peculiarly audacious (e.g. ἰχθυβόλῳ μαχᾶν ἀποσθῆναι κέντρον Merkel). μαχανᾷ M. 124 φόβων M (with bon supscr. by m), φόβων recc. (cf. 45, 113). †. πόνων Dind. 125 φεῦ φεῦ | ἐπώννυμον Κάδμου | πόλιν M. Κάδμου ἐπώννυμον recc. Corr. *ed.

several cases just as with Hdt. a number of persons possess *μεγάλα* or as Xenoph. (*Hell.* 3. 2. 18) speaks of τοῖς κρατίστοις τὰ ἄδη. Here each stands at a seventh gate, and in the plural they stand 'at seventh gates.'—*πρόσίστανται*. The tense should be noted. The champions are as yet only approaching. The point of *πῶλῳ λαχόντες* is that the approach is being made in orderly and complete fashion, for which pre-arrangement was needed. The words show that the Chorus had been informed of the news in 55 sq.

120 sq. *Διογενὲς*: in a special sense, since she was the child of Zeus without a mother: cf. Eur. *Hel.* 25 *Διογενὲς παρθένος*, *Cycl.* 350 ὦ Παλλάς...*Διογενὲς θεά*, Soph. *Aj.* 91. The appeal to Zeus is followed by that to Athena in her character as a war-goddess, and especially as *πολιάς* or *πολιεύχου*. She possessed the title and function of 'guardian of citadel' not only at Athens but in various Greek states (see Farnell *Cults* &c., 1. p. 299, Jebb on Soph. *Ph.* 134, Preller *Griech. Myth.* 1. 219). Cf. Pind. *O.* 5. 10 *πολιέχε Παλλάς* and the epithet *ἀκραία, πολειτὴς*. Hence *ῥυσίπολις γενοῦ* = 'prove (indeed) ῥυσίπολις (according to your title).' Cf. Hom. *Il.* 6. 305 *πόττι' Ἀθηναίῃ ῥυσίπολις*, *Hymn. Ath.* 1 *Παλλάδ' Ἀθηναίῃ ῥυσίπολιν*.—*φιλόμαχον*: Bacchyl. 14. 3 *Παλλάδος ὀρεομάχον*, Pind. *O.* 7. 43 *κόρη ἐγχειβρόμῳ*, *Hymn. Aphr.* 10 *ἄλλ' ἔρα εἰ πόλεμοι τε ἔδον καὶ ἔργω Ἄρης*, | *θεμναί τε μάχαι τε*, Cic. *N. D.* 3. 53 *Minervam...quam principem et inventricem belli ferunt*. She

is *κράτος* as deciding the victory: cf. 148 *πολεμέκωντων ἀγρὸν τέλει*.

122 ὁ θ' ἵππιος κ.τ.λ. The mention of Poseidon next after Athena would in this connection be natural to an Athenian. The two deities were associated in the Erechtheum as joint *πολιεύχοι*. At Thebes Poseidon was tutelary in a more special degree: [Hes.] *Scut.* 104 *Ἐννοσίγαιος, | δι' ὁμήτης κρήδεμνον ἔχει ῥέεσθαι τε πόλιν*, *Et. Mag.* p. 547 ἡ Βουωρία δη ἐπὶ Ποσειδῶνος (from Aristarchus). With the latter statement cf. the indications in Hom. *Il.* 2. 506, Pind. *I.* 1. 52.—*ἵππιος*. For the god of the sea as god of horses cf. [Hom.] *Hym.* 22. 4 *δεχθῆται, Ἐννοσίγαιος, θεοὶ τιμὴν ἰδέσσαντο*, | *ἵππων τε θυγῆτο' ἔμναι σωτήρ τε ἡνὴν*, Soph. *O. C.* 713 *ἀναξ Ποσειδᾶν, ἵπποιον τὸν ἀκροσθῆρα χαλῶν* | *πρωταῖσι ταῖσδε κτίσας ἀγυαῖς*, Ar. *Eq.* 551, *Anth. P.* 9. 90 *ἡνὸν ἀκνέβρων δι' ἔχαις κράτος ἵππει δαίμων*. In the legends he is either the creator or the tamer of horses. See Farnell *Cults* IV. pp. 14 sqq., where the theory that the title is derived from 'theriomorphic suggestion in the waves' may be supported by such facts as that at Naples the larger racing waves are styled *cavalloni*. How Poseidon Hippios might be represented trident in hand may be seen in the illustrations in Farnell *l.c.* pp. 57, 66.—*ποντομέδων* is suggested by the sight of the trident. Although the god is not called upon to act in his capacity of sea-lord, it is part of prayer to magnify the deity by invoking him under various titles of power and greatness. Moreover there

Do thou too, Zeus-born Might, that lovest battle, Pallas, ^{1st anti-}
prove Saviour of thy town! ^{strophe.}

And thou, Lord of horses, who dost sway the deep, Poseidon,
smite with thy we pon that smites the fish, and give us deliver-
ance, deliverance from our fears.

And thou, Ares—for pity!—shield the town whose name is
the name of Cadmus, and make manifest thy kinship and thy
care.

And thou, Cypris, for that thou art foremother of our
race, give succour: 'Tis from thy blood we are; yet with

πόλις Κάδμου ἐπώνυμος

127 εἴτε Μ. 128
Corr. *ed. (except for
form the common read

is the more likelihood of
by the name he prefe
libentius audis, and *Ag.*
φῶτα κελημένῳ, | τοῦτι
Hence the three titles
Ath. 3 παρθένῳ αἰδοίην
essus, *Hymn. Ar.* 1
βρισόματα, χρωσευπῆ
φάρασι κ.τ.λ., *Luc.* 1

128 ἰχθυόβλη... μάχων: i.e. τριάλων,
but signifying more than that word, viz.
'smite them as men smite fish.' The
trident of the sea-god is not grotesquely
called his 'fish-smiting engine.' He bears
the τριάλων as his emblem of authority
and as his weapon (*P. V.* 957 τριάλων,
αἰχμήν τῇν Ποσειδῶνος, *Hom. Il.* 12. 27),
but its object with him is not τὸ βάλλειν
τοῖς ἰχθύσι. Men use the trident (or three-
pronged harpoon) for that purpose (*Anth.*
P. 6. 38 κητοφόνον τε τριάλων ἐν ὕδασι
καρτερὸν ἔγχεσι, *Epicr. ap. Ath.* 699
ἐν ὕδασι θηρίων βέλος, *Callim. Hymn. Del.*
15 ἰχθυοβόλης = ἀλῆς). The Chorus sees
the trident in the hand of the ξένων (cf.
Suppl. 124 ὁρῶ τριάλων τήνδε, σημείων
θεοῦ), and, strange weapon as it seems,
being the instrument or device wherewith
it is customary to slay fish, they implore
the god to turn it to other purpose in
slaying men.

124 ἐπώνυμον φόβον: cf. 126 λίουσα
πολέμων φόβον (n.). The objection to
φόνων is not to the plural, which would
mean 'slaughter after slaughter' (cf. *Plut.*
Mor. 577 Α πρὶν ἐμπελῆσαι τὴν πόλιν θλη
φόνων), but to ἐπώνυμον with that word.
The expression would be possible only if
slaughter were proceeding. [Wecklein
points out that repetition of the present

128 κήδεσαι Μ.

κ.τ.λ. λαταῖς σε | θεοκλόνας Μ.
and λαταῖς σε of Hermann

ured in dochmiacs: cf. *Eur.*
κατὰ γὰρ θένω τὸ κατὰ γὰρ
excitement implied in the
excuse, and the metrical
is obvious.]

* Ἀρης φεῦ φεῦ κ.τ.λ. The
are prompted by the feeling
through his old tutelary re-
Thebes and his connection

with Cadmus, should be the last to help
the enemy. Cadmus had married Har-
monia, daughter of Ares and Aphrodite.
Hence the emphasis on Κάδμου and the
use of κήδεσαι, which combines the two
senses of κήδος, viz. *cura* and *affinitas*.
Aesch. is fond of playing upon this double
meaning: cf. *Ag.* 701 κήδος ὀρθάνυμον
(‘a κήδος rightly named’), *Cho.* 86 (n.).
Meanwhile it is not at all unlike the
Greek fondness for paronomasia for κή-
δεσαι to glance at Κάδμου. The words
ἐπώνυμον Κάδμου distinctly show that
the town is not yet Thebes.—ἐναργῶς:
as a θεὸς ἐναργῆς, *praesens deus*.

127 εἴτε. Κόρυς: following naturally
upon the mention of Ares. For a war-
character of Aphrodite, as the oriental
Allat and wife of Ares, see *Farnell Cults*
II. p. 635.—προμάτω: in so far as the
race is supposed to be descended from
Harmonia (στράτων Κάδμουγενῆ 289).—
σθέν * <μέν> κ.τ.λ. is not only the
easiest cure of the metre, but makes
clear the thought and gives a proper
value to θεοκλόνας. ‘Though of your
own blood, we approach you with full
sense of your godhead.’—σε: after ἀν-
ουσαι; cf. *Hom. Il.* 3. 477 ἀεὶ δ’ ἐταίρους,
Pind. O. 1. 72 ἀνερ... ἐὼς τριάλων, *Eur.*
Hipp. 167 τὰν δ’ ὀδρανίων... δόττον.

γεγόναιμεν· λιταῖς <δέ> σε θεοκλύτοις
 ἀπύουσαι πελαζόμεσθα.
 καὶ σύ, Λύκει' ἀναξ, Λύκειος γενοῦ
 στρατῷ δαίῳ στόνων ἀντίτας.
 σύ τ'; ὦ Λατογένει-
 α κούρα, τόξον ἐκπυκάζου.

130

στρ. β.

ἐ ἐ ἐ ἐ,
 ὄτοβον ἀρμάτων ἀμφὶ πόλιν κλύω,
 ὦ πότνι' Ἥρα·
 ἔλακον ἀξόνων βριθομένων χυοί,
 Ἄρτεμι φίλα·
 ἐ ἐ ἐ ἐ.

135

130 ἀντῶσαι Seidler. †. *ἐπαύουσαι is possible. †. M proceeds with the division ...ἀναξ [...δαίῳ [...ὦ]. 131 Λύκειος M, corr. m. 132 στόνων ἀντίτας M. I provisionally adopt Wecklein's ἀντίτας (from ἀδ τίτας of M. Schmidt), but I incline to *στρατῷ δαίῳ <γ'> ἀντῇ στόνων or ἀντῇ στόνων στρατῷ δαίῳ. †. ἀλλήτας Dind., ἀήτας Stanley, ἀπόρ Hermann. 133 ὦ Λατοίς Enger. τόξον ἐκπυκάζου M

130 ἀντῶσαι. The usual quantity is ἀντῶσαι, but the second syll. may very well be long. Moschus (2. 124) has ἀντῶσαι, and (1. 98) ἀντῶσαι, and he can hardly have lacked warrant. In *Cho.* 395 δαίῳ occurs (from *Il.* 11. 497). The quantity in ἀλώ, λύω, θύω, φύω, κωλύω, φεύω, μυνύω is variable, and there seems no reason why ἀντῶ should not be added to the list. The anacrustic & is of course irrational.

131 καὶ...ὦ τ' κ.τ.λ. καὶ begins another appeal, to brother and sister deities, and the pair are joined by τ' of v. 133.

Δύκα' ἀναξ. Apollo as destroyer is called by this title in *Ag.* 1256, *Suppl.* 693, *Soph. O.* 7. 203. In *Soph. El.* 645 he is to champion the one cause and injure the other. For an examination of the epithet see Farnell *Cults* iv. pp. 113 sqq., and cf. Jebb on *Soph. El.* 6 τοῦ λυκαοῦτον θεοῦ | ἀγὰρ Λύκειος (Append.), Leaf on *Il.* 4. 101. The origin was apparently totemistic. To the Greek mind Apollo Lyceus is equally the slayer of wolves (Plut. *Mor.* 966 A, *Anth. Pal.* 13. 22) or the king and protector of wolves (who are προσφίλοις to him, Plut. *Mor.* 400 A). A θεὸς ἀπαλλύς is also a θεὸς σωτήριος in regard to the agencies which he controls. Artemis is not only the huntress; she is also the protectress of young animals (*Ag.* 139 sqq.). The

sender of plagues and the averter of plagues is the same ἐκβάλλος. Hence Λύκειος may protect from wolves or, as here, act the wolf.—Δύκαος γινεῖ: 'prove (indeed) Wolf,' cf. 121 (n.), 9 (n.). Apollo is to put on that avatar or answer to that title, which may be chosen according to the principle stated in Plut. *Mor.* 385 B Πόθιος μὲν ἐστὶ τοῖς ἀρχαίοις μανθάνειν καὶ διαπισθάνεσθαι. Δῆλιος δὲ καὶ Φαναίος οἷς ἥδη τι δηλοῦται κ.τ.λ., but which is more probably suggested by some actual appearance with the ξίαντες (cf. the coin from Tarsus with wolves standing by an effigy of Apollo, *Hell. Jour.* 1898, p. 171).

[Wolves were common in ancient Greece (cf. Paus. 9. 13. 4).]

132 στόνων ἀντίτας. See crit. n. The emendation of Wecklein is not convincing, but is perhaps the best offered. Grammatically στόνων ἀντίτας is quite possible as gen. of price or equivalence. The construction is more frequent than is commonly supposed. See *Cho.* 145 (n.) and add to the examples there Eur. *Med.* 534 μέλιν γε μέντοι τῆς ἐμῆς σωτηρίας | αἰληφας ἢ δίδουκας, *Rhes.* 467 τοιαῦτα μὲν σοὶ τῆς μακρᾶς ἀποικίας | πρᾶξι παρέξω, Neophron *fr.* 3. 3 τοῖα σε μοῖρα σὺν κακῶν ἔργων μινει, *Soph. Tr.* 287 εὖτ' ἂν ἀγὰρ θύματα | ῥέξῃ πατρὸς Ζηνὶ τῆς ἀλώσεως, Eur. *Ion* 1359 sq., Herond. 4. 25 Δαῖσις εἴη | ...τοῖσδε...καλῶν ἔργων. A schol.

prayers that men make to Gods we cry upon thee and draw nigh.

Thou too, Wolf-king, prove wolf indeed to the foeman's host and pay back groan for groan.

And do thou, Leto's virgin child, unsheath thy bow.

Ah! the ringing of chariots—I hear it round our town! and O Hera Queen! The loud note from the naves of the heavy-laden axles! O Artemis benign!

(apparently), ἐστυκάδου m, εὐ πυκάδου rec. Corr. *ed. †. ἐστυκάδου L. Dind. (from Hesych.), εὐ πυκάδου confused with π in π where we should read (from v. 138), which

(εὐθυκάδου L. Dind. (from Hesych.), εὐ πυκάδου confused with π in π where we should read (from v. 138), which

seems, from his ἀνθ' ὧν με, to have construed. Yet, apart from the me is hard, if not impossible. The metre a transposition (cf. 87, title, viz. σπαρτὶ βαλὲ γ' having the force of an adj.), i.e. 'the σπαρτὶ an army of your foes.' however, remains, and is satisfactory to read σπαρτὶ στόνων 'with shrieks and groans.'

With ἀντίστας there is not merely a notion of 'avenging,' but of paying back like for like. The στόνοι of the Cadmean women are to be requited with στόνοι from the enemy, caused by the βέλεια στονόεντα (Il. 8. 159) of the god (cf. Il. 15. 451 πολύστονος ἰός, Theoc. 25. 213 ἰὸν ἐχέστονον). For the application of στόνος cf. Il. 19. 214 φόνος τε καὶ αἷμα καὶ ἀργαλείος στόνος ἀνδρῶν, 4. 445.

188 sq. σὸ τ', ὦ κ.τ.λ. See crit. n. The τόξον is present with the ξίφος. —ἐκ πυκάδου: take from the bow-case (γυμνότης). Cf. Hom. Od. 11. 607 γυμνὸν τόξον ἔχων, 21. 54 αἰνυτο τόξον | αὐτῷ γυμνῷ, δὲ δὲ περικατὸ φαεινῷ. As the same case also held arrows (see illust. in Dict. Ant. I. 171 A) both bow and arrows are here intended. The notion is thus that of Ant. P. 13. 12 ὅ σοι φάρτην λίσται λυκοκτόνος. L. Dindorf's ἐστυκάδου is taken from Hesych. ἐστυκάδου· ἐστυκαὶ ἔχε, ἐταίμων. But the στ (which often = π) of M, and the tokens from schol. and rec. point to π rather than τ. For the sense cf. πυκάδου.

184 sq. ἰ ἰ κ.τ.λ. A new section, further description of the course of The cries ὦ πότνη! Ἥρα and the

come as interjections from other of the chorus than those singing the lines.—πότνη! Ἥρα. This is not addressed as φίλη, but as a term of respect only. Hera was considered inimical to Thebes (sending of the Sphinx and in the persons of Semele and Dionysus, and Heracles). Her sympathies were usually with her own special city of Iom. Il. 4. 50 ἦ τοι ἔμολ' ἔρεις φίλταται εἰσι πόλεις, [Ἀργεῖοι τε Σπάρτη τε καὶ εὐρυδάμνα Μυκῆνη]. Nevertheless, as one of the παρῆγγοι (106) of greater gods, she is among the βρόττη, and Ion of Chios mentions her temple at Thebes (Sallustius Arg. to Soph. Ant.).

187 βριθομένων: with the weight of the men in heavy armour, a fighting man (παραιβάτης) and a charioteer (ἡνίοχος). Cf. Hom. Il. 5. 838 μέγα δ' ἔβραχε φήγανος ἄξων | βριθοσύνῃ (when Athena mounts beside Diomedes), Hyg. Ar. 1. 1. Ἀρε...βριθοσύνῃ.

χρύβας are variously interpreted as (1) the nave or box, (2) the end of the axle moving in the box. See Jebb on Soph. El. 745 ἔθραυσε δ' ἄξωνος μέσας χρύβας. It was natural that there should be some vacillation between meanings so close. Here it is the nave, regarded as a pipe. In [Hes.] Scut. 309 ἐπὶ δὲ πλῆμναι μέγ' ἄκουσεν it is the naves that scream. The actual pipe of the nave was called σύριγξ (Suppl. 187 σύριγγες σὺ σιγῶσιν ἄξωνήλαται), and in view of the use of ἑτοβον (applied to a σύριγξ or αὐλός) and θλακον, and of the similar terms in 186 sqq. (where see the note), it is clear that there is an allusion to such musical instruments.

δοριτίνακτος αἶθῆρ δ' ἐπιμαίνεται. 140
 τί πόλις ἄμμι πάσχει; τί γενήσεται;
 ποῖ δὲ τί τέλος ἐπάγει θεός;

ἀντ. β. ἔ ἔ ἔ ἔ,
 ἀκροβόλων δ' ἐπάλξεων λιθὰς ἔρχεται,
 ὦ φίλ' Ἀπολλων. 145
 κόναβος ἐν πύλαις χαλκοδέτων σακέων.
 καὶ Διόθεν <ὦ>
 πολεμόκραντον ἄγνόν τέλος, ἐν μάχαι-
 σί τε μάκαιρ' ἄνασσ' Ὀγκα ὑπὲρ πόλεως,
 ἐπτάπυλον ἔδος ἐπιρρύου. 150

140 δοριτίνακτος i.e.c.c. δ' αἶθῆρ M, corr. Herm. (cf. *Suppl.* 925 κάρβανοι δ' ὦν for ὦν δ'). δ' om. rec. 142 ποῖ δ' ἐν M. Corr. *ed. †. ποῖ δὲ τὸ Blomf. 144 ἐπάλξει Heimsoeth. ἐπάλξω would be an obvious conjecture, but is needless. †. 147 καὶ Διόθεν | M. <δ> Lowinski. καὶ might be a corruption of ἦκε (imperat.). καὶ <σὺ> or καὶ <τὸ> G. C. W. Schneider, Διόθεν <δ>

140 αἶθῆρ ἐπιμαίνεται. A vivid expression. The air 'maddens' with the brandishing of spears. The notion of the riot of a place filled (and over-filled) with movement appears in Soph. *Aj.* 143 ἰππομανῆ λαιμόνα (= λαιμ. δι μαίνεται ἱπποῖς Jebb, who quotes ὀλομανεῖν, φυλλομανεῖν). The air can hardly hold the hurling spears: cf. the curious expression in Plut. *Sull.* 16. 2 τῆρ δὲ κραυγῇ καὶ ἀλαλαγμῶν οὐκ ἔστεγεν ὁ ἀήρ. So *inf.* 952 μαίνεται γόοισι φρήρ. But here there is the further picture of the emotional participation of nature or inanimate surroundings in an action. This notion (which would appear very modern) is not rare in ancient literature: see Sikes-Allen on *Hymn. Apoll.* 118 μαίδησε δὲ γαῖα θερπέν and quotations. So Aesch. (*fr. Lycurg.*) ἐνθουσιᾷ δὴ δῶμα, βακχεῖν στήλη (at the appearance of Dionysus) and Eur. *Bacch.* 726 πάν δὲ συνεβάλεχεν ὄρος (on the boldness of which Longinus comments, c. 15). Homer (*Il.* 13. 339) has a boldness of another, but a cognate, kind in ἐφάρξεν δὲ μάχη φθισίμβροτοι ἐγγείων. For the participation of the air in particular cf. *Suppl.* 615 χεῖρὶ δεικνύμενος | ἐφάρξεν αἶθῆρ τῶνδε κραυγόντων λόγων, Eur. *Ion* 1078 καὶ Διὸς ἀστερόεντος | ἀντιχέροντος αἶθῆρ, Ap. Rhod. 2. 569 πάντῃ δὲ περὶ μέγας ἔβρεμεν αἶθῆρ (round the Symplegades),

Shak. *Henry V.*, *Prol.* 13 the very casques | That did affright the air at Agincourt. [There may be some notion of τινάσσειν as used of the θύραι in a Maenad-procession. Here the mad revelling is that of the spear, cf. 485.] The force of ἐν- is 'withal,' not 'above us.' For the later position of δ' cf. *Cho.* 517 τὰ δῶρα μὲν δ' ἐστὶ τῆς ἀμαρτίας and note, where add Alex. *ap.* Ath. 28 F διὰν εἰς ἐτέραν ληφθῇ δ' ἀποστέλλων πόλιν as corrected by Porson from δι' δ' ἄν... of MSS.

142 ποῖ δ' ἐν τί κ.τ.λ. There is no value in ἐν of MSS. The double question is a common idiom. Hom. *Od.* 14. 187 τίς πόθεν εἰς ἀνδρῶν; Bacchyl. 18. 31 τίνα δ' ἔμμεν πόθεν ἀνδρα τούτων; ἄγει; 5. 86, Soph. *Ant.* 401, Eur. *I. T.* 1360 τίνοι τίς ὦν; *Rhes.* 702, Eubul. *ap.* Ath. 25 C ἐχθρὸν δ' Ὀμήρου ἐσθλὸν ἀρρεκε ποῦ | τίνα τῶν Ἀχαιῶν;

144 ἀκροβόλων κ.τ.λ. The advance has come close. The part. gen. with ἔρχεται as with ἐφικνύται and in general with verbs of hitting, missing, touching &c. This is less bold than that in e.g. Eur. *Phoen.* 451 τῶνδ' εἰσεδέξω τοιχείων, Soph. *Aj.* 1374 ἐρεῖων... ἐγκεκλήμενους.—ἀκροβόλων (which is more probably passive, 'smitten along their tops') might be separated from ἐπάλξεων ('the stoning of the skirmishers'), but we cannot say

The air, hurtling with spears, maddens withal. How goes it with our city? What is to be? Whither and what the issue that Heaven brings on?

Ah! the rain of stones reaches our battlements and smites ^{and} anti-their tops. Apollo our friend! In the gateways is the clash of ^{strophe} bronze-bound shields.

And thou, whom Zeus hath made a Power inviolate to decide war's issue, Onca, Queen blest in battle, who standest above our town, deliver thy seven-gated habitation.

Prien. καὶ Διὸς δδεν von den Bergh. 146 sq. ἐν μάχῃ, σὶ τε Hermann. †. 149 πρὸ πόλεως M, corr. Hermann, partly from gloss in rec. † ἐνδὺν τῇ πόλει ιστορουμένη (ιδρυμένη?). The quantity of the final in Ὀγκα is uncertain. If short,

Ὀγκα πρὸ πόλεως <ῶ> is possible.

150 ἐπιβόν M, ἐπιβρον m.

λιθὰς ἐπέλξεω ('their stoning of the ramparts'), since λιθὰς can hardly possess so distinct a verbal sense. For the thought itself cf. Hom. *Il.* 9. 573 τῶν δὲ τάχ' ἀμφὶ πύλαις δμαδος καὶ δοῦπος δρώρει | πύργων βαλλομένων, Caes. *B. G.* 2. 6 *undique lapides in murum iaci coepit sunt, murusque defensoribus nudatus est*, Tac. *Hist.* 2. 22.

146 κόναβος κ.τ.λ. The κόναβος is not τυμπάνων χαλκοδέτων (cf. 137 n.), but σακίων.—χαλκοδέτων: see 43 (n.). The shield of hide is rimmed and barred with bronze.

147 sqq. Διόθεν... τέλος κ.τ.λ. Onca is the 'holy war-deciding authority by will of Zeus' (cf. Lamprocles fr. Παλλάδα περσέπολι κλήζω πολεμαδόκον ἄγρην | παῖδα Διός). The expression is, however, more highly charged. ἄγρην combines the notions of (1) the inviolable authority, (2) the virginity of Onca (= Athena): τέλος is (1) one in authority (cf. 120 κράτος, *Cho.* 172 (n.), *Suppl.* 534 τέλειων τελειότατον κράτος, and τὰ τέλη), (2) the 'end' or 'issue' in war: Διόθεν not only states the source of the authority (cf. 311 θεόθεν n.) but alludes to the parentage of Athena (120). There is thus a complete coalescence of 'inviolable end to war by appointment of Zeus' with 'pure power, deciding war, born of Zeus.'—πολεμύ-κραντον: active, cf. *Cho.* 859 κοπάνων ἀνδροδακτών, *Pers.* 106 πολέμοις πυργοδακτούς.

In ἐν μάχαις τε κ.τ.λ. the τε is exegetic: 'yea, Queen blessed (*i.e.* successful, *felix*) in battles.' In ἀνασσ'

there is the notion of 'leader' (cf. ἀναξ ἀνδρῶν 'Ἀγαμέμνων') beyond the mere title. It is not unlike Greek poetry for the assonance in μάχαις... μάχαις to be deliberate in suggestion.

149 sq. Ὀγκα. That this (or Ὀγγα) was the name of a Phoenician goddess is scarcely open to doubt. Pausanias (9. 12. 2), as an argument that Cadmus came from Phoenicia and not from Egypt, uses this fact of the local name 'of Athena,' ὅτι Ὀγγα κατὰ γλώσσαν τὴν Φοινίκην καλεῖται καὶ οὐ Σάις κατὰ τὴν Αἰγυπτίαν φωνήν. Such a statement could hardly have been penned at that date, when Phoenician was a living language, if it had been without foundation. The tradition also is constant: cf. Steph. Byz. Ὀγκαῖαι· πύλαις Θηβῶν... Ὀγκα γὰρ ἡ Ἀθηναῖα κατὰ Φοινίκας. Two scholia make the same assertion here. The identification with Athena is of course due to the similarity of functions or character between the Hellenic and the Phoenician goddess. Scepticism as to extensive 'Phoenician' settlement in primitive Greece is now upon the wane. See *Introd.* § 2 and *inf.* 474.

ἐπὶ πόλει: see crit. n. The expression would recall to the audience the Athenian goddess who χεῖρας ἐπερβεν εχει (200 sq. n.).—ἐπτάπυλον ἔθος. The whole city is regarded as a seat or shrine of the goddess, but ἔθος alone would have meant literally her temple. Hence the qualifying ἐπτάπυλον (v. 64), which not only thus defines, but implies the size and importance of the city which is hers.

στρ. γ. ἰὼ παναρκεῖς θεοί· ἰὼ τέλει-
οι τέλειαί τε γᾶς
τᾶσδ' ἔγε πυργοφύλακες,
πόλιν δορίπουνον μὴ προδῶθ'
<ὦδ'> ἑτερόφροι στρατῷ.
κλύετε παρθένων κλύετε πανδίκως
χειροτόνους λιτάς.

155

ἀντ. γ. ἰὼ φίλοι δαίμονες, λυτήριοι
ἀμφιβάντες πόλιν
δείξα<τέ> θ' ὡς φιλοπόλεις,
μέλεισθέ θ' ἱερῶν δαμίων,
μελόμενοι δ' ἀρήξατε.
φιλοθύτων δέ τοι πόλεος ὀργίων
μνάστορες ἔστε μοι.

160

151 m writes λ over ρ in παναρκεῖς.

152 M divides ...θεοί· | ἰὼ τέλειαι

τέλειαί τε γᾶς.

153 τᾶσδ' ἔγε M, τᾶσδε recc. (and editors generally).

154 δορίπουνον recc.

155 ἑτεροφῶν στρατῷ M. Corr. *ed. j. ἑτεροφῶν Headlam. I had previously thought of ἑτεροφῶν <κρατεῖν> στρατῷ. ἑτεροφῶν Pauw. [The confusion of -φῶν and -φω- is frequent: cf. Suppl. 625 πρόφρων ὦν (M) for προφρωνῶν, Soph. O. T. 72 φρονῶν (V.) for φωνῶν, Aj. 1230 (variants ἐφρόνεις, ἐφώνεις). Here also Par. C gives ἑτεροφῶν and Par. A γρ. ἑτεροφῶν]

151 sq. ἰὼ κ.τ.λ. Here the παρθέναι take up their part (156).—παναρκεῖς = ('able to meet all needs' i.e.) 'all-sufficing aid.'—τέλεις: 'of full authority': cf. τέλος 147 (n.), Ag. 963 ἀνδρὲς τελείου δῶμ' ἐπιστροφόμενοι, 964 Ζεὺ Ζεὺ τέλειαι, τὰς ἐμὰς εὐχὰς τέλει, Cho. 659 τελεσφόροι. Mankind are of less avail, and their aid of less warrant.

153 γᾶς τᾶσδ' ἔγε κ.τ.λ. γῆ is patheticum. The word is not at all likely to have been interpolated. Its point is that their duty *here* is plain; it is to defend *this* land, whatever may be their function elsewhere.

154 sq. δορίπουνον: either = δορίπουνον ὄντων, 'now that it is amid toil of battle,' or proleptic 'betray it to suffer with the spear.' The latter appears preferable. The thought in προδῶθ' is more than that of mere abandoning; with πυργοφύλακες it alludes to the crime of προδοσία. A military crime specially banned was that of betraying a φρούριον: Lys. 31. 28 et

μὲν τις φρούριον τι προδίδκεν ἢ ναῦν...ταῖς ἐσχάταις ἐν Σημίαις ἐξημεύοντα, Ar. Ran. 362, Lycurg. c. Leoc. 155. 59, Poll. 8. 52. —<ὦδ'>: A natural assumption of terror and despair.—ἑτερόφροι: i.e. ἑτερα φρονούντι (and not τὰ ὑμῶν). The appeal is based on the self-interest of the Gods (cf. 77, 161 n., 103). The invaders are of a 'different party' as regards the Gods whom they specially worship as tutelary, cf. 537 ὦν φρονέουσι (n.). ἑτεροφῶν can not be brought into the metre, nor is it sufficiently effective in sense. The difference of dialect is but little in point. It is true that the various parts of Greece fully recognised their differences in pronunciation, accent, and vocabulary: cf. Sol. fr. 32 (25). 10 γλώσσων ὠκτὲρ Ἀττικῶν | ἰόντας (of exiled Athenians), Soph. fr. 178 χαρακτήρ Ἀλκιῶος λόγου, Cho. 56 ἀμφὺ δι' φωνῆς ὁλομαρ Παρονησίδα γλώσσῃς ἀντὶν Φωκίδος μινουμένῳ, and the examples in Aristoph. Lys., Ach. &c. Doubtless also such difference would

Hark, O ye Gods perfect in might! Ye Gods and Goddesses, ^{3rd} absolute powers, tower-warders of this land, betray not thus our ^{strophe.} city in the toil of battle to a host of alien mind. Hark to maidens, righteously hark, when they stretch out their hands in supplication.

O deities benighted, bestride the city for its rescue, and show it ^{3rd anti-} your loyal love. Bethink ye of a people's offerings, and when ^{strophe.} ye think, deliver!

Be mindful, I
sacrifices.

poly rites and zealous

(sic). For $\alpha\delta'$ lost after 158 $\tau\omega$ φίλοι δαίμονες redivision removes the in itself. 160 (cf. Ar. *Lys.* 316 λαμπρὸν be right; see Appendix corr. recd. δημῶν M. M, corr. Porson.

παύλει M, παύλει M^a. τήρσι τ' Seidler, but the pause be not enough error is of a common type as M (which may possibly be. 161 μελίσθε δ' M, Lowinski. 163 πόλει

imply a different preference it is the latter notion which the prominence.

158 sq. παρθένων: 107 (n.).—παν-δίκως: not merely = πάντως or παντέλως, but 'as all right demands.' The δίκη (= recognised obligation) in the case is clear. See 657 (n.), *Cho.* 677 (n.).

χειροτόνους: panoramic. The whole = κλύετε παρθένων χείρας ἀνατεινουσῶν καὶ λισσομένων. The attitude was especially that of women (*P. V.* 1037 γυναῖκοι μίμοις ὑπτιδισμασιν χειρῶν), and belonged to supplication in its most earnest and piteous form.

158 λυτήριοι: either generic title (= ἀλεξητήριοι), or (better) proleptic with ἀμφιβάντες (for which cf. *Hom. Il.* 1. 37 δι Χρόσσην ἀμφιβέβηκας, the notion being originally that of standing astride over a fallen friend, as in *Il.* 14. 277 &c.).

160 φιλοπόλις: 'patriotic.' Greek has no objection whatever to the repetition in πόλιν—πόλις. See note on *Cho.* 51 and add *inf.* 574 sq., *Ag.* 14 sq., 350 sq., 372—374, *Eur. I. T.* 336 sq., *I. A.* 99 sq., *Hymn. Herm.* 352 sq., *H. Apoll.* 351 (173) sq., *H. Demet.* 171 sq., *fr. trag. adesp.* 166. 1—3. See also Jebb on *Soph. O. C.* 554, *O. T.* 517. The form φιλοπόλις may be right (115 *Append.*), especially as lyrics appear to have affected it (*Pind. P.* 2. 1, 7. 1 μεγαλοπόλις).

μελίσθε *θ' κ.τ.λ. The (the pronunciation being (27 c. n.)) would not be necessitated by the previous θ' (160) alone, since τε is occasionally answered by δ' (Jebb on *Soph. Tr.* 143, *O. C.* 432). But if θ'...δ'...δ' were written, the two latter particles would become coordinate as against the first, whereas the sense demands that the first two particles should answer to each other while the third is subordinate.—μελίσθε...μελόμενοι δ' κ.τ.λ. For this use of the participle repeating and emphasizing the verb cf. *Eur. H. F.* 33 κτείνει Κρόντα καὶ καταρῶν ἀρχὴν χθονός, *Ap. Rhod.* 2. 232 ἰσχεῖ ἀνάγκη | μίμνεω καὶ μίμνοντα κατὰ ἐν γαστέρι θίσθαι. The notion is 'bethink yourselves of them, and let that thought lead you to help.'—μελίσθε: to be distinguished from μέμνησθε. The care is not for past sacrifices but for those to come. For the principle of *do ut des* (*Harrison Prol. Gk. Rel.* p. 3) cf. 76, *Cho.* 126 (n.), *ibid.* 255 τοῦδ' ἀποφθέραις πόθεν | ἔχεις ὁμοίας χειρὸς εὐθαιον γέρας;

163 φιλοπότις: φιλο- denotes zeal and is therefore more expressive than πολυ-. Cf. *Cho.* 293 φιλοσπόνδου λιβίδι, *Anth. P.* 7. 22 φιλορρώξ ἀμπελος.—While ἱερὰ δῆμια are simply offerings, ὀργίων refers to festivals accompanied by sacrifices.

ΕΤΕΟΚΛΗΣ.

ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά,
 ἢ ταυτ' ἄριστα καὶ πόλει σωτήρια
 στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
 βρέτη πεσούσας πρὸς πολισσούχων θεῶν
 αὖειν λακάζειν, σωφρόνων μισήματα;
 μήτ' ἐν κακοῖσι μήτ' ἐν εὖεστοι φίλῳ
 ξύννοικος εἶην τῷ γυναικείῳ γένει.
 κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
 δείσασα δ' οἴκῳ καὶ πόλει πλεον κακόν.
 καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς

166 ἀρετὰ Dind., ἀρωγὰ Weil. †.

167 πυργηρουμένη(ι) M., -τη M^a.

-τη Verrall (-των might also be suggested).

168 πολλισσούχων M^a.

166 sqq. Eteocles has given general instructions in making his dispositions for the defence of the town. Hearing the tumult of the women he seeks them out upon the citadel and reproaches them in great anger. His speech bears an appropriate tone of the colloquial, and is true to life with a measure of that grammatical laxity which belongs to excitement. (See 172, 180.) Cf. the Nurse's speech in *Cho.* 730 sqq. (n.), and that of the Herald in *Ag.* 556—574.

166 ὑμᾶς. The pronoun is in the emphatic position of indignation, impatience or scorn. Cf. *P. V.* 976 σὲ τὸν σοφιστὴν, τὸν πικρὸν ὑπέρπικρον, Eur. *Med.* 271.—θρέμματ': contemptuous, as in Soph. *El.* 622 ὃ θρέμμ' ἀναιδὲς, Eur. *Andr.* 261.

166 ἢ. As the schol. observes, this might be either a question or a sarcastic statement. With the latter cf. 567 ἢ τοῖον ἔργον καὶ θεοῖσι προσφιλές (n.). Here, however, ἐρωτῶ leaves little choice.—ἄριστα is explained by the καὶ-clause, of which τε introduces a second part. 'Is this best? Is it (I mean) a help to the country and an assurance to our soldiers?' [καὶ...τε are of course not coordinate.]

167 στρατῷ: either (1) 'our fighting men' or (2) 'our people' (=λαῶς). The latter use (cf. *exercitus*) is not rare: *Enn.* 569 κήρυσσε, κήρυξ, καὶ στρατὸν κατειργάθου (the Athenians in general), Pind. *P.* 2. 87 νόμα δικαίῳ πηδάλῳ στρατὸν, *N.* 1. 61, *O.* 10 (11). 17, Bacchyl. 15. 43 δεξιστρατον εἰς ἀγορὰν (=Simon. 91. 10 δημοδόκων), Soph. *El.* 749 στρατὸς

δ' ὅπως ὁρᾷ νῦν ἐκτεπτικότε (the spectators at the games). In Pind. *P.* 1. 87 ὃ λάβρος σ-ρατὸς is opposed to οἱ σοφοί. A doubt arises, *inf.* 289. Here the former interpretation is the more in point.

πυργηρουμένη: an obvious correction of πυργηρουμένη (M^a). It does not, however, appear why the corruption occurred. πυργηρουμένης (sc. τῆς πόλεως) is possible as gen. abs. Verrall reads πυργηρουμένη, taking it, rather harshly, as referring to πόλει, the intervening words being ignored in the construction.

168 βρέτη...πρὸς κ.τ.λ. For the position of the prepos. cf. *P. V.* 680 βουστάσεις τε πρὸς πατρί, Simon. *fr.* 146. 10 ἄρμασιν ἐν χαρίτων, Pind. *fr.* 218 πελάγει δ' ἐν πολυχρόσσοι πλοῦτον, Bacchyl. 4. 6 ἀρετῇ σὺν ἱππῳ, Eur. *Or.* 94 βούλη τάφῳ μοι πρὸς κασιγνήτης μαλὲν; Soph. *O. C.* 126. More peculiar is *Hymn. Apoll.* 165 Δάκει μὲν Ἀπόλλων Ἀρτέμιδι ξέν.

Eteocles does not mean that these are not the proper deities to supplicate, but that supplication made in this manner should be a last resort (cf. 93, 95). They should put more quiet confidence in their πολισσοῦχα.

169 αἶεν λακάζειν: the asyndeton as in v. 60 (n.). αἶεν is onomatopoeic from αἶ (the howl of a dog). Cf. αἶλῃ, ὠλῃ, μῶλῃ, φολῃ, ἄλῃ (=στενάλῃ, Hesych.), εἰλῃ (=εἰς ἐπιελάνειν *id.*), γρόλῃ, βαβῆλῃ.—σωφρόνων μισήματα might be vocative: cf. Hom. *Il.* 2. 235 ὦ πίπτεαι, κέκ' ἐλάττει, Soph. *Ph.* 991 ὦ μῖσοι, *El.* 289 ὦ δόσθιον μίσημα, *inf.* 640.

ETEOCLES (*entering in anger*).

You I ask, creatures intolerable! Is this for the best to save the town? Doth it give courage to our beleaguered army, to cast yourselves upon the images of the country's guardian Gods and howl and shriek, and make sober folk abhor you?

Neither amid troubles nor when prosperity is kind may I be housed with your breed of women. Let her prevail, and she is bold past sufferance; but let fear seize her, and she makes the trouble worse for house or realm. So is it now. By these wild flyings to and fro ye have made weakness and faint-

171 φάλη (or φάλη) for γένει recc. τῷ γυναικίῳ φυτῷ Herm., πῶ γυναικίῳ φάλη Heimsoeth. 172 Schol. may have had ὁμιλήτῃ.

In *Enn.* 73 the Furies are μῆστῳ ἀνδρῶν καὶ θεῶν Ὀλυμπίων. It is, however, more probably accus. in apposition to the verbal noun implied. Cf. *Soph. Ant.* 44 ἡ γὰρ νοεῖν θάπτει σφ', ἀπόρητος πόλει; Bacchyl. 9. 13 τῶν...πέφνε...δράκων...|σάμα μέλλοντος φόβου. Their screams are a μῆστῳ to sober minds.

170 εἴσοι φάλη. The adj. signifies 'prosperity as we would have it,' 'as it likes us.' So *Ag.* 920.

171 ξένικοι: not necessarily in marriage, but more comprehensively. In point of fact Eteocles is unmarried (813 n.). —τῷ: contemptuous: cf. τὰ σήματα 385 (n.). So taken, the article seems preferable to τῶν, although the latter would stand with the sense 'any woman creature' (cf. *Soph. Aj.* 784 ὡ δατα Τέκμησσα, δόσμορον γένει).

172 κρατούσα: sc. ἡ γυνή, a natural laxity after γυναικίῳ γένει. Cf. *Luc. Dial. Mort.* 15. 2 τὸ δέσποιναν ἐκείνη δοξάριον προετίμων τοῦ βίου, νῦν δὲ συνήμι ἦδη, ὡς ἐκείνη μὲν ἀνωφελὴς (sc. ἡ φαῦλη δόξε=δοξάριον), *Vit. Auct.* 14 οἰκίῳ σφίλας (sc. τοῖς ἀνθρώποις, although what actually precedes is τὰ ἀνθρώπινα πρήγματα). κρατούσα is at first sight a peculiar antithesis to δέσποια, but the real opposition of the latter is with θράσος: 'when she has her way she is insufferably bold, but when she is alarmed...' For the terms of the antithesis in general cf. *Xen. Cyr.* 5. 2. 33 οἱ πολλοὶ ἀνθρώποι, ὅταν μὲν θαρρύνων, ἀνυπόστατον τὸ φόβημα παρέρχονται: ὅταν δὲ δέσπωσιν, ὅσῳ ἀν πλείους ὡς, τοσούτῳ μείζον...τὸν φόβον κέκτηται; and for the depreciation of woman in a house *Semonid. fr.* 7 (8).

96 sqq.

οὐχ ὁμιλήτῳ θράσος: 'she is so bold

a thing that there is no living with her,' i.e. she dares to do things which men, accustomed to ὁμιλία, would not think of doing. Cf. *Eur. fr.* 176 τὰ δ' οὐκ ἐν ἡμῶν θράσος υπερβᾶται τις. In women this quality was a special reproach; *Eur. Heracl.* 474 θράσος μοι μηδὲν ἐξέδωκε ἡμαῖν | προσθήτε. For θράσος=a bold person cf. *Ag.* 794 θράσος ἐκοίσιοι, *Eur. Andr.* 261 ὃ βάρβαρον σὺ θρέμμα καὶ σελήρον θράσος and see 148 τῶος (n.).

173 δέσποια δ' κ.τ.λ. It is very weak to understand this as 'but when affrighted, she is a greater trouble to house and country (than when she is bold)'; moreover ἐν πόλει would be required. Rather 'she is to house and country an addition of trouble (to that which it already has).' If matters are bad she makes them worse, as in the present instance. This meaning has been overlooked, the common interpretation being 'she is a trouble to a house and greater (still) to a country.'

The antithesis of house and πόλις appears also in *Eur. fr.* 219 τὸ δ' ἐξαλαοῦν...|κακὸν δ' ὁμιλήμ', ἀσθενεῖ δὲ καὶ πόλει, 139 οὐτ' οἶκον οὐτὲ πόλιν ἀνορθώσεται ἄν (sc. ἀνανδρία).

174 sq. καὶ νῦν: a case in point: cf. 21.—πολίταις: dependent on διερροθήσας κ.τ.λ.—θεῖσαι: not 'having caused' (which is untrue) but=φυγὰς ποιησάμενοι=φυγεῖν. This use of the active cannot be denied: cf. *Eur. Med.* 914 ἡμῶν πατήρ | πολλὴν ἔθηκε σὺν θεοῖς προμηθεῖαν, *Rhes.* 827 μὴ μοι κόρον, ὦ ἀνα, θῆξ, *Ap. Rhod.* 3. 708 ἀμφὺ ἐπ' ἀλλήλοισι θέσαν γόνον. With διερροθήσας cf. v. 7 πολυτρόποις.—ἀψυχον κακὴν is no pleonasm, since there are other special forms of κακῆ.

θεῖσαι διερροθήσατ' ἄψυχον κάκην, 17.
 τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλεται,
 αὐτοὶ δ' ὑφ' αὐτῶν ἐνδοθεν πορβοῦμεθα.
 τοιαῦτά ταν γυναιξὶ συνναίων ἔχοις. 177.
 κεῖ μὴ τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
 ἀνὴρ γυνή τε χῶτι τῶν μεταίχμιον,
 ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται, 18.
 λευστήρα δήμου δ' οὐ τι μὴ φύγη μόρον.
 μέλει γὰρ ἀνδρί, μὴ γυνή βουλευέτω,
 ταῖσθε· ἐνδον δ' οὔσα μὴ βλάβῃν τίθει.
 ἤκουσας ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;

στρ. α'. ΧΟ. ὦ φίλον Οἰδίπου τέκος, ἔδεις' ἀκού- 18
 σασα τὸν ἀρματοκτυπον

176 ὀφέλλεται rec. 177 ὑπ' αὐτῶν rec. †. 177^a The verse is absent from M but appears in rec. (with τ' ἄν, γ' ἄν, or ἄν, corrected by Blomf.). τοιαῦτ' ἄν Wellauer. It may be an adscript quotation, but †. 178 M has τῆς above τῇ

177 ὑπ' αὐτῶν (of rec.) is probably preferable to ὑφ' αὐτῶν. See *Cho.* 110 (n.), where the point is discussed, and add *Ag.* 1135 ἀμφὶ δ' αὐτῆς θροεῖς | νόμον ἀνομον (M).

177^a τοιαῦτά ταν κ.τ.λ. See crit. n. Though the line may be an adscript expressing some early reader's approval of the sentiments of Eteocles, it may possibly have fallen out of M through the somewhat similar combinations of letters in αὐτοὶ and τοιαῦτα at the beginning of their respective lines. In any case it is a natural summary of irritation, assisted in tone by the colloquial second person, and is sufficiently Aeschylean in style.

178 καὶ κ.τ.λ. καὶ belongs to the rapid thinking of excitement. '(I am resolved to stop this) and so, if...'—τῆς ἐμῆς: always more emphatic in tragedy than the simple ἐμῆς (*Cho.* 14, 17, 89 &c.); 'I am the person to direct.'

179 ἀνὴρ γυνή τε: 'be it man or woman.' Cf. *Cho.* 659 ἐξελεύεω τις θυμέων τελευτήσας, | γυνή τ' ἐπαρχος ἀνδρα τ' εὐπαιδείστερον, *Suppl.* 385 δρᾶσαι τε μὴ δρᾶσαι τε, *inf.* 414; but the absence of τε after ἀνὴρ here gives more point to the notion that not even a woman will be spared. For τῶν = τούτων cf. *Ag.* 7, *Eu.* 137.

χῶτι τῶν μεταίχμιον is simply the comprehensive language, disregarding logic, of an angry man. Somewhat similar is

Soph. El. 305 τὰς οὐδας τί μου | καὶ τί ἀπόδας ἐλπίδας δειφθορεν (*Plut. Mo.* 228 D γυναικὶς ἢ παιδὶς ἢ τινος παρὶ πλοσίου ἀνδρώπουνος of course more direct intelligible). There is no need to force a definite meaning on μεταίχμιον, i.e. (1) sarcastically, a creature who is neither to be called man nor woman, or (2) one who is only partly on the way toward man or woman (i.e. persons of either sex not yet adult). The latter is possible in itself, since with words of the character of μεταίχ one *terminus* may be unexpressed (e.g. *Eur. Hec.* 436 ἔσον χρόνι ξίφους | βαίτω μεταξὺ καὶ πυρὸς Ἀχιλλεύς = 'before I reach the sword and pyre' but it would be distinctly far-fetched.—ἀνὴρ γυνή τε is comprehensive of the sexes as in *Hdt.* 2. 61 συμφοιρήσῃ δέ, τὶ ἀνὴρ καὶ γυνή ἐσσι, πλὴν παιδὶς.—With χῶτι τῶν cf. *fr.* 70 Ζεὺς τοι ἰ πάντα χῶτι τῶνδ' ὑπέρπερον.

180 ψῆφος...βουλευέσεται: a forcible expression and quite sound. The emphasis lies on ὀλεθρία: 'it is the ψῆφος of death which shall decide their case. In other words, there will be no deliberating about it at all; the (immediate) award of death will be the only deliberation will receive. 'Obey me or die. The will be no trial and putting of pebbles into urns; the only pebbles will be the pebbles of stoning.' There is a gri play upon the ψῆφος of the courts as

heart surge through our citizens. Ye go the best of ways to advance the foe without, for our rout and fall are from ourselves within. Such portion may you expect from dwelling where women are.

Well, if one will not hearken to my authority—man, woman, anything betwixt—it is a deadly pebble that shall decide their case; for he dies, for sure, by stoning of the people. Business abroad is for a man; let woman not seek her say. Be you indoors, where you can made no hindrance. Hear ye, or hear ye not, or am I speaking to the deaf?

CHO. Dear son of Oedipus, my dread came when I heard ¹⁰⁰ ₁₀₁

line. 100 *δοίεται* Herwerden (Hesych. *δοίεται*: *διακροήσεται*). I formerly suggested *βελήσεται*, but ϕ . 101 η of *φόνη* is in an erasure. 100 *τις* M, *τὸν* M^a. Perhaps (for metre) we should read *ἀρματόκτυπον*. For a similar confusion cf. Pind. *Ol.* 2. 43 *βαρυτόνων* (A) for *γυδοίων* (cott.).

ψῆφος as *λίθος*. For the very frequent omission of *μένω*—its place being supplied by position and intonation—cf. 690 (n.), 719.

The regular procedure (Eur. *Or.* 49 *δοίεται ψῆφος* Ἀργείων πόλις | εἰ χρεὶ θανάτῳ νῦν λευσίμῳ περριπᾶται, *ibid.* 440 *ψῆφος κατ' ἡμῶν ἀσεται*) is to be replaced by one much more summary.

κατ' αὐτῶν: loosely after *τις*, cf. 172. Though the *βελήσεται* will go against them, and *κατ'* would be required in that sense, it should be observed that *βουλεύσεται κατ' αὐτῶν* can be used in good Greek in the neutral sense of *περὶ αὐτῶν* (even *ἐταυὸς κατὰ τινος* being possible), and, apart from *ἀλεθρία*, the sense is simply 'shall consider their case.' This imparts much more grim life to the expression than if we were compelled to render 'shall decide against them.'

101 *λευστήρῃς δῆμον δ'*: explaining the previous line. The addition of *δῆμον* emphasises the punishment. It will not be one inflicted merely by me, but one accompanied by the public execration due to manifest public wrong, e.g. *προδοσία*. Cf. *Ag.* 1615 *ὅθ' ἐφημ' ἀλέξειν ἐν δίκῃ τὸ σὺν κᾶρα | δημορφεῖς, σάφ' ἴσθι, λευσίμουι ἀράς*, and for the expression generally *Soph. Ant.* 36 *φόνος προκείμεθα δημόλευστον ἐν πόλει*, Eur. *Ion* 1222 *Δελφῶν δ' ἄνακτες ὤρισαν περρορφεῖ | θανάτῳ ἐμὸν δέσποιναν οὐ ψήφῳ μὲν*.

102 *μῦλα γὰρ ἀνδρὶ κ.τ.λ.*: a commonplace; cf. *Hom. Il.* 6. 490 *ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῇ ἐργα κέμει* | ... *πόλεμος δ' ἀνδρῶσσι μάλιστα*, *Od.* 21. 350, *Ar. Lys.* 520 (quoting Homer), Eur.

Suppl. 40 *πάντα γὰρ δ' ἀνδρῶν | γυναιξὶ πρῶτον εἰσὶν, αἵτινες σφαῖλ*.

100 *τίς*: in a general sense, things outside the house, as opposed to domestic matters; not the present affairs of the enemy outside the walls.—*ἐξέον κ.τ.λ.*: Eur. *Tro.* 643 (*γυναιξὶ*) *ἀντὶ τοῦτ' ἐφέλευται | κακῶς δακνέω, φῆς εἰς ἐξέον μέγα*, Eur. *fr.* 521.—*βλάβη* = 'hindrance,' from the earlier sense of *βλάπτω* (*Ag.* 123 &c.).

104 ϕ *κατὰ λέγω*; cf. *Cho.* 880 *κυφοῖς ἀντὶ καὶ καθέουσιν μέγα | ἀκραντα βάλω*;

105 sq. The Chorus pleads uncontrollable alarm, due to the novel and appalling sounds. *ἔκασ'* takes up *δέσποια* (173). Aeschylus understood the psychological fact (*Plut. Mor.* 666 D) that *μεγίστας εἰ δὲ φόβου θόρυβον καὶ φόβου παραχρᾶς ἐπιφέρουσιν*.—*φίλον Οἰδίπου τέκος* is an appeal combining loyal affection with respect (cf. 664).

100—101 The language throughout this highly figurative passage is carefully chosen so as to combine the double senses of a series of words. A term commonly applicable in one sense is qualified by an adjective (on the principle illustrated at v. 64) so as to adapt it to another (cf. 135—137). Each of these requires a consideration which has apparently not been given by commentators.—*ἀρματόκτυπον ὄροβον* is an *ὄροβος* not of the customary nature (from a flute or pipe), but from a chariot-wheel. It is indeed produced by *στέριγγες*, but *στέριγγες* *ἀλτροχοί*, the pipes of the axle-hub. There is a ringing of *πηδάλια*, but *πηδάλιον*

ὄτοβον, ὅτε τε σύ-
ριγγες ἐκλαγξαν ἐλίτροχοι,
ἱππικῶν τ' αὐτῶν
πηδαλίων διὰ στόμα,
πυριγενετᾶν χαλινῶν.

190

ΕΤ. τί οὖν; ὁ ναύτης ἄρα μὴ 'ς πρῶραν φυγὼν
πρύμνηθεν ἡῦρεν μηχανὴν σωτηρίας,
νεῶς καμουσῆς ποντίῳ <π> κύματι;

187 ὄτοβον ὄτοβον rec. δι M, corr. rec. †. 188 m' writes δ over the beginning of ἐκλαγξαν. ἐλίτροχοι rec. 189 ἀπὸν M. Corr. Verrall (though not in his text). †. ἀπὸν Lachmann, ἀπὸν (or ἀπὸν) Paley. 190 διὰ στόμα Lachm., διὰ στόματα E. A. I. Ahrens; but neither metre nor sense require the change. †. 191 πυριγενετᾶν Dind. from a gloss in Hesych. †. χαλινῶν M' through echo of -ᾶν. 192 τί δ' οὖν or τί οὖν Blomf. †. ἀρὰ γ' eis

ἱππικῶν, which steer, not as do the πηδαλία of a ship, but διὰ στόμα.

188 sqq. τὸν: the art. is demonstrative (as always in lyrics). So 277, 293, 707, 720 &c.—ἀρματόκτυπον: 'sounded by a chariot.' κτύποι is quite appropriate to a musical instrument: cf. Bacchyl. fr. 46 (13). 11 σαλπύγγων κτύποι, Eur. αὐλὸν κτύποι.—ὄτοβον: an appropriate word of the αὐλός or σύριγξ: cf. P.V. 596 ὄτοβῇ δόναξ.

The construction is most simply taken as ἀκούσασα τὸν ἄρμ. ὄτοβον...πηδαλίων τε, the clause ὅτε τε...ἐλίτροχοι being exegetic of ἄρμ. ὄτοβον: lit. 'when I heard the note sounded by the chariot—yes, when the pipes screamed—and (when I heard) the steering gear &c.' The change from accus. to gen. is correct, since ὄτοβον is a sound and πηδαλίον an instrument. [Less simply we might make πηδαλίον depend on ὄτοβον, with ὅτε τε κ.τ.λ. answering to πηδαλίον τε...; but the latter ὄτοβος is scarcely ἀρματόκτυπος.]

σύριγγες: defined by ἐλίτροχοι (cf. 64). They are σύριγγες with a difference, viz. in the sense of ἡ ὁπὴ τοῦ τροχοῦ (schol. on Soph. El. 716). Cf. Soph. 187 σύριγγες ἀξωνήσεται, Eur. I. A. 230 σύριγγας ἀρματείου.—ἐλίτροχοι (cf. 129 θεδελῶται) = 'which whirl the wheels.'

189 sq. ἱππικῶν τ' ἀπὸν κ.τ.λ. Verrall's ἀπὸν, though not inserted in his text, is exactly the right word for both sense and metre. The conjecture is happier than he appears to have seen, when the whole passage is treated as double in meaning. Of the bits as un-

couth musical instruments it is suited to the harsh sound: cf. Hom. II. 12. 160 κέρυθαι δ' ἄμφ' αἶον ἀότυν, *ibid.* 13 καρφαλῶν δυνεν and Latin *aridus*. Of the breathing of the horses it suits the notion of hotness. ἀότυνος is thus the contrary of ε.ε. ἀδυνάτω φωνῇ (Pind. I. 2. 25). For bits as αἶλοι see 450 (n.) and Pollux quoted there.—ἱππικῶν again defines: 'not of ships, but of steeds.' The metaphor is not merely from the fact that a rudder guides, but there is a picture of the reins (acting like our steering-ropes) to be pulled on either side. In the Greek ship there are two πηδαλία so worked. The comparison of horses and ships is frequent: cf. Pind. P. 14. 17 sq., Bacchyl. 5. 47 κυβερνήταν (of steeds), Pseudo-Plut. *de vit. et rois. Hom.* § 20 (from some unknown source) φέγγεσσι δ' ἡνίοχος νηὶ κυβερνήσεια.—διὰ στόμα: still expressing the differential. In a ship the steering would not be through the στόμα, which is the 'front' (cf. the στόμα of an army) = πρῶρα.

191 πυριγενετᾶν χαλινῶν: unlike the χαλινῶι, or steering-tackle, of a ship, these are of iron. For χαλινῶι of a ship cf. Plut. *Mor.* 767 E (quoting) παλλῶν χαλινῶν ἔργον οἰκίων δ' ἄμα. Doubtless in a ship the χαλινῶι and πηδαλία 'sang.' In the case of the horses we are here to think, not of the reins, but of the actual metal bit (cf. Soph. O. C. 1067 τᾶς γὰρ ἀστράται χαλινῶι). Editors should not have changed the word to πυριγενετᾶν. It is true that Hesych. has πυριγενετᾶς ὁ χαλινῶις: Τιμαχίδης (the writer of glosses) δέ, φησι ὁ πυρὶ βρέμων ἢ διὰ πυρὸς βρέμων-

the chariots' ringing note—the ringing when the pipes shrieked in the whirling wheels—and the harsh-tuned gear that steers in the horses' mouths, the fire-begotten bit.

ET. What then? Doth the seaman by fleeing from poop to prow find means to save himself when the ship meets labour in a heavy sea?

recc. *πρώταν* M. 100 *εὔρει* M, *εὔρι* m. 104 *ποντίῳ* + + *ματι* M with *ἐν κύ (m)* in the erasure. *πρὸς κύματι* recc. I have made the simplest correction (†). *κυκλήματι* M. Schmidt, *προσαλέματι* Lowinski, *σαλεύματι* Wecklein. Other words of a similar form which might be suggested are *προσκαρόματι*, *κυλλήματι*, *πύλωματι* and (less plausible) *σπυρόματι*, *τι πύματι*. I now regard *ἐν τραβήματι* (*Class. Rev.* 111. p. 103) as inappropriate (†), and should reject *ροήματι* for the same reason.

τοι γεγονώς. But the form in which Hesych. quotes shows that he is not referring to the present passage. As appertaining to iron the notion is frequent. Cf. 925 *ἐκ πυρὸς σιδηροῖς* [...*σιδαροῖς*], Eur. *Hipp.* 1223 *αἱ δ' ἐνδακοῦσαι στόμα πυργενῆ γνάθοις*. In Eur. *Or.* 820 *πυργενεῖ τέμνειν παλάμη* the Schol. explains by *ἀπηνεῖ*, a connotation which is perhaps present here also. The thought that iron is made by fire is due to the manner of producing and working it from the ore. Moreover the fact that it can become red-hot suggested that it was itself fire condensed. Such a suggestion would be helped by the mystery of meteoric iron, which was probably the oldest form in which the metal was known. Similarly Dionysus was said by some to be *πυργενῆς* because vines sprang from volcanic soil (Strabo 13. 4. 11). In epic times the wonder of iron was still fresh. We may be satisfied (for Aesch.) to understand the word as meaning 'produced by the agency of fire.' Cf. Ath. 468 *Εἰ τι νῆς δὲ ἀπύρωτον φιάλην τὸ κέρας· οὐ γὰρ γίνεταί διὰ πυρός*. So an earthenware vessel is *πυρόκτιτος* (Timoth. *ap.* Ath. 455 F). Critias (*ap.* Ath. 28 c) has *γαλας τε καμίνου τ' ἐκγονον ἦρε* [...*κέραμον*]. For the form *πυργενέτης* cf. Hom. *Od.* 5. 296 *Βορέης αἰθηγενέτης*, Timoth. *ap.* Plut. *Mor.* 177 *Β γηγενέταν ἀργυρον*.

102 *τί οὖν*: The final semi-vowels *i* and *u* were naturally capable of pronunciation with an 'on-glide' before a vowel, i.e. *τί ἰ οὖν*, *εὐ ἡ ὁλοθα*. (Hence in much of the later prose observation will show that hiatus is only allowed after *-i* and *-u*, where in reality it is no hiatus at all.) In tragedy we have *τί οὖν*; here and *inf.* 691, *Suppl.* 310, *Eum.* 903, Soph. *Ph.* 100, *Aj.* 873; *τί ἔστιν*; Soph. *Ph.* 733; *τί εἶπας*; *Tr.*

1203; *εἰ ἰσθ'* O.T. 959, Eur. *fr.* 946. It will be observed that the following vowel is (in tragedy) always in a long syllable (Smyth *Gk. Ml. Poets* p. 296).

ἐς πρώταν. Paley says 'to the gods there.' But the gods were in the stern (Eur. *I. A.* 209), and supplication to them is made from the *πρόμα*: cf. *Hymn. Diosc.* 8 *αἱ δ' ἀπὸ νηῶν | ἐρχόμενα καλῶνται Διὸς κόδρουσι μεγάλοις* [...*ἐν' ἀκροτήρια βέντες* | *πρόματι*]. The thought is simply that of aimless running from the post of direction (*πρόματι* cf. 2 n., Hdt. 1. 24) and leaving the ship to look after itself.

108 *ἦδραν*: the active is used not only for 'found,' but for 'got.' Cf. Soph. *El.* 1305 *μέγ' εὐρεῖν κέρδος*, Pind. *P.* 2. 64 *δόξαν εὐρεῖν*, Eur. *I. A.* 1026, *Herac.* 303, O. 7. 89, *I. 7.* 4. So *ἐπραξε* (*P.* 2. 40, *I. 4.* 8), *δρέπειν* (*P.* 1. 48), *κομίσεν* (Soph. *O. C.* 6, 1411), *φάρω* (O. T. 590, 764).

104 *καμώσσης*: not 'has given in,' since Eteocles would not acknowledge that parallel, but gnomic (with *ἦδραν*).—*ποντίῳ* + *τι κύματι*. See crit. n.—*ποντίῳ κύματι* = *πόντιον κυμαίνοντι*: cf. 677 *κύμα Κωκυτοῦ* = 'Cocytus at flood,' Eur. *Suppl.* 473 *κυμάτων ἄτερ πάλιν | σὴν ναυστολήσεις* = 'without a swollen sea.' The large number of possible verbals in *-μα* makes certainty of restoration impossible. The reading offered in the text is not merely technically the easiest, in view of the variants *ἐν κύματι* (n.), *πρὸς κύματι* (recc.), which indicate that *κύματι* is correct and that some loss had occurred before it; but also *τι* adds that touch of depreciation of the danger which Eteocles would naturally impart. The ship of the state merely *κάμνει* *τι*. [*πρὸς κύματι* (recc.) is possible in itself: cf. *P. V.* 911 *θολεροὶ δὲ λόγοι παύουσ' εἰς ἡ | στυγνῆς*

ἀντ. α'. ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- 195
 χαῖα βρέτη πίσυνος θεοῖς,
 νιφάδος ὅτ' ὀλοᾷς
 νειφομένας βρόμος ἐν πύλαις·
 δὴ τότ' ἤρθην φόβῳ
 πρὸς μακάρων λιτάς, πόλεως 200
 ἵν' ὑπερέχοιεν ἀλκάν.

ΕΤ. πύργον στέγειν εὔχεσθε πολέμιον δόρυ.
 οὐκουν τάδ' ἔσται πρὸς θεῶν; ἀλλ' οὖν θεοὺς
 τοὺς τῆς ἀλούσης πόλεος ἐκλιπεῖν λόγος.

στρ. β'. ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν 205
 ἀδε πανάγυρις, μῆδ' ἐπίδοιμι τάνδ'

195 sq. ἦλθον | ἀρχαῖα βρέτη M.

196 θεοῖσι πίσυνος Seidler, but the metrical

flaw may be in v. 186 (c.n.).

198 νειφομένη; M. The older editions (unaware of Ablaut-relations) naturally write νιφομένας.

200 πόλεος Wellauer, πόλει

Bothe. 205 sq. οὐκουν M, οὐκούν m. m' assigns οὐκούν...θεῶν to the chorus

πρὸς κύμασιν ἔτης. Other restorations might introduce various notions. (a) οὖν χεῖματι (cf. Plut. *Cer.* 31 καθάπερ ἐν χειμῶνι πολλῷ καὶ κλύδωνι τῆς πόλεως) might be suggested, but *πολλῷ* is then somewhat idle. (b) A word expressive of the shaking or rolling of a ship would be possible, though nearer than Wecklein's *σαλεύματι* would be *κυλλήματι* (cf. Theogn. 619 πόλλ' ἐν ἀμυχάνισσι κυλλήδομαι and context, *Orac.* ap. Plut. *Mor.* 399 c φθισίβροτον ἴ' ἐπὶ κύμα κυλινδομένου πολέμιοι). (c) The notion might be of shock or collision, whether with waves or reef or enemy (e.g. Pind. *O.* 12. 11 ἀνιραῖς ἀντικρούσασθαι ῥαῖας). In this sense *προσπρούματι* would be very close to the reading of *recc.* (d) It might be of the striking of 'a sea' which threatens to swamp (Plut. *Mor.* 206 D *συγκλυφόμενον τῷ πλοῖον*), and for this, since Eteocles would only acknowledge the blow and not the taking on board, we might have *προσπύματι*. But the reading given above is preferable.]

The simile itself is of the commonest: cf. Eur. *Phoen.* 859 ἐν γὰρ κλύδωνι κείμῃ... | δόρυ Δαναΐδων, Soph. *Ani.* 161, [Eur.] *Rhes.* 246, 322, and see *inf.* 743 sqq.

195 sq. ἀλλ'... The point of the

reply is 'Nay, I came to the gods because I trusted in them.'—*πρόδρομος*: cf. Soph. *Ani.* 107 *φυγάδα πρόδρομον* ('in headlong haste' Jebb). The sense of *προ-* is 'forward,' not 'before.' Cf. Eur. *Phoen.* 297 *πότνια, μόλε πρόδρομοι, and προφυγεῖν*. In *Synchl.* 352 *ἰατὴν φυγάδα περίδρομον* we have a different picture. Here there is a destination.—*ἀρχαῖα*: and therefore with more claim to their protection.—*θεοῖς*: stressed. That the power lies with the gods is insisted upon throughout: cf. 205, 212, 219.

197 sq. νιφάδος...ἀλκᾶς. Once more the adj. defines (64, 188). The simile is expressed in full in Hom. *Il.* 12. 278—289 τῶν δ', ὅς τε νιφάδες χεῖνοι πίπῃσι θαμναί | ἤματι χειμερίῳ... | ὅς τῶν ἀμφοτέρωσιν λίθοι πυτῶντο θαμναί |... τὸ δὲ τείχος ἔπερ πᾶν δοῦπτοι ὀρέουσι; cf. *ibid.* 156, Eur. *Andr.* 1129 *πυκτῇ δὲ νιφάδι παντόθεν σποδοόμενοι* (of stones), *Ani.* *Pal.* 6. 84. 3 *ἀκούεις ἰσάριθμῶς τε χαλάσῃ | χειμᾶς*, Verg. *Aen.* 12. 284 *ferrens...imber*.

νειφομένας: not *νειφομένης*, since Zeus *νείφει* (Weckl.).

199 δὴ τότ': epic, and occasionally lyric, e.g. Pind. *fr.* 65. 3 (Bgk.). Here, however, the sense of δὴ is rather more prominent 'naturally, then...'—*ἤρθην*:

CHO. Nay, when to the ancient images of the high powers I came in headlong haste, 'twas trusting in the Gods, at the rattle of the deadly sleet that was snowing in the gates. Yes, dread stirred me then to turn to the blessed ones in prayer, that they might hold protection o'er the town.

ET. Pray that the wall hold firm against the foeman's thrust. Will that not be in the Gods' behalf? 'Tis said, Gods of a taken town quit their abode.

CHO. Never in days of mine may these assembled Gods so

and the rest (with ἀντιλαβή unexampled for Aeschylus) to Eteocles. Misconception of the sense has produced numerous alterations. The only error of M is in the absence of the question mark (*Class. Rev.* III. p. 103). 204 πόλιν M, corr. *recc.* ἐκλείπειν M, ἐκλείπειν M^a. 205 ἐμὴν *recc.* (ἐμὰς is possible, cf. Eur. *Phoen.* 1488 σκοτίας αἰῶνα, Pind. *P.* 4. 186). λείπει M, corr. *recc.*

of various forms of excitement, cf. Soph. *O. T.* 914 αἶρει θυμὸν Οἰδίου... | λῶ-
παισι.

200 sq. πόλιν: their motive was patriotic.—ἐντρέχουσιν: the expression is taken from the holding of a protecting shield. The usual phrase has χεῖρα for ἄλκην: cf. Hom. *Il.* 4. 249 ὄφρα βῇτ' αἶ-
ε' θυμὸν ἐντρέσχη χεῖρα Κρονίων, 24. 374. Theogn. 757 Ζεὺς μὲν τῆσδε πόλιν ἐν-
τρέχει... χεῖρα. So at Athens Παλλὰς Ἀθη-
ναίη χεῖρας ἐντρέφει (Solon 2 (13). 4).

202 πύργον στέγαν κ.τ.λ. There is no depreciation of the Gods in this. Eteocles means that this is the right and practical form of prayer. It is also one which it will be to the interest of the Gods to grant. For this insistence on πύργοι see *Introd.* § 18. In δόρυ there is doubtless a play upon the sense of 'ship' (*Suppl.* 141 δορός ἄλα στέγαν δορός, Bacchyl. 17. 90 ἔτο δ' ὠκύπομπον δόρυ, Eur. *Cycl.* 19 ἀνέμοι ἐμπνεύσας δορί). The city has been repeatedly regarded as a ship, and the attack of the enemy is their ἐμβολή: hence στέγαν. The parallel meanings are (1) 'withstand the spear' (cf. Thuc. 4. 34 οὔτε γὰρ οἱ πῖλοι ἵστεγον τὰ τοξεύματα, Ar. *Vesp.* 1195 τὰς πηγάς στέγειν), (2) 'prove water-tight against the (charging) ship.'

203 sq. οὐκ οὐν τὰς ἴσται κ.τ.λ. See *crit. n.* 'Will not this be to the interest of the Gods?' Cf. Eur. *Alc.* 57 πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθει, Soph. *O. T.* 1434 πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω. The sense proceeds with 'At any rate the saying goes &c.'—ἐκλείπειν:

gnomic. He does not use the stronger ἐκπεσεῖν, which would be offensive to deity. For the notion of the migration of the Gods in such cases cf. *Hdt.* 8. 41 οἱ Ἀθηναῖοι... ἐξέλιπον τὴν πόλιν ὡς καὶ τῆς θεᾶς ἀπολειπομένης τὴν ἀκρόπολιν, Eur. *Tro.* 25 λείπει τὸ κλεινὸν Ἴλιον βω-
μοῖς τ' ἐμοῖσι | ἱερῆα γὰρ πόλιν βρῶν λάβη κακῇ, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶ-
σθαι θέλει, Verg. *Aen.* 1. 351 *excessere omnes adytis arisque relictis | di, quibus imperium hoc steterat*, Liv. 5. 21 sq., Tac. *H.* 5. 13 *audita maior humana tor, excedere deos* (at Jerusalem). The schol. refers also to the Ζεαρηφόροι of Sophocles.—ἐκλείπειν, like other verbs of abandon-
ing, requires no object. Cf. Cho. 268 οὔτοι προδώσει Λαῖον μεγαθενῆς | χρησ-
μῆς, *Eum.* 64, *Suppl.* 525 ἄλλ' οὔτι δαρὸν χρόνος ἐρημώσει πατῆρ, Eur. *Hel.* 595 οἱ φίλτατοι λείπουσιν.

206 πανάγυρις. The word expresses the number and strength of the Gods represented. That all these should depart is too terrible a thought. That there is a 'full assemblage' of the greater Gods is shown by the previous invocation of Zeus, Hera, Poseidon, Ares, Aphrodite, Athena, Apollo and Artemis (111—150). If others in the (varying) list of the Pantheon were present, their omission from the invocation would be explained by the natural absence of warlike emblems from their βρέτη. A similar grouping of images appears in the *Supplices* (where cf. 218 πάντων δ' ἀνάκτων τῶνδε κοινοβωμίας).—ἐπιδοῦμι: 'live to see.'

ἀστυδρομουμέναν πόλιν καὶ στρατεύμ'
ἀπτόμενον πυρὶ δαΐφ.

ΕΤ. μή μοι θεοὺς καλοῦσα βουλευόνου κακῶς.
Πειθαρχία γάρ ἐστι τῆς Εὐπραξίας
μήτηρ, γυνὴ Σωτήρος· ὧδ' ἔχει λόγος.

210

ἀντ. β. ΧΟ. ἐστὶ· θεοῦ δ' ἔτ' ἰσχυρὸς καθυπερτέρα·
πολλάκι δ' ἐν κακοῖσι παναμάχανον
κακ' χαλεπὰς δῦας ὑπερβ' ὁμμάτων
κρημναμενᾶν νεφελᾶν ὁδοί.

215

207 στ of *στράτευμ'* is in an erasure. 207 sq. *στρατοῦ δαπτομένου πυρὶ δαίον* Prien. Schol. has γρ. *τυφόμενον*. Other corrections of the text assume ὁρθοί of v. 215 to be correct. 211 γόναι rec. γωνίης *σωτήρος* Hermann. γ. *ἀρησίδουρος* Heimsoeth. 212 m writes *οὐ* over *θεοῦ*. Marcellinus (*Vit. Thuc.* § 5) quotes with *θεοῦ*. *θεοὺς δὲ* γ' Blomf. The punctuation of M is perhaps preferable to *ἐστὶ θεοῦ* κ.τ.λ. 218 ἐν κακοῖσι τὰν ἀμάχανον M. Marcellinus (*l.c.*) also has τὰν. τὸν Canter (from schol.).

207 sq. *ἀστυδρομουμέναν πόλιν*. A πόλις ('realm') is wider than its *ἄστυ*. A πόλις may be overrun in its surrounding country, but it is only in extremes that its *ἄστυ* is in the hands of the enemy.—*καὶ στρατεύμ' ἀπτόμενον*: sc. *αὐτῆς* (or, more closely to the sense, *τοῦ ἄστυος*). There is no difficulty in rendering 'and an army (*i.e.* a foreign enemy, under orders and in concert) laying hands upon it with foeman's fire.' ['Setting ablaze' would of course require *ἄπτον*.] There are other sorts and occasions of fire, but here it is the fire of a *στράτευμα* and intended for nothing else but to create destruction.—*ἀπτόμενον* possibly contains the same notion of 'attacking' as in Pind. *N.* 8. 22 *ἄπτεται* (sc. *φθόνος*) *ἐσλῶν* *δεῖ*, a sense derived from the grip of wrestling.—*πυρὶ δαΐφ*: the epic phrase, but not necessarily with the adj. understood in precisely the epic sense, which is that of 'burning' (e.g. *Il.* 6. 331, 2. 415 *πρήσσει δὲ πυρὶ δαΐφιο ὄρετρα*, and so apparently Alcman *fr.* 51 *χείμα πῦρ τε δαΐφ*). For Attic of the 5th cent. the meaning 'cruel' or 'hostile' (*infensus*) was the more recognised: cf. *Cho.* 428 (n.). The common element of sense is destructiveness. For *δαΐφ*=*πολέμιοι* note the equivalence of e.g. Eur. *fr.* 360. 23 *πόλιν τε πόλεμα κατεῖχε φλόξ* with e.g. *Hel.* 106 *Ἴλιον κατασεκάφη* | *πυρὶ μέλυνσαν δαΐφ*. The picture of devastation by fire recurs *inf.* 329.

208 *βουλευόνου κακῶς*: the emphatic words. The sense almost amounts to 'Heaven helps those who help themselves.' Demosthenes (*Aristocr.* § 113) describes as the two blessings τὸ *εὐνοχεῖν* and τὸ *καλῶς βουλεύεσθαι*: cf. the version of Longinus (2 § 3), who says of τὸ *εὐβουλεύεσθαι* that οἱ *ἀν* *μὴ παρῇ συνανταρεῖ καὶ θέτερον*.

210 *Πειθαρχία...Εὐπραξίας*: personified. Cf. Theogn. 384 sq. *περίην | μητρί' ἀμαχανίης, Crates fr.* 2. 2 *ἐδελίη, κλειυῆς ἔγγονε σωφροσύνη*, Alcman *fr.* 73 (65) *τεκνᾶ...ἀμαχανίη σὺν ἀδελφῶ*, poet. incert. *ap.* Plut. *Mor.* 34 E *τῆς δειλίας γὰρ ἀσχυρὰ γίγνεται τέκνα*, *ibid.* 644 D *τὸν τῆς τύχης παῖδα ἀλῆρυν*, *Ag.* 760, Alcman 62 <τύχα> *ἐννομίας* <τε> *καὶ πειθῶι ἀδελφᾷ | καὶ προμαθείας θίγα-τε*, Dionys. *fr.* 4 *ἡ γὰρ τυραννὶς ἀδίκιας μήτηρ ἐφν*, Soph. *fr.* 839, Eur. *fr.* 474 *πάνοι γάρ, ὡς λέγουσιν, ἐυέλκας πατὴρ*, Shak. *Macb.* 4. 3. 114 *This noble passion, | Child of integrity*. The personification is made the more pronounced by the article: cf. *P. V.* 1069 *ἄνωγε γὰρ σε τὴν αὐθάδαν | μηδέντ' ἐρευνᾶ τὴν σοφὴν ἐδ-βουλίαν*. *Εὐπραξία* was one title of Artemis, but that consideration is not in point.—*Πειθαρχία* is emphatic: 'It is Obedience (loyalty) that is the mother of Well-being.'

211 *γυνὴ Σωτήρος*: rightly retained by Verrall as 'wife of the Goodman Σωτήρ' (not Zeus, but generically). The

do; nor may I live to see this realm with its town o'errun, and soldiers lay hands on it with desolating fire.

ET. Come! What use to call on Gods, and act with folly? The mother of Well-being is Loyalty, wife of Upholder. So goes the saw.

CHO. E'en so! Yet the Gods have a strength of higher warrant, and often when a man is all-helpless in distress, it guides him even from misfortune's worst straits where the clouds hang o'er his eye and anti-strophe.

τῷ would be unsatisfac

have come from mispla
μάχανον ('ed. after κα
G. C. W. Schneider (m.
Marcellinus. 215 κρι
corr. Hermann. ὁρθοί.

notion is that anyone
σωτήρ (or ὁ σώων) in
πειθαρχία (Soph. Ant.
μένων | σφίσι τὰ πολλὰ
χία). The words ὡς
that an old proverb is βίαιος γινώσκω,
though not necessarily in the exact words.
The meaning is not 'such is my order'
(like ὡς ὁ μῦθος ἐστίν, or the εἰρηται
λόγος of *Enn.* 713), but 'so goes the
saw': cf. *Cho.* 519, *Eur. I. A.* 72 ὡς ὁ
μῦθος ἀνθρώπων ἔχει. [Hermann's γονῆς
σωτήρος adds nothing to the sense of
εὐπραγίας. Moreover it is not εὐπραγία
which σφίσι. There would, of course,
be no objection to the fem. σωτήρος
(713 n.).]

212 θεοῦ: stressed (cf. 194, 205).
—καθὼς περ: viz. than mere πειθαρχία,
or than all that we can do by τὸ βουλευέσθαι
καλῶς.

213 πολλάκι: the same form (lyric)
occurs in *Suppl.* 126, *Soph. Ph.* 1456.
—παναμάχανον: see crit. n. Apart from
the greater strength of the word the pas-
sage gains in another way by this reading.
It is more desirable to join ἐν κακοῖσι
closely with ἀμάχανον than with ὁδοί.
This could not be done with τὸν ἀμάχανον,
since the article is wrongly placed.

214 sq. καὶ χαλεπὰς κ.τ.λ.: καὶ
belongs to χαλεπὰς, 'even when grief
is stubborn.' It would be very weak and
also harsh to make it connective (i.e.
'conducts the helpless in his troubles and
out of the mist'). The picture is that of a

of Marcellinus the a might

ἀμαχανος, but κακοῖσι πανα-
hmidt) is better. †. 1' *de*
124 καὶ χαλεπὰς βίας θεωρεῖ
with κρημ-, m' and Marcell.).

rendered helpless by darkness
seeing his way nor knowing
like Ajax in *Hom. Il.* 17. 643.
sage Longinus (9. 10) writes

καὶ τὸ δ' ἀπορος τὴν τῶν
Ἑλλήνων ἐπέχει μάχην· ἐνθα δὲ ὁ Αἴας
ἀμαχανῶν κ.τ.λ.—χαλεπὰς: 'severe'
in the sense of hard to cope with. Cf.
Suppl. 173 χαλεποῦ γὰρ ἐκ πνεύματος εἰσι
χειμῶν. For the expression in general
cf. *Ap. Rhod.* 2. 580 ὑπὲρ κεφαλῆς γὰρ
ἀμαχανοῖς ἦεν ὀλεθροί, *Pind. O.* 7. 24 ἀμφὶ
δ' ἀνθρώπων φρασὶν ἀμπλοαῖαι | ἀναρθε-
ται κρέμανται· τοῦτο δ' ἀμαχανον εὐρεῖν
κ.τ.λ.; and for the metaphor in νεφέλῃν
cf. *fr. mel. adesp.* 139. 7 τὸ δ' ἀμαχανίας
πόρον εἶδες ἐν ἄλγεσιν, | καὶ λαμπρὸν
φῶς ἀγαγὼς ἐν σκότῳ, *Dem.* 18. 291
τὸν κίνδυνον παρελθεῖν ἐποίησεν ὥστερ
νέφος, *Bacchyl. fr.* 20, *Il.* 18. 22 ἔχεις
νεφέλῃ. Similar in notion are *Cho.* 804
δοὶ ἀνιδεῖν ὁδὸν ἀνδρός, | καὶ νῦν ἐλευθερίως |
λαμπρῶς ἰδεῖν φίλους | οἷμασι δοοφερῶς
καλύπτρας, *Eur. Ion* 1466. [It is a matter
of indifference whether κρ. νεφέλῃν be
treated as gen. abs. or as dependent on
δύας, 'grief (consisting) of mists'.]

δοῖ: see crit. n. Except for the
metre, ὁρθοί would stand, in the sense
'leads on the right path': cf. *Soph. Aj.*
1254 ὁρθοὶ εἰς ὁδὸν πορεύονται. But ὁρθὸν
ἀγειν εἰς ὁδὸν can be compressed into a
more Aeschylean ὁδοῖν. ὁδοῖ clarifies the
metaphor, which appears also in *Pind. N.*
7. 97 ἀμαχανίαν δυσβάτους.

ΕΤ. ἀνδρῶν τὰδ' ἐστί, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολεμίων πειρωμένοις· —
σὸν δ' αὐτὸ τὸ σιγᾶν καὶ μένειν εἰσω δόμων.

στρ. γ'. ΧΟ. διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον,
δυσμένέων δ' ὄχλον πύργος ἀποστέγει.
τίς τάδε νέμεσις στυγεί;

220

ΕΤ. οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχχνους τιθεῖς,
εὐκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ.

ἀντ. γ'. ΧΟ. ποταίνιον κλύουσα μιγά<δα> πάταγον
ταρβοςύνῃ φόβῳ τάνδ' ἐς ἀκρόπολιν,
τίμιον ἔδος, ἰκόμαν.

225

216 τὸς Blomfield. 217 ἔρδω M. περιμένους M (with *ω* over *ο*s by m'). †.
218 Wecklein would read the improbable *σολ* for *σὺν*, misled by schol. (q.v.).
219 For the metre see note on v. 225. *δαλ θεὸν* Meineke. *νερόμεσθ* M, corr. rectt.
Though the corruption is generally from *-μεσθα* to *-μεθα* the reverse occurs in Ar.
Theom. 802 (x), 810, *Pax* 1081. *ἀδάμασθ* M, corr. Pauw. 221 *τι* M, corr. Heath.

216 σφάγια καὶ χρηστήρια. The words are not synonymous. In *Xen. An.* 5. 6. 21 there is a similar distinction: τὰ τε ἱερὰ ἡμῶν καλὰ, οἱ τε αἰωνοὶ αἰεῖσι, τὰ τε σφάγια κἀλλιστα. σφάγια are specifically offerings to the *νέμεροι* (Harrison *Proleg. Gr. Rel.* cap. 11.) while χρηστήρια are more general, i.e. 'and (other) victims,' here sacrifices to the supernal powers. The word originally meant the victims used in consulting oracles, but in practice often became = ἱερὰ. The notion here is only of service and placation: cf. *Suppl.* 459 δεῖ κάρτα θύειν καὶ τεύσειν χρηστήρια | θεοῖσι πολλοῖς πολλὰ, πημονῆς ἀπ. Nor are the words synonymous in *Soph. Aj.* 218 ταῦτ' ἂν ἰδὼς σκυρῆς ἐνδον | χειροδάκτυλα σφάγ' αἰμοβαφῇ, | κείνου χρηστήρια τάνδρος (i.e. 'these are the strange χρηστήρια he offers').

§ 217 *θεοῖσιν*. In tragedy, when used in its full length of three syllables, the word is emphatic: cf. *Cho.* 776 μέλλει θεοῖσιν ὠπτήρ ἂν μέλη τέρω. Eteocles takes up their repeated intonation of *θεοί*: 'the gods (of whom you speak so much).'
— *πειραμένω*. The neighbouring *τολμῶν* makes it desirable to avoid *πειραμένω* in agreement with *ἀνδρῶν*. On the other hand there can be no ambiguity caused by the dat. *θεοῖς*. Hence 'in the case of those doing their best against the enemy' or (better) 'at grips (cf. *πείρω* 486 n.) with the enemy.'

218 τὸ σιγᾶν κ.τ.λ.: according to

the Greek conception of ideal woman. Cf. Eur. *Herac.* 476 γυναικί γάρ σιγῇ τε καὶ τῷ σωφρονεῖν | κάλλιστον, εἰσὶν δ' ἥνυσαν μέντοι δόμων, Ar. *Lys.* 514, Xen. *Oec.* 7. 30. In Soph. *Aj.* 193 γύναι, γυναιξὶ κέκμηον ἢ σιγῇ φέρει is called a stock phrase (del. *γνωσόμενον*).

219 *ὁὐδὲ* again emphatic. The words belong to the next line also. — *ἡμεῖς*: i.e. 'we, the women, ...' (and therefore it is right for us to pray).

221 τίς τὸδε κ.τ.λ.: lit. 'what anger shews dislike of this conduct of ours?' = 'why should there be any show of anger at our conduct?'—τὸδε: used by a speaker of his own actions, attitude or language (*Suppl.* 304, *Cho.* 636).—νέμεσις: *Hom. Il.* 3. 156 οὐ νέμεσις Τρώας καὶ ἐκκλημίδας Ἀχαιοῖς | τοῖσθ' ἀμφὶ γυναικὶ πολλὸν ἔχοντο δόλῳ πάσχειν, *Od.* 10. 330 οὐ τις νέμεσις μετ' ἔμην τ' ἢ κ.τ.λ., *Cypr. fr. ap. Ath.* 334 D ἐνέπερο γὰρ φρίδας αἰδοί | καὶ μεμῶσα. The word is taken up by φθόρος in the reply.—στύγος: of the practical demonstration of *μῖσος*: see *Cho.* 611 (n.), 906, *P. V.* 37, *Eur. Or.* 1153.

222 φρονῶ: answering to *réponds*. The reply of Eteocles is pious but practical. —γίγναι is not merely comprehensive. It acknowledges the difference of Gods from men in 'kind,' i.e. in respect of their higher powers. This also is the intention in the change to *δαίμων*. A *δαίμων* is any power beyond the human. The word includes *god* but is wider (see note

ET. It is for men to do service to Gods with victim and sacrifice, when at grips with the foe; but your part is to hush and stay at home.

CHO. 'Tis through the Gods that we dwell in an unconquered^{3rd} land, and that the wall keeps out a horde of enemies. How can^{strophe.} our acts bring anger and abhorrence?

ET. I mislike not that ye pay honour to beings of higher power; but, for fear ye make our burghers craven-hearted, be calm, nor let your terror master you too far.

CHO. 'Twas that in fright a

223 τιθεῖς M, τιθεῖς ἀνάμικτα rec. Corr. ποτίφατον κλύουσα π εἰ σκοπᾶν (or σκοπία

on 210).—φθονᾶ wit Od. 19. 348 τῇ δ' οὐκ ἄφασσται ἐμείο.

225 πολίτας (σπλάγγουσι: cf. σπλάγγνος and Aristote (of fear) σπλάγγνου μένοσι.

224 μηδ' ἄγαν. an expression would imp., a glance at the proverbial μηδὲν ἄγαν (Theogn. 401). So P. V. 72, 343. Suppl. 1072 τὰ θεῶν μηδὲν ἀγάζειν.—ὑπερφοβοῦ: there is emphasis, but no real tautology, with ἄγαν. ὑπερ- means either (1) 'on behalf of (us, or the city)': cf. 279 ὑπερδίδουκεν (n.), or (2) 'greatly,' i.e. 'do not carry your great fear too far.' The second is preferable, not only from the difficulty of supplying ἡμῶν or τῇ πόλει, but in view of e.g. Pers. 796 ὑπερπύλλουσι ἄγαν, Enni. 824 ὑπερθύμωσι ἄγαν, Soph. Aj. 931 ἄγαν ὑπερβριθεῖς ἄχθοι.

225 ποταίνιον: pronounced ποταίνιον. Cf. 115 γενῶν and Appendix to that line. The sense is 'new (or sudden) and strange,' and it was this strangeness which frightened them. Cf. Bacchyl. 16. 51 ἐφαυέ τε ποταίνιον μῆτιν, Soph. Ant. 849.—πάταγον is not the rattle of the enemy's spears and armour, since it would be manifestly untrue for the Chorus to say that it only fled to the Acropolis upon hearing that sound (see 78 sqq.). Their hurried flight for refuge took place before the enemy came near. The πάταγος is the rattling of arms going on about the town when Eteocles gave his first orders. This rattling may well be described as μέγας.

f the mingled rattling,^{3rd anti-} citadel and sanctuary.^{strophe.}

18 κλύουσα πάταγον ἀνάμικτα M, P. Prien, Lowinski, Oberdick. 16 ἀκρόπολιν M, corr. Porson. Hermann.

ἄρβουσι φόβον. τάρβει was ally identical in meaning with ἄρβον in Homer still means 'rout.'

The one word expressed the other the movement: cf. Il. 8. 308 ποτὶ κινδύμον κῆρ | τάρβειται. It is not, indeed, likely that tragedians were alive to the

distinction (which Aristarchus was compelled to point out); but they felt some difference between the words, and Aesch. at least could not have regarded himself as simply writing the equivalent of φοβεῖ φόβον or τάρβουσι τάρβει. It was, however, inevitable that no consistent discrimination would be maintained between words whose values overlapped, and poets freely availed themselves of the pair of terms for the species of emphasis which appears in the English 'fear and dread.' Hence e.g. Suppl. 744 περίφοβόν μ' ἔχει τάρβος, Soph. Tr. 176 φόβον ... τάρβουσι, Eur. H. F. 971 τάρβουσι φόβον, Phoen. 361 οὕτω δὲ τάρβουσι εἰς φόβον τ' ἀφικόμενοι, Or. 312 τὸ τάρβουσι κακφοβοῦσι, I. A. 1535 τάρβουσα τλήμων κακπεπληγμένη φόβον. Similar are Or. 56 δαίσι πλῆγχεῖς, I. A. 1350 λυσσῆναι πέτροισι. In e.g. Soph. O. T. 63 ὕπνῳ εἰδόμενα, Verg. Aen. 1. 680 sopitum somno, 'in slumber and sleep' is an expression emphasizing the fact that the 'slumber' is 'real sleep,' i.e. deep. The intensification is here of a similar kind: the fear is overpowering.

227 τίμιον ἔδος: i.e. where the gods ἱδρῦνται ἐν τιμῇ. The adjective doubtless also implies that it is the place which would be longest held in respect in a siege. The apposition to ἀκρόπολιν

- ΕΤ. μή νυν, ἐὰν θνήσκοντας ἢ τετρωμένους
 πύθησθε, κωκυτοῖσιν ἀρπαλίζετε.
 τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν. 230
- ΧΟ. καὶ μὴν ἀκούω γ' ἱππικῶν φρναγμάτων.
 ΕΤ. μή νυν ἀκούουσ' ἐμφανῶς ἀκού' ἀγαν.
 ΧΟ. στένει πόλισμα γῆθεν, ὡς κυκλουμένων.
 ΕΤ. οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλευεῖν πέρι.
 ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται. 235
- ΕΤ. οὐ σίγα μῆδεν τῶνδ' ἔρεῖς κατὰ πτόλιν.
 ΧΟ. ὦ ξυντέλεια, μὴ προδῶς πυργώματα.
 ΕΤ. οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆση τάδε;
 ΧΟ. θεοὶ πολῖται, μή με δουλείας τυχεῖν.

228 μή νυν M. †. θνήσκοντας M. Heimsöeth should not have proposed θανόντας.

presents the two aspects of the refuge, one as a stronghold, the other as a sanctuary. The poet is doubtless thinking of the Athenian Acropolis, which was 'wholly dedicated' (Dem. *Fals. Leg.* 428 *ἅπῃ ὅσῃς ἱερὰς τῆς ἀροπόλεως*). Cf. Ar. *Lys.* 482 *ἄβατον ἀρόπολιν, | ἱερὸν τέμενος*.

228 μή νυν: νυν in comedy is long, and it is but a school tradition that in tragedy it must be short. The sense here and in v. 231 plainly demands νυν rather than νῦν. 'We might indeed render '(well, whatever you may have done until now) from this time onward....' But in 231 it is impossible to force a temporal value upon the word.

229 ἀρπαλίζετε: sc. the news. The sense is of eager appetite, which will not wait. Cf. *Eum.* 982 *τοιαῖς ἀντιφθέουσι φρας ἀρπαλίσαι*. As *δέχεσθαι* is used with *λόγον, ἀγγελίαν* &c., so *ἀρπαλίσσασθαι* is explained as *ἀεμῆναι δέχεσθαι* (Hesych.). Paley understands *ἀντιφθεῖν* ('carry them off'), but the sense is incorrect and would be inapposite.

230 Ἄρης βόσκεται. The War-God is *φιλαιματος* (cf. 45) and it is for warriors *αἵματος ἔσται Ἄρης* (Hom. *Il.* 12. 267). He is fed on human blood (cf. *Il.* 5. 31 *Ἄρει Ἄρει βροτοδαίοντι*), and that offering cannot be withheld. The notion was once quite literally held, since all sacrifice was regarded as food, whether it ascended in smoke or sank into the earth. Here *βόσκειται* is seen on its way to the metaphorical, fully reached in *Cho.* 26 (n.), Pind. *P.* 2. 25 *Ἀρχιλόχων βαρυλόγους ἔχθεσιν | πιαυόμενον*. The remark might seem small encouragement to the Chorus,

but the thought is that the War-God is fighting on the Cadmean side. His strength will be thus maintained.—Ἄρης: cf. 331, Soph. *Ant.* 139.

231 καὶ μὴν...γ'. This group of particles has two uses, (1) as drawing attention to new matter for consideration (*Cho.* 204 *καὶ μὴν στίβει γε, δέττερον τεκμήριον*), especially a new arrival upon the scene (see 359 n.), (2) as confirmatory of the preceding thought (e.g. here, that there is good cause for dread). It is not always easy (nor is it so in the present place) to separate these senses, which both arose from a phraseological or expletive application of 'yes, and indeed...' or the colloquial 'and, more by token....'

232 μή νυν: see 228 (n.).—ἐμφανῶς: with what follows. The thought is 'If you hear, pray do not hear too clearly,' i.e. either (a) 'do not make too much demonstration of what you hear' (but conceal it), or (b) 'do not hear more than there is to hear' (through imagination in your panic). For the former (which is the better) cf. *Hymn. Herm.* 92 *καὶ το ἰδὼν μὴ ἰδὼν εἶναι καὶ κωφὸς ἀκούσας*, and the monostich of Menander *ἂ μὴ προσέειμι μῆτ' ἄκουε μῆτ' ἴρα*.

233 στένει: cf. [Hes.] *Scut.* 344 *περισπένχει δὲ γαῖα* (in a fight), *Pers.* 685 *στένει, κίκεται καὶ χαράσσεται τέθον*.—πόλισμα regards the town as a structure, while πόλις is more abstract. The 'groaning' is not only to be taken literally of the rumbling noise, but also as a sound of omen or prophecy.—ὡς κυκλουμένων: *ὡς* implies that, from their position at the images, they do not actually

ET. Come! If ye hear of men dying or wounded, do not seize on the news with shrieks. For this is the Wargod's meat—the blood of men.

CHO. Ah! there I hear snorting of horses!

ET. Nay, do not hear too plainly what ye hear.

CHO. The stronghold groans from out the ground! They compass it about!

ET. What then? If I deal with it, it is enough.

CHO. I am afeared! The crashing grows louder at the gates.

ET. Silence! No talk of this about the town!

CHO. O ye who share with us! betray not our strong walls!

ET. Can ye not hush—plague on you!—and find patience?

CHO. Gods of one realm with us! keep from me the fate of slaves!

222 μὴ γὰρ M. 223 ὅθεν rec. γέρθεν Nauck. κυκλομένω rec. 224 ὦ. οὐκ οὖν with question? 225 φέω M, corr. m.

see the encompassing, but gather it from the nature of the sound. Dramatically this is intended to describe the nearer progress of the enemy.—κυκλομένων is middle. For the passive sense, 'as if we are being surrounded,' κυλούμενοι would be more natural.

225 δέδοικ': still pleading the excuse of 185, 225.—δ' (which scholiasts usually in such cases explain by γάρ) gives the circumstance of their fear, amounting to its reason (*Cho.* 32 c. n., 57, 238 &c.).—ὀφθαλμοί is the emphatic word. The noise in the gates has been heard before (146), but it is growing.

226 οὐ σίγα κ.τ.λ. For a discussion of such uses of οὐ μὴ see Gildersleeve *A. J. P.* III. p. 205, *Class. Rev.* x. 150 sqq., 239 sqq., xi. 109, Jebb Append. to *Soph. Aj.* 75, Goodwin *M. & T.* § 299. That the expression was regarded as an assertion and not as a question appears from the indirect use in *Eur. Phoen.* 1590 σαφώς γὰρ εἶπε Τειρεσίας οὐ μὴ ποτε | σοὺ τῆνδε γῆν οἰκόντος εὐ πράξειν πόλιν. This also makes οὐ σίγα μὴ ἐφείς the more simple for e.g. σίγα ἀλέξῃ.

227 ξυντέλεια. The πατήγυρις of deities (206), while forming a συντέλεια relatively to each other (i.e. as sharing in the τέλος or office of defending the πυργώματα), are also in a συντέλεια with the citizens, as having a common interest, and the sense is rather this ('our partners' = σὺν ἡμῖν τελοῦντες εἰς πολίτας: cf. 239 θεοὶ πολίται).—ξυντέλεια thus becomes collective concrete: cf. 502 προσφιλία

δαίμων (n.), *Cha.* 21 ἦδε προστρεφὴ ('band of suppliants'), *Suppl.* 38 πατραδέλφειαν τῆνδε, 273 δρακονόμῳ δυνάμει ξυοικίαν, *Pers.* 544 ἀνδρῶν | τοδούσαι ἰδοῖν ἀρτίθυλον, *Eur. Or.* 1233 ὁ συγγένεια (of a person), *Phoen.* 291. [The associations of the word were not yet rendered prosaic by its use in connection with the trierarchy. This dates only from the middle of the 4th cent. Gilbert *Gk. Const. Ant.* p. 372 (Eng. tra.).]

228 οὐκ ἐς φόβον ... ἀνασχέσῃ; ultimately a combination of οὐκ ἐς φόβον; with οὐκ ἀνασχέσῃ; but ἐς φόβον has virtually become expletive (like Latin *malum*). Cf. *Ar. Ran.* 607 οὐκ ἐς κόρακας μὴ πρόσιτον (where the reading and punctuation are correct; see note there), *Nicophon* (Mein. *Com. Fr.* II. p. 848) οὐκ ἐς κόρακας τὸ χεῖρ' ἀπολαύσει ἐκποδῶν; For the colloquial expression cf. *Soph. O. T.* 1146 οὐκ ἐς ἐλεθρον; οὐ σιωπῆσας ἔσῃ; *ibid.* 430. *Epicharm.* (ap. *Ath.* 63 C) has the art. ἀπαγ' ἐς τὸν φόβον. The use of φθέρεσθαι = ἐρρεῖν is also tragic (*Eur. Andr.* 707 εἰ μὴ φερῇ...τῆσδ' ἀπὸ στέγης, *Heracl.* 284). So in other serious poetry *Theogn.* 833 πάντα τὰδ' ἐν κοράκεσσι καὶ ἐν φόβῳ.

229 θεοὶ πολίται: our fellow-citizens: cf. 237 ξυντέλεια (n.). The appeal = 'do not see us, your humbler fellow-citizens, enslaved.'—μὴ με...τυχεῖν: a familiar and old construction in a prayer (with εἰδομαι, δότε or the like understood). Cf. *Hom. Il.* 7. 179 Ζεῦ πάτερ, ἡ Ἄλυστα λαχεῖν ἡ Τυδοίσι υἱόν, 2. 412, *Od.* 17. 354

- ΕΤ. αὐτὴ σὺ δουλοῖς κάμει καὶ πᾶσαν πόλιν. 240
 ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.
 ΕΤ. ὦ Ζεῦ, γυναικῶν οἶον ὥπασας γένος.
 ΧΟ. μόχθηρον, ὥσπερ ἄνδρας, ὦν ἀλφὶ πόλις.
 ΕΤ. παλινστομεῖς αὖθιγάνουσ' ἀγαλμάτων;
 ΧΟ. ἀψυχίᾳ γὰρ γλῶσσαν ἀρπάζει φόβος. 245
 ΕΤ. αἰτουμένῳ μοι κοῦφον εἰδοῖς τέλος.
 ΧΟ. λόγοις ἂν ὥς τάχιστα, καὶ τάχ' εἴσομαι.
 ΕΤ. σίγησον, ὦ τάλαινα· μὴ φίλους φόβει.
 ΧΟ. σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.
 ΕΤ. τοῦτ' ἀντ' ἐκείνων τοῦτος αἰροῦμαι σέθεν. 250
 καὶ πρὸς γε τούτοις, ἐκτὸς οὖσ' ἀγαλμάτων,

240 κάμει καὶ εἰ καὶ πόλιν recc. (a manifest piece of editing). αὐτὴν Butler, αὐτὴν
 σε Paley (αὐτὴν σὺ is also possible). καὶ εἰ καὶ πᾶσαν Wunderlich. πόλιν M,
 πόλιν recc. 243 ἀνδρσι recc. 244 παλινστομεῖς Blomfield. †. 246 γρ.

Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ἐλβίαν
 εἶναι, Soph. O. T. 190, fr. frag. adesp.
 151 ὦ Ζεῦ, γινέσθαι τῆσδε μ' ἐξάντη
 νόσον, Cho. 306, Ar. Ach. 816, Rau.
 885 Δῆμπερ ... εἶναι με τῶν σὺν ἐξίω
 μυστηρίων.

240 δουλοῖς: i.e. by causing faint
 heart among the troops (cf. 175, 223).
 The pres. is conative, 'you are doing
 your best to enslave.'—κάμει should cer-
 tainly be retained; the irritation (self-
 regarding) is a true touch. For the whole
 expression cf. Eur. Phoen. 437 παῖσαι
 πόνον με καὶ σὲ καὶ πᾶσαν πόλιν, a line
 which strengthens an otherwise natural
 suggestion, αὐτὴν σὺ δουλοῖς κάμει κ.τ.λ.
 (for αὐτὴν = σεαυτὴν see 181 n.).

241 τρέψον...βέλος. In the βρέτας
 Zeus is to be understood as represented
 with his thunderbolt (cf. 103, 123, 134).
 The thought is exactly that of v. 123.

242 ὦ Ζεῦ: sarcastically and irritably
 echoing their invocation.—ὥπασας: 'at-
 tached,' 'added' (to man). The word is
 connected with ὀπαδός, ὀπάω. Cf. 479.
 The addition was made at the creation of
 mankind, as in the legend of Pandora.
 For the taunt cf. Semon. 7 (8). 96 Ζεὺς
 γὰρ μέγιστος τοῦτ' ἐποίησεν κακόν,
 γυναικάς.—γένος: see 171.

243 μόχθηρον: rather than μοχθηρόν,
 since the meaning is ἐπιτόνον (Cho. 748
 c. n.).—ὦν ἀλφὶ πόλις: Hom. Il. 9. 591
 κατέλαβεν ἅπαντα | κῆδε' ὅσ' ἀνθρώποισι
 πόλις τῶν ἔστιν ἀλώγ.

244 παλινστομεῖς: referring not to
 their retort, but to their ill-timed ὦν ἀλφ

πόλις, which is a δυσφήμια. The sense is
 not 'talk back' (with which αὐθιγάνουσ'
 ἀγαλμάτων has no special point), but
 πόλιν = 'away' (Hom. Il. 21. 415 πόλιν
 τρέπεν ὅσσοι φαεινῶ) i.e. 'away from the
 right manner,' 'perversely': cf. 1031 (n.).
 παλινστομεῖν is thus the opposite of
 εὐστομεῖν (= ὁρθῶς λέγειν). Cf. παλινγοῖς
 ('cross-grained'). In Pind. I. 6. 24
 παλινγλωσσος is combined with βάρβαρος
 in respect of 'strange' speech (see Bury's
 note to N. 1. 58). In Bacchyl. 11. 53
 ταῖσιν δέ... | στήθεσσι παλιντροπον ἐμβαλεν
 νόημα answers to *ibid.* 45 παρατλήγι
 φρένας κ.τ.λ. So Ap. Rhod. 3. 1155
 παλιντροπήσιν ἀμύχανος ('perverseness').
 This also appears to be the correct sense
 in Eur. Ion 1096 παλινφάμοι δαῖδα | καὶ
 μοῖον' εἰς ἄνδρας ἐνὺ δυσκίλαδος (= δό-
 φημοι, βλάσφημοι). The schol. is there-
 fore so far right in explaining by δυσφημείας,
 if δυσ- be understood of utterance out of
 keeping with the time and place. The
 notion that the word tends to evoke the
 thing dates from a pre-civilised 'magic'
 period. [The other sense, which is the
 more ready to suggest itself, would find
 support in e.g. Il. 9. 55 ὅς τις τοι τῶν
 μύθων ὀνόσεται, ὄσαι Ἀχαιοί, | οὐδὲ
 πόλιν ἔρειν, 'contradict.']

αἶ: not 'again,' but an expletive
 (which deserves more notice) in indignant
 questions, cf. P. V. 67 σὺ δ' αἶ κατακνέεις;
ibid. 769 σὺ δ' αἶ ἐκπαγας κἀναμυχθίης;

245 ἀψυχίᾳ: cf. 175 ἀψυχὸν κάκω.
 The Chorus is growing repentant.—
 ἀρπάζει: like a runaway steed (674 n.).

ET. 'Tis yourselves that are making slaves both of me and all the realm.

CHO. Almighty Zeus, turn thy bolt upon the foe!

ET. Zeus, what a breed didst thou bestow on us in women!

CHO. A miserable one, like men, when their country is made captive.

ET. What! use wrong words, with your hands on the forms of Gods?

CHO. 'Tis fear and faint heart; it carries my tongue away.

ET. I beseech you, let my authority be gently used.

CHO. Say on forthwith, and forthwith I shall know my answer.

ET. Be silent, unhappy women; cease frightening your own.

CHO. I am silent. I shall suffer but my fate, as others will.

ET. This change of talk is better to my liking. But do more still. Leave the images, and make the better prayer

λόγων schol. 247 καὶ τὸν Meineke. †. εἰσέμαι rec. I no longer propose καὶ ταχέσθωμαι (Class. Rev. III. 103). 248 σπείσθωμαι M, corr. m. 251 εἰσπείσθω M. Schmidt. ἀλαγμάτων might be offered as more in the tone of Eteocles; but †.

Cf. Ar. Ran. 993 ὅπως | μή σ' ὁ θυμὸς ἄρπάζῃς | ἐκτὸς εἰσὶν τὸν δαῖμον.

246 αἰτουμενόν: not merely = *oro* as a formula (Cho. 2, 478), but he changes his tone with theirs. He will put his command as a request.—κοῦφον ἢ εὐλόγητος: either (1) 'grant easy fulfilment' (i.e. one which will cost you no effort), or (2) 'let my authority lie lightly upon you' (or 'find gentle course'), i.e. do not make me lay it upon you in a more severe shape (βαρόν). The former may look the easier, but it is less suited either to the word κοῦφον (cf. Isoc. 199 B ἡγεόμενοι κουφοτέρην καὶ νομιμωτέραν εἶναι τὴν εὐαγόρου βασιλείαν) or to the king's attitude, which now combines gentleness with firmness.—τῶλος includes the sense (inseparable from the Greek) of an end to the discussion. In point of grammar ἄ originally implies a suppressed apodosis: 'if you would give my request an authority which sits lightly (it would be well, or, I should thank you).' In practice it is used, like εἰ γὰρ or εἴθε, to introduce a wish. Cf. Hom. Il. 10. 111, 24. 74, Soph. O. T. 863 εἰ μοι ξυρίη...μοῖρα, Eur. Hec. 836 εἰ μοι γένοιτο φθόγγος ἐν βραχίσιον.

247 τάχ' εἰσέμαι. The expression, like the English 'I will see,' is virtually a promise, but is saved from the colloquialism of the English phrase partly by τάχ', partly by the sense of εἰσέμαι (= 'shall be able to tell,' cf. Eur. Heracl.

269 ταχέσθωμαι δὲ τοῦτο γ' αἰτία' εἰσέμαι). —τάχ' after δὲ τάχιστα should be observed in the rendering.

248 σὺν ἄλλοις: emphatic, as is τὸ μέριμνον; 'I shall be in no worse plight than others, and I can only suffer my fate.' Cf. Suppl. 1058 δ τι τοι μέριμνον ἐστω, τὸ γένου' ἄν, | ...μετὰ πολλῶν | δὲ γάμων εἶδε τελευτὰ | προτερῶν πύλας γυναικῶν, Pind. fr. 107. 17 ἀποφύρομαι οὐδέν, δ τι πάντων μέτα πείσομαι, Eur. Phoen. 894 εἰς γὰρ ὦν πολλῶν μέτα | τὸ μέλλον, εἰ χρῆ, πείσομαι, Hipp. 834, Thuc. 7. 75. 6. Greek frequently substitutes stress for μένον ('only fate'): cf. 180 (n.).

250 sqq. The whole of the following speech of Eteocles is quite sound, but has suffered much from misinterpretation. It is hoped that the translation will sufficiently defend the text.

250 τοῦτο...τοῦπος: 'that utterance,' not merely 'word' (viz. σφῶ), cf. Cho. 46 (n.), 92, and inf. 566 (n.).—σθέν: as in τοῦτο σου ἐπαιῶ, θαυμάζω, μέμφομαι &c., rather than merely possessive.

251 ἐκτὸς οὐδ' ἀγαλμάτων: a device for getting the Chorus back into the δρχήστρα. The phrase with ἐκτὸς treats the ἀγάλματα as forming a place (e.g. κύκλος ἀγαλμάτων). So οἱ ἐπώνυμοι in the Athenian Agora, and the familiar use of the names of articles (οἶνοι, χότρωι &c.) for the parts of the market in which they

εὔχων· τὰ κρείσσω, ξυμμάχους εἶναι θεούς.
 κάμῶν ἀκούσας· εὐγμάτων, ἔπειτα σὺ
 ὀλολυγμὸν ἱερὸν εὐμενῇ παιώνισον,
 Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
 θάρσος φίλοις, λύουσα πόλεμιον φόβον·
 ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
 πεδιονόμοις τε κἀγορᾷς ἐπισκόποις,
 Δίρκης τε πηγαῖς, οὐδ' ἀπ' Ἰσμηνὸν λέγω,

255

255 ἀκούσας M. 254 ἱερὸν Dind. Headlam suggests ἐμμελῆ for εὐμενῇ. παιώνισον M, which m' would correct to παιώνισον. The conflict of evidence is frequent (cf. MSS at Xen. An. 6. 1. 11). †. 256 πολέμιον rec. A former suggestion θάρσος φίλοις κλύουσι, πολέμιον φόβον is here withdrawn, although schol. (q.v.)

are sold. For εἶναι ἐκτός cf. Hom. Od. 16. 267 ἀμφὶ ἐσσεσθαι | φυλόπιδος κρατερῆς, 19. 389 ἴσω ἀπ' ἐγχαρήφην.

252 εὔχων τὰ κρείσσω: 'make the better prayer,' i.e. put it into its better shape, with more confidence and words of better omen. It is wrong to use in prayer such expressions as imply that the Gods may 'betray' us (237) or that the city may fall (239). The notion is the same as in 266 sq. Cf. Soph. O. C. 1419 ἐπεὶ στρατηλάτου | χρηστοῦ τὰ κρείσσω μὴδὲ τάνδεα λέγειν, Theoc. 24. 73 μολλόντων δὲ τὸ λῶιον ἐν φρεσὶ θέσθαι.—ξυμμάχους εἶναι is emphatic. The Chorus is not merely to pray μὴ προδόντας εἶναι τοῖς θεοῖς, but that they may be more, viz. ξυμμάχους. [We should not render 'make the better boast,' as a brachylogy for 'put your prayers into better shape and boast that the Gods are on our side.' In the next line εὐγμάτων are 'vows,' not simply prayers.

254 ὀλολυγμὸν ἱερὸν κ.τ.λ. The intention is to impress both friend and enemy. The ὀλολυγμός (or ὀλολυγή) is the women's jubilant cry at the smiting of the victim, and, being taken to imply auspicious sacrifice, it would inspire the Cadmeans and discourage the enemy, who would recognise its meaning (hence v. 255). For the use of the word see Hesych. (ὀλολυγή), Hom. Od. 3. 449 πέλκετι δ' ἀπικοῖσι τένοντες | ἀχαιούς, λίσσεν δὲ βοῶν μένοι, αἱ δ' ὀλόλυξαν | θυγάτερες, Ag. 509 ὅμοι δ' ἔθνον, καὶ γυναικείῳ νόμῳ | ὀλολυγμὸν ἄλλοι ἄλλοθεν κατὰ πτόλιν | Πασκον εὐφημοῦντα, Cho. 385 (n.), Xen. An. 4. 3. 19. It was part of the summons or invocation of the Gods: cf. Eur. fr. 351 ὀλολύξτε, ὦ γυναῖκες, ὡς Πλοῦ θεὰ | χρυσὴν ἔχουσα Γοργὸν ἐπικουροὺς πόλει.

See also Monro on Od. 22. 408 (p. 288). Its rejoicing tone appears again from e.g. Eur. Med. 1176 ἀντιμολπὸν ἦκεν ὀλολυγῆς μέγαν | κικυρτόν. To this παιώνισον is suited, since a παιῶν is used either in thanks for deliverance or in confidence of appeal (Soph. O. T. 5, 186 and see Smyth Gk. Met. Poets p. xxvii). It therefore naturally accompanied prayers: cf. Eur. I. T. 1403 ναῦται δ' ἐτευφήμεσαν εὐχαῖσιν κέρως | παιῶνα. According to schol. on Thuc. 1. 50 the paean before battle is addressed to Ares, that after battle to Apollo. In any case it is εὐφημοί (Hesych. ἀπαιώνιστον· δόσφημον). For the spelling with -ω- see Cho. 342 (n.) and Phot. παιωνίσσειν· τὸ ἀλαλέσειν.

ἱερὸν: in its earliest meaning, 'strong.' The sense is that of Cho. 385 ἐφρημῆσαι... | πικρότερον ὀλολυγμὸν (= πανηγυρικόν, λαμπρόν schol.). Cf. Plut. Mor. 768D λαμπρόν ἀνολόλυξε.—εὐμενῇ: 'loyal and hearty.' 256 Ἑλληνικόν = 'Panhellenic' (and therefore understood by the enemy): Eur. I. T. 10 στόλον | Ἑλληνικὸν σιγήγαγ', Hipp. 1016 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοῖς | πρώτος θέλωμ' ἐν. (A Greek may further emphasise the notion with Παν-, e.g. Eur. Suppl. 526 τὸν Πανελλήνιον νόμον | σφίξω, Pind. I. 2. 38.) Hence νόμισμα: the ὀλολυγμός is 'current coin of sacrificial shout' among all the Greeks alike. The gen. θυστάδος βοῆς defines or limits the metaphor precisely as in 64 (n.).

256 θάρσος φίλοις: rather in apposition to the notional contents of ὀλολυγμός... παιώνισον (cf. 169) than to ὀλολυγμός itself.—λύουσα πολέμιον φόβον: 'by curing war-fear.' He does not say πολέμιον φόβον, since he would not acknowledge such alarm even if it existed. With

'May the Gods fight for us.' Listen also to my vows, and then do thou raise with high and hearty zest the jubilant chant that passeth in all Greece for the shout of sacrifice. - 'Twill hearten our friends and rid them of battle-fright.

I vow to the country's guardian Gods, whether they watch the fields or keep eye upon the mart, to Dirce's streams—yea,

might support it. †. φλοιαι φλόουσα Wakefield. 259 πηγῇ recd. Ἰσμενὸς M. Ἰσμηνοῦ m. Corr. Abresch. ὀδαί τ' Ἰσμηνοῦ Geel, ὀδαί τ' Dind., χόδαί Kirchhoff. I formerly suggested λουτρὸν τ' (comparing Eur. *Phoen.* 341 ἀνυμναία δ' Ἰσμηνὸς ἐκηδείθη λουτροφόρον χλιδάει), but have now no doubt of the true correction. †.

λύουσα cf. Eur. *Or.* 104 οὐ νῦν χάριν μοι τὸν φόβον λύσασα δῖος, fr. 573 καρδίας ἔλυσε τοῖς ὄγαν πόρουσι, Soph. *El.* 939 τῇ νῦν παροῦσθι πημονῇ λύσει βάρους, Epinicus ap. Ath. 431 C πῶμα, καύματος λύσει, Hom. *Od.* 23. 343 (ὄντος) λύω μελεδήματα θυμοῦ. In Euphron ap. Ath. 7 E ἔλυσε τὴν ἐπιθυμίαν should not be altered (with Porson) to ἔταυσσε.

257 sqq. ἐγὼ δὲ κ.τ.λ.: resuming 253. 'Well, my prayer is...' The local deities addressed are (1) the πολιισσοῦχοι θεοί, divided in the next line into πεδωκοί and ἀγοραῖοι, (2) the κουροτρόφοι δαίμονες, Dirce and Ismenus; τε (after Δίρκης) joins these two classes. Hence the position of χώρας, which prefaces all and belongs to all, as if χώρας δαίμοσι πᾶσι was to be the expression.

To distinguish the former class into three subdivisions, viz. as gods of the Acropolis, the country, and the agora, is less good. In one sense πόλις is the realm, in another it is the ἀστυ (or, again, the acropolis of that ἀστυ). The senses of πολιισσοῦχοι may be correspondingly wide or narrow. Thus in *Suppl.* 1030 πολιισσοῦχοι | τε καὶ οὐ χεῖμα ἔρασιον | περιβαλόντων παλαιῶν the gods of city and country are contrasted. Such variation must be discerned from the context. Here the article τοῖς is unduly strained if we are to treat πολιισσοῦχοις as distinguished from, instead of comprehending, those in the next line. The construction is πᾶς. τε καὶ. ἐπισκόποις (οὖσιν), with τε καὶ = 'be they...or' (cf. 414 sq.). Little help can be obtained from the doubtful *Ag.* 88 πάντων δὲ θεῶν τῶν ἀστυνόμων | ὑπᾶτων χθονίων | τῶν τ' οὐρανίων τῶν τ' ἀγοραίων, but, if ἀγοραῖοι be right for οὐρανίων, the ἀστυνόμοι there answer to the πολιισσοῦχοι here and are similarly distinguished. So Plutarch (*Sull.* 7. 6) contrasts τῶν ἀστυνῶν βχλῶν καὶ ἀγοραίων with the ἀρουραῖοι.

259 Δίρκης...Ἰσμηνὸν: female and male, nymph and river-god. In Callim. *Hymn. Del.* 76 Dirce is called daughter of Ismenus (Δίρκη τε Στροφιῇ τε μελαμψήφιδος ἔχουσαι | Ἰσμηνοῦ χέρα πατρός). For the topography see *Introd.* § 15. These streams are the κουροτρόφοι of Thebes. For the reverence paid to them as such cf. Hom. *Il.* 23. 142 (Achilles and the Spercheus), *Cho.* 6 (n.). In Hes. *Th.* 347 the fountain-nymphs ἀνδρας κουρίζουσι σὺν Ἀπόλλωνι ἀνακτι | καὶ ποταμοῖς. The deification is of a frequent kind: cf. Soph. *O. C.* 1333 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογενῶν (Polyneices to Oedipus), *Suppl.* 1035 sqq., *Eum.* 27 Πλειστοῦ τε πηγᾶς...καλοῦσα (the προφήτης at Delphi), and the ἑμμετροὶ ὄρεος of Demosth. (Plut. *Dem.* 9. 4) μὴ γῆν, μὴ κρήνας, μὴ ποταμοὺς, μὴ νάματα. Plutarch (*Comment. in Hes.* § 75) gives as an explanation that the ἀνδρῶν ποταμοὶ resemble τὴν ἀνδρείαν τῶν θεῶν οδόντων. Doubtless these streams played in the Theban epic a part as conspicuous as Scamander and Simois in the Trojan. Dirce (cf. *inf.* 204) was more important to Thebes than Ismenus, and hence the Theban Pindar (*I.* 1. 29) uses *πέφθοις* τε Δίρκης...καὶ παρ' Ἐθάρης as parallel references to Thebes and Sparta. Hence also *Dircaeus* = 'Theban' (Verg. *Ecl.* 2. 24, Hor. *Od.* 4. 2. 25). This will account for the form of mention of Ismenus here.

πηγαῖς: not = κρήνας, but the 'flowings'.

οὐδ' ἀπ' Ἰσμηνὸν λέγω. The corruption to Ἰσμηνοῦ was almost inevitable. So *Ag.* 1599 ἀπὸ σφαγῆν ἐρών (Auratus) became σφαγῆν. The proper correction would doubtless have been accepted more generally if scholars had not been under the misapprehension that in such cases there must be 'tmesis' of an established compound verb (viz. ἀπολέγω). This is

εὖ ξυντυχόντων καὶ πόλεως σεσωμένης, 260
 μῆλοισιν αἰμάσσοντας ἐστίας θεῶν,
 ταυροκτονούντας θεοῖσιν, ὧδ' ἐπεύχομαι
 θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα.
 "λάφυρα δάων δουρίπληχθ' ἀγνοῖς δόμοις
 στέψω πρὸ ναῶν, πολεμίων δ' ἐσθήματα." 265
 τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
 μῆδ' ἐν ματαίοις κἀγρίοις ποιφύμασιν.
 οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.
 ἐγὼ δ' ἐπ' ἄνδρας ἕξ ἐμοὶ σὺν ἐβδόμῃ.

260 σεσωμένης M. 261 αἰμάσσων τὶδ' Ritsch. †. 262—265 Through missing the living tone of the speaker (†) critics have needlessly rearranged these lines with various omissions and alterations (see Weckl. Append.). Weckl. would abbreviate them to λάφυρα δάων δουρίπληχθ' ἀγνοῖς δόμοις | στέψω πρὸ ναῶν, πολεμίων ἐσθήματα, Hermann to θήσειν τροπαῖα, δάων δ' ἐσθήματα | στέψω πρὸ ναῶν δουρίπληχθ' ἀγνοῖς δόμοις, but these offer no account of the supposed interpolations. Some of the later copies omit v. 265; others omit πολεμίων δ' ἐσθήματα only. 266 τροπαῖα M.

to reverse the chronological order. In reality compound verbs grew out of expressions like this, in which the so-called preposition is a full adverb (cf. *inf.* 1019). οὐδὲ λέγω 'Ἰσμενὸν ἔπε = 'nor do I reckon Ismenus out.' See *Cho.* 954 (n.). In *Soph. fr.* 618 τὸ γὰρ | γυναῖξιν αἰσχρὸν σὺν γυναίκεϊ δεῖ στέγειν should be corrected to σὺν γυναίκα κ.τ.λ.

260 εὖ ξυντυχόντων: the condition attaching to the vow. The participle is neuter, cf. *Suppl.* 129 πολέμων καλῶς, *Eum.* 775, *Cho.* 79 βία φερόμενων (n.), where add Herond. 2. 85 ὡς ἀμαρτύνων ἐόντων, *Soph. El.* 1344 τελομένων, *Eur. Alc.* 88 ὡς πεπραγμένων.

261 αἰμάσσοντας: with the accus. is understood τοὺς πολέτας (or comprehensively τῶνας). The vow is a proclamation or order for the thing to be done, not simply a declaration that he himself will do it (= αἰμάσσων).—ἐστίας θεῶν = βωμοῖς (*Soph. O. C.* 1495 βούθυναν ἐστίας).—θεῶν defines, as against human ἐστίας. The repetition of the word θεοῖσιν in the next line would not in any case offend Greek ears (*Cho.* 52 n.), but it is here deliberate, the vow being made in slow and unequivocal terms and tones. ταυροκτονούντας ἀγνοῖς would be less solemn and insistent. Moreover θεοῖσιν helps to make clear the notion that the slaying is really for sacrifice, not for feast.

262 ταυροκτονούντας: implying no niggardly sacrifice, 'no less than bulls.' Cf. *Paus.* 9. 3. 8 αἱ μὲν δὲ πόλεις καὶ τὰ

τέλη θήλειαν θέσαντες τῇ Ἑρμῇ βοῶν ἕκαστοι καὶ ταύρων τῇ Δι... τοῖς δὲ οὐχ ὁμοίως δυναμένοις τὰ λεπτότερα τῶν προβάτων θέων καθίσταται. The asyndeton as in v. 60.—265: i.e. 'in the following set terms do I vow....'

262 πολεμίων δ' ἐσθήματα: 'yea, the raiment of the foe.' δ' explains, defines, or gives an alternative expression for τροπαῖα. Cf. *Cho.* 189 (n.), 709. [If ἐσθήμασι were right it would be instrumental, and we should construe (rather awkwardly) 'I vow that we will set up trophies—slaying sheep and bulls the while—yes, with (i.e. making the trophies out of) the raiment.']

ἐσθήματα do not include the armour (466). Garments formed a valuable portion of spoil in antiquity: cf. *Xen. Hell.* 2. 4. 19 τοὺς δὲ χιτῶνας σάβανος τῶν πολιτῶν ἐσκόλευσαν, *Plut. Mor.* 230 ε θαυμάζοντες τῶν ἐν τοῖς λαφόροις τὴν πολυτέλειαν τῆς ἐσθῆτος. The importance attached to 'changes of raiment' in the Bible, and the derivation of 'robe' (from 'reave' = 'spoil') illustrate the point. Agesilaus (*Ath.* 550 x), seeing that the Asiatics were richly dressed but feeble in body, γυμνοὺς πάντας ἐπέλεσε τοὺς ἀλυσκομένους ἐπὶ τὸν κήρυκα ἄγειν καὶ χωρὶς πωλεῖν τὸν τοῖτον ἱματισμὸν, ὅπως οἱ σύμμαχοι γιγνώσκοντες διότι πρὸς μὲν ἄθλα μεγάλη πρὸς δ' ἄνδρας εὐτελεῖς ὁ ἀγὼν συνίσταται κ.τ.λ. To give up this spoil (about which there is none of the modern sordidness) to the gods was a large sacri-

and to Ismenus no less—that if good befall and the realm be saved, men shall steep the hearths of the Gods in blood of sheep, and slay them bulls, while we set up trophies—the raiment of the foe. These are my words 'With the spear-rent spoils of the enemy will I bedeck your hallowed abodes before your shrines, even with the raiment of the foe.'

In such wise make your prayers to heaven, not with a passion of groans, nor in wild and frenzied blurtings; they can help you nothing to escape from fate. Meanwhile I will go, and at the

ισθήμασι M (σ in a smc

δουρληφθ' Porson. †.
M, ποφ...γμασιu M^a. ci
caused some embarrass
cf. *fr. frag. adesp.* 223
268 μάλλον M, καλλαν-

fice. The annexing of appears also in another c. *El.* 267 θταν θρόνους Δ ιδω | τοῖσιν πατρίοις, εἰ φοροῦντ' ἐκεῖνα ταῦτα (taken literally). Raiment in epic times: cf. *Od.* 1. 11, *Herm.* 181 (where it is said of the temple at Delphi).

264 sq. λάφυρα κ.τ.λ. Here begins the formal vow (*verba concepta*) promised in 258'. For the vow and the practice itself cf. *Soph. Aj.* 92 καὶ σε παγχρόσους ἐγὼ | στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν, *Hom. Il.* 7. 81 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶν δέ μοι εἴχοι Ἀπόλλων, | τεύχεα σὺλκας ὁλσω προτὶ Ἴλιον ἱρήν, | καὶ κρεμύς ποτὶ τῆδ' Ἀπόλλωνος ἐκάτοιο, *Eur. El.* 6, *Rhes.* 180, *I. T.* 74 θρηγκοῖς δ' ὕπ' αὐτοῖς σκῦλ' ὁρᾷς ἡρημμένα.

δουρ(πληχθ') : i.e. bearing the marks of the spears with which the owners were slain. This would not enhance their value to the human spoiler, but it would not reduce it in the eyes of the Gods. For the word cf. *Hom. Il.* 19. 25 χαλκοτόπους ὤτειλας. [Porson's δουρληφθ' would answer to σκόλους...δοριθηράτος of *Eur. Tro.* 573, while the variant δουρ(πληχθ') would mean 'fastened with spears' (which serve as πᾶσσαλα: cf. *Eur. Andr.* 1123 κρημαστὰ τεύχη πᾶσσάων καθαρτάσας and the πεπηγμένα σκῦλα of *Joseph. Ant.* 5. 14 quoted by Stanley).]

ἀγροῖς: the gifts are to be inviolable because the temples are so. The dat. is that of the recipient, not local.

στέψω: cf. 50, but there is also the sense of honour paid to the God (cf.

264 δουρ(πληχθ') Dind.

(m). 267 ποφ...γμασιu
i pronunciation of α and υ
curried in adjoining syllables:
ιτομωγῆς for κλῆτ' εἰωγῆ.
anon. (marg. Ald.). †.

ανον). The word seems to
recognition in this con-
t. *Tro.* 573 σκόλους...ὁλσω...
).—πρὸ νῶων defines; i.e. in
or προστώων, where dedicated
re often kept. The perishable
could naturally not be hung,

outside under the θρηγκοῖ or
on the triglyphs (*Meleager Anth. Pal.* 6.
163, *Eur. Bacch.* 1212 ὡς πασσαλιῶ
κράτα τριγλύφους τόδε | λῶντες).

πολεμίων δ' ἰσθήματα: as in v. 263
and with the same construction. He
must necessarily repeat in the actual
words of his vow the terms which he has
promised to employ.

266 τοιαῦτ' : emphatic.—μὴ φιλο-
στένωις: i.e. not as in 237, 239, but as in
254. For φιλο- preferred to πολυ- cf.
163 (n.).—θεοῖς: added with the thought
(especially implied in the next line) that
'groans and wild blurtings' are no de-
corous way of approaching deity.

267 ἐν: modal; cf. *Soph. Ph.* 60
ἀ σ' ἐν λιταῖς στεῖλαιτες κ.τ.λ. Kühner-
Gerth 1. p. 266.—ματαιοῖς: combines
the notions 'foolish' and 'reckless.' Cf.
inf. 425 (n.), 429.—ἀγροῖς: the opposite
of 'civilised'; the conduct of ἀπειθεύων.

268 οὐ γάρ...μὴ. For the separation
of οὐ μὴ cf. *Soph. Aj.* 560 οὐτοι σ'
'Ἀχαιῶν, οἶδα, μὴ τις ὕβρις, *Ant.* 1042
οὐδ' ὡς μίσημα τοῦτο μὴ τρέσας ἐγὼ |
θάπτειν παρήσω.

269 ἐπ' cannot mean 'to fetch,'
since τέρω and not εἶμι is the verb. But
there is no objection to regarding it as an
adverb (as in *ἐπὶ δέ*), 'and, in addition...'
Cf. *Hom. Il.* 13. 800 ὡς Τρώες πρὸ μὲν

ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἑπτατειχεῖς ἐξόδους τάξω μολῶν,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους
λόγους ἰκέσθαι καὶ φλέγειν χρείας ὑπο.

270

στρ. α'. ΧΟ. μέλει, φόβῳ δ' οὐχ ὑπνώσκει κέαρ·
γείτονες δὲ καρδίας
μέριμναι ζωπυροῦσι τάρβος
τὸν ἀμφιτειχῇ λεών,
δράκοντας ὥς τις τέκνων

275

272 ἐπὶ τείχευς (*Class. Rev.* 111. 104) is not required (†). It is, I find, recorded as a conjecture in one rec. 272 ἀγγέλων rec., γρ. ἀγγέλων rec. †. 273 χρείας M, but with *pei* by *mi* in an erasure. 274 ὑπνώσει M, corr. *mi*. 275 Dind.

ἄλλοι ἀρηρῶτε, αὐτὰρ ἐν' ἄλλοι κ.τ.λ., Soph. *O. T.* 181 ἐν δ' ἄλοχοι πόλει τ' ἐπιμαίρεται... ἐπὶ τῶν ἐπιστηνέχουσιν. Similarly *Ag.* 1644 οὐκ αὐτοὶ φράμειν ἀλλὰ σὺν γυνή, 1358, and frequently πρὸς (Eur. *Phoen.* 610 καὶ κατακτενῶ γε πρὸς). It should be noted that Eteocles here simply undertakes to be one of seven, and it is only circumstances which bring him directly face to face with Polyneices. He is not even aware as yet that Polyn. is to be one of the Argive seven.—*ἐπὶ δὲ τῶν ἐβδόμων* is the *ἐβδόμων* αὐτοῖς of prose.

270 ἀντηρέτας ἐχθροῖσι: cf. *Pers.* 1023 θεσανρὸν βελέσσιν, *Cho.* 979 δεσμὸν ἐθλίψα πατρί, Nicander *ap. Ath.* 370 α ἦν μάντι λαχάνοισι παλαιόγονοι ἐνέπουσαν.—τὸν μέγαν τρόπον: with ἀντηρέτας (with the verbal force of ἐναντιωσάμενοι, ἐναντιοσάμενοι).—By τὸν (unless the phrase is proverbial) is meant 'in their great manner' i.e. in the great style corresponding to theirs (as described in vv. 42—51). These words are almost a preface to the subsequent descriptions of the several champions. For τρόπον cf. 453 ὁ μικρὸν τρόπον, [Eur.] *Rhes.* 599 μολῶντα ῥῆσον οὐ φαδμὶν τρόπον.

271 εἰς ἑπτατειχεῖς ἐξόδους. This cannot mean 'the seven outlets of our walls.' Such a phrase as λευκοσπῆχεις χεῖρες is no parallel, since this = 'hands attached to white fore-arms,' or (with χεῖρες of the whole arm) 'arms with white spῆχεις.' The sense can only be 'outlets belonging to seven forts' (Hdt. 3. 14). τείχευς is here used, not of the whole circuit of the walls, but of a part. There was a tower at each gate, and the gateway itself was an elaborate structure in the old 'Cyclopean' or Tirynthian style. In

Eur. *Phoen.* 1058 τὰ δ' ἐπτάπυργα κληῖρα γὰρ the precise meaning is uncertain, but this, together with the very similar passage *ibid.* 748 ἐλθὼν ἐπτάπυργον εἰς πόλιν | τάξω λοχαγοὺς πρὸς πόλει κ.τ.λ. might suggest that the original epic contained some expression which produced both ἐπτάπυργος and ἑπτατειχεῖς as synonymous. 'Seven-fortressed outlets' is good Greek for 'outlets at seven fortresses.' See the much more difficult adjectives cited on v. 610.

272 sq. πρὶν ἀγγέλους κ.τ.λ. The construction is πρὶν σπερχνούς τε καὶ ταχ. λόγους ἰκέσθαι ἀγγέλους κ.τ.λ.: '(I will go and make the preparations) before hurried and impatient rumours come (to our men) as messengers and set them ablaze under stress (of the situation),' i.e. before they take their orders from such rumours instead of from disciplined instructions of mine. Eteocles must go to arrange the scheme of defence; otherwise his men will have nothing to depend upon for their orders except hasty rumours (of what the enemy is doing), and these will excite them (to act under feverish impulse) through the apparent urgency (to do something). The proper ἀγγέλαι are the aides-de-camp.—φλέγειν recalls the use of θερμός, and is opposed to 'cool' action.—σπερχνούς and ταχυρρόθους are not synonymous. The former expresses the ill-considered nature of the news, the latter the swiftness with which it spreads (cf. 175 διεπρόσθησαν).

[Others take ἰκέσθαι as meaning 'reach us,' i.e. before words come as messengers and prevent our acting coolly. But this is surely without point for λόγους. Well construed ἀγγέλων τε σπερχνόν τε καὶ

seven fortified outlets I will post six men, with myself for seventh, to match the enemy in right gallant style. Else will they take their cue from clamorous and impatient rumours, which fire them by urgency.

[Exit ETEOCLES (to right).]

CHORUS (*now supposed to be again on the level which represents the Agora*).

My will is good, but my heart is sleepless with fear. Dismay ^{1st} dwells nigh and sets it on fire with dread of the folk around the ^{strophe}.

writes *κάρβας* when the pronunciation is disyllabic. But see note to v. 225. 276 *ταρβῶ* rec. (to make a construction). 277 Qu. τὸν ἀμφὶ τείχη? 278 *δράκοντα* M, corr. Bothe. *δράκοντά γ'* Heath. †.

κ.τ.λ., with e.g. τὰ πρᾶγματα as obj. to φλέγειν.]

274 μέλαι: ac. μοι τούτων τῶν λόγων. The Chorus would fain obey. Cf. *Pers.* 1060.—οὐχ ὑπνώσσει κέαρ: i.e. I cannot lull it (*κοιμᾶν*) to quiet (cf. *εὐεπλος* 114). In a normal state the heart is unfeeling, and may be said to sleep; when excited, it *εὐεγείρεται*. The same half-personification of the heart in *Hom. Il.* 10. 93 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδὲ μοι ἦτορ | ἔμπεδον, ἀλλ' ἀλαλέκτῃμαι, κραδίη δὲ μοι ἔσω | στηθείω ἐκθρῖσκε, *Od.* 20. 13 κραδίη δὲ οἱ ἐνδον ὑλακτεῖ, *P. V.* 907 κραδίη δὲ φόβῳ φρένα λακτίζει, *Cho.* 164 ὀρχεῖται δὲ καρδία φόβῳ. For the notion of ὑπνώσσει = 'at peace,' cf. *Eur. Suppl.* 1148 οὐπω κακὸν τὸδ' εὐδαι, *Soph. Ph.* 827 οὐτ' ὀδύνας ἀδαῖς, ἔπερ δ' ἀλγέων, *Simon. fr.* 37. 15 εὐδαι βρέφος, εὐδένω δὲ πόντος, | εὐδένω δ' ἀμετρον κακόν.

275 γείτονες δὲ καρδίας. For the cognate *καρδίας* after *κέαρ* cf. *Ag.* 962 ψυχὸς ἐν δόμοις τέλει | ἀνδρὸς τελείου δῶμ' ἐπιστροφωμένου, *Eur. Or.* 1324 ἦντιν' ἐν δόμοις | τηλοῦρὸς ὅσα θυμάτων κλέω βοή, and ἦτορ...κραδίη in *Il.* 10. 93 (quoted in the last note). For *καρδίας* cf. 225. So *Suppl.* 74, 807.—γείτονες. The choice of this word, together with *ζωπυροῦσι*, may suggest an allusion to the habit of neighbours coming to borrow fire (*ἐναεσθαι*) and stirring up the slumbering flame (cf. *Xen. Mem.* 2. 2. 12 τῷ γείτονι βούλει σὺ ἀρᾶσκαι ἵνα σοι πῦρ ἐναύρῃ). It would be unlike Aeschylus to use two such specialised words as if they were colourless.

276 sq. *ζωπυροῦσι τάρβος τὸν ἀμφι-ταιχῇ λέων*. For the construction after the combination (= *ποιούσι με ταρβεῖν τὸν κ.τ.λ.*) cf. *Suppl.* 575 χλωρὸν δέλματι

θυμὸν | πάλλοντ' ὄψιν ἀθήη, *Ag.* 183 Ζῆνα δὲ τις...ἐκινεῖα κλάδων, (probably) *ibid.* 805 Ἴνου φθορὰς...ψήφου θέρτα, *Soph. El.* 123 τιν' δὲ τᾶκεῖ ὧδ' ἀχόρστων οἰμωγὰν | τὸν πάλαι...ἀλότ'...Ἀγαμέμνονα; *O. C.* 1120 τίαν' εἰ φανέντ' ἀέλπτε μὴκύνω λόγον, *Tr.* 207, *Eur. Bacch.* 1289 λέγ', ὡς τὸ μέλλον καρδία πῆδῃμ' ἔχει, *Trs.* 58, *Dem.* 4. 45 τεθῆσσι τῷ δέμῃ τοῖς τοιοῦτοις ἀποστόλοις, and (with another case) *Simon. fr.* 37. 14 καὶ κεν ἑμὸν ῥημάτων λεπτὸν ὑπέχει οὖας (= ἔκοντες).

It is doubtful whether we should read ἀμφιταιχῇ or ἀμφὶ τείχη. The former might equally mean 'walled round' (the fear being for the besieged) or 'round (i.e. outside) the walls' (cf. ἀμφιβόμοις, ἀμφίβορον σάκος, and ἀμφιπτολὸν ἀνέγων of *Cho.* 74). But the parallel with *δράκοντας* clearly indicates the latter. Moreover (1) the adj. would be rather one of assurance if applied to the besieged, (2) the construction of the accus. is more difficult, (3) τὸν in lyrics = 'that'—ἀμφὶ τείχη would be without ambiguity.

278 sqq. *δράκοντας κ.τ.λ.* See crit. n.—*δράκοντα δ'* was due to a mistaken desire to supply a connecting particle, and when *δράκοντα δ'*...*δυσεννάτορας* had resulted, an emendation would take

the form of *δυσεννάτορας*, of which *δυσεννάτορας δ'* is the outcome. [The objections to reading *δράκοντα δ'*...*δυσεννάτορας* are (1) the position of *διδίκεν*, which must have *τις* for its subject, and not *καρδία*, (2) the article δ' after *τις*.] The picture of snake and bird is first found in *Hom. Il.* 2. 308 sqq., where the anxiety is for *νήπια τένα, φίλα τένα*. Cf. *inf.* 490, *Hor. Epod.* 1. 19 ut *adsideas implumibus pullis avis | serpentium allap-*

ὑπερδέδοικεν λεχάι-
ων δυσεννάτορας 280
πάντρομος πελειάς.

τοὶ μὲν γὰρ ποτὶ πύργους
πανδαμει πανομιλεῖ
στείχουσιν· τί γένωμαι;
τοὶ δ' ἐπ' ἀμφιβόλοισιν 285
ἰάπτουσι πολίταις
χερμάδ' ὀκρίοεσσαν.

πάντῃ τρόπῳ, Διογενεῖς
θεοί, πόλιν καὶ στρατὸν
Καδμογενῇ ῥύεσθε. 290

ἀντ. α'.

ποῖον δ' ἀμείψεσθε γαίας πέδον
τᾶσδ' ἄρειον, ἐχθροῖς
ἀφέντες τὰν βαθύχθον' αἶαν
ὔδωρ τε Διρκαῖον, εὐ-
τραφέστατον πωμάτων 295

279 ὑπερ δέδοικε M (the final ε by m). λεχάων M and schol., corr. Lachmann.

280 δυσεννάτορας (superscr. by m') M, corr. Bothe. M divides with ἀνάν | τρέμος, with η over α (m') and φ over μ (m). α om. recc. πάντρομος as well as πάντρομος

sus times.—ὑπερδέδοικεν or ὑπερ δέδοικεν? In Hom. *Il.* 10. 93 ἀνάν γὰρ Δαναῶν περιδείδια the rule of caesura requires the compound verb (cf. 13. 52), whereas *ibid.* 23. 159 γάρε δ' ἀμφὶ πανομίμῳ is necessary. ὑπερ might seem more natural (Eur. *Trö.* 829 οἶον δ' ὑπὲρ οἰωνοῖς τακτῶν βοῇ hardly supports it), but Eur. *Alc.* 155 πῶς δ' ἐν μάλῳ ἐνδελξαίῳ τις | πόσον προτιμῶν' ἢ θέλων' ὑπερθεαῖν; *Suppl.* 344 χυπερορρωδοῦν' ἐμοῖ make distinctly for the compound. The same question often arises as to πρὸς: cf. *Cho.* 300 (n.), Wayte on Dem. *Androt.* § 617. So Eur. *fr.* 360. 18 ἐξὸν προπύργων μίαν ὑπερδοῦναι θανεῖν (or ὑπερ?).

280 sq. δυσεννάτορας: 'cruel visitants of a bed.' The words are perhaps so chosen that there may be (as applied to the enemy) an allusion to the sense of 350 sqq. As taken literally of the serpents the meaning is that they creep into the bed for a strange and cruel purpose, viz. to devour. In v. 490 the thought is slightly varied.

πάντρομος = the familiar τρήμων πείλας. For the alternative πάντροφος Hermann cites Soph. *Ani.* 1282 γυνὴ τέθνηκε τούτου

παμήτρων τέκνον ('true mother,' Jebb). Here the word would apparently imply that she will go through all risks for their sake. But this makes a somewhat heavy demand on the Greek and in no way suits the application to the Chorus.

282 sqq. τοὶ μὲν...τοὶ δ'. It is disputed whether these are two parties of the besiegers, one closely attacking the fortifications and the other acting as more distant artillery, or whether τοὶ μὲν refers to the citizens and τοὶ δ' to the enemy. The arguments for the former view seem conclusive: (a) the ejaculation τί γένωμαι; is called forth by the danger, not by the defence; (b) the emphasis in πανδαμει πανομιλεῖ should rather indicate confidence, if it referred to the defenders; (c) πολέταις loses any value as antithetic to πύργους, and would rather be αὐτοῖς if it referred to the persons described as τοὶ μὲν; (d) ποτὶ...στείχουσιν is a less fitting expression of the hastening of the citizens to the ramparts than of the march of the enemy toward the walls; (e) the citizens are not now approaching the ramparts, since they went long ago (30 sqq.); (f) τοὶ μὲν

wall, as for her nestling brood's sake some ever-trembling dove fears the snake's cruel visit to their bed.

See! yonder they march upon our walls in full array, in every sort! What must become of me? And yonder they shower their jagged stones upon our citizens, assailed from every side! O Gods of race divine, spare ye no means to save the city and the men begotten of Cadmus!

What ground more worth than this will ye take in place of it, if ye give up to the foe our deep-soiled land and the water of Dirce, m

was known to scholl. (q. (1602. 7). †. *δυσενάντρος* *πανδημί* Ald. *πανδαμί* Blk owes its *eis* to m (after a *ἀμείψασθε*. 204 *εὐτρα*

too cold a manner of de fellow-citizens.

πανδαμί πανομήλι = 'in and in all arms.' Cf. 59 *πᾶσι* is no contradiction between and the statement that it (*τοὶ δ'*). The sense is in which would be used in advancing; the skirmishers a body. — *τί γένωμαι*. In this expression, as in *τί πάθω*; there is properly nothing deliberative. The uses (phraseological) are survivals from the date when the subjunct. was scarcely distinguishable from the future. Cf. Hom. *Od.* 5. 465 *οἶμαι ἐγὼ τί πάθω*; *τί γὰρ μοι μέγιστα γένηται*; [In Thuc. 2. 52 *ὑπερβυζομένου τοῦ κακοῦ οἱ ἄνθρωποι οὐκ ἔχοντες δὲ τί γένηται κ.τ.λ.* the deliberative sense may be recognised as 'not knowing what to make of themselves.']

205 sqq. *ἀμφιβάλλουσιν*: 'doubly assailed,' viz. by the storming party and by the slingers. The adj. is proleptic. So in English we might say 'they are between two fires,' when an attack is double, without pressing for the strict meaning 'fore and aft.' The word was in military use (Thuc. 4. 32, 36). — *ἀμφι* as in *ἀμφιπύρρον*. — *ἀκριβεσσαν*: a natural touch, particularly with women, who picture the cruel wounds from the 'jagged' stones. Cf. Hom. *Il.* 4. 518 *χερμαδὶ γὰρ βλήτο παρὰ σφυρὸν ἀκρίβει* (where the painful effects are described, from which death results).

206 sqq. *παντὶ τρόπῳ* = *πάσῃ μηχανῇ, τέχνῃ*. Cf. 111 *πάντοι*. — *Διογενεὶς*: a magnificatory appeal to their power (cf. 122). — *στρατὸν*: ambiguous in meaning,

(Lycoph. 87) and Eustath. 203 *πανδημί πανομήλι* M. corr. m'. 203 *διογενεὶς* M, corr. m'. Schol. had

For *Καδμογενεῖ* see 127 (n.). n of the word here is to Gods of the old dignity of his *affinitas* to themselves. *π... γάλας πέδον*: rather than *γῆλας πέδον* forms one notion (considered as soil'). Cf. *Chs.* *κεῖνος πυλῶν* (n.), Soph. *Aj.* *ἐστὶν ἄλλων* &c. — *ἐ* introduces a question of remonstrance: cf. *Chs.* 86 *τί φῶ δ' ἔχουσα τάδε κηδεύου* *χόας*; (n.), Kühner-Gerth II. pp. 161 sq. — *ἀμείψασθε*: 'get in exchange': Soph. *Tr.* 736 *λέγου φέρας | τῶν τὸν παρυσίων τῶνδ'* *ἀμείψασθαι πέδον*, *Chs.* 788 *ἄδρα καὶ τριπλᾶ... ἀμείψῃ*, Ap. Rhod. 4. 1761 *ἀμείψασθ' ὄνομα θήρας | ἐξ ἰδῶν*.

202 sq. *ἐχθροῖς*: i.e. yours as much as ours. — *τῶν* is demonstrative (cf. 186): 'that well-known....' — *βαθύχθον* *αἶαν* κ.τ.λ. No soil is so fertile (*inf.* 580 n.) and no waters are so nutritious. The *πεδία* of Thebes were of rich soil, unlike that of Attica, which was *λεπτόγυνος* (Thuc. 1. 2). Cf. Eur. *Phoen.* 64 *Δίρκη βαθυστέρους γῆας*, *Hymn. Apoll.* 128 *θήρης ἐμ πεδίων πυρροφόρον*, Ar. *Lys.* 87 *ὡς Βουρῖα, | καλὸν γ' ἔχουσα τὸ πέδιον*. Low-lying 'food-bearing' lands of some extent and a constant water-supply account for the rise of the larger communities in early Greece, and also for the great epic struggles.

204 sq. *ὕδωρ... Διρκαίων*: 129 (n.). — *εὐτραφέστατον*. Local waters enjoyed various reputations, not only according to their abundance or permanence, but also according to their nutritive quality as *κουροτρόφοι*. Cf. *Suppl.* 867 *ἀλφειοῖσι βροτοῖσι*, *ἐνθεν ἀεζόμενον | βότρυον αἶμα βρο-*

ὄσων ἱησιν Ποσει-
δάν ὁ γαιάοχος
Τηθύος τε παῖδες;
πρὸς τὰδ', ὦ πολιοῦχοι
θεοί, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
καταρίψοπλον ἄταν
ἐμβалόντες ἄροισθε
κῦδος τοῖσδε πολίταις,
καὶ πόλεως ῥύτορες <ἐστ'>
εὐεδροί τε στάθῃ
ὀξύβοις λιταῖσιν.

300

305

στρ. β. οἰκτρὸν γὰρ πόλιν ὦδ' ὠγυγίαν
'Αἶδα προῖάφαι δορὸς ἄγραν

300 sq. Written as one verse in M. 302 καταρίψοπλον M, καὶ τὰ μύσποπλον m. †
κάρτα μύσποπλον M. Schmidt, κῆρα, μύσποπλον Lowinski. 308—307 Written in M

οἷσι θάλλα (of the Nile), *Pers.* 33 πολυ-
θρέμμων Νεῖλοι, which is best explained
from Plutarch (*Is.* 5) as referring to the
πολυσαρκία which it produces. The locus
classicus on the subject is *Ath.* 41 F sqq.—
παράτων: *Suppl.* 1038 ποταμοὶ δ', οἱ διὰ
χώρας | θελαμὸν πῶμα χέουσιν πολύτεκνοι.

300 ὄσων ἱησιν κ.τ.λ. Euripides
(*Bacch.* 320) calls Dirce 'Ἀχελφῶν θύγατερ.
Poseidon is regarded as the supreme lord
of all water, and in any case, since rivers
are the children of Ocean, he is overlord
of them as well as of the sea.—γαιάοχος
comes from γαῖα(σ)οχος (so in Laconian)
rather than from γαῖα(σ)οχος, but it was
commonly interpreted in the latter sense
(‘lord of the land’). Hence e.g. *Anth.*
Pal. 6. 70. 1 ὦ πάντων βασιλεῦ καὶ κοίρανε
γαίης. It is of course as ὁ γαιάοχος that
the god would supply the fountains in-
land. Hence the article here. [Ety-
mologically Ποσειδῶν (Ποσειδών) may be
related to ποτίω, ποταμός (Ahrens *Phil.*
23. 1), but there is no need to suppose
that Aesch. is thinking of such a con-
nection.]—Τηθύος τε παῖδες. Tethys
was the wife of Oceanus (*Ov. Fast.* 3.
81 *duxerat Oceanus quondam Titanida
Tethyn*). Her children are the streams
and fountains, or the powers identified
with them. In *Hea.* 72. 363 there are
3000 Ὀκεανίδαι and as many ποταμοί... |
ὕλεις Ὀκεανῶ, τοὺς γαίαντα πότνια Τηθύς,

ibid. 337, 346 τίστε δὲ θυγατέρων ἱερὴν
γένος, αἱ κατὰ γαίαν | ἀνδρας κουρίζουσι.
Cf. *Hom. Il.* 21. 195 Ὀκεανοῖο | ἐξ οὔτε
πάντες ποταμοὶ καὶ πᾶσα θάλασσα | κα
πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νάουσιν
P. V. 137, *Sop.* fr. 248.

300 πρὸς τὰδ': cannot mean τῶνδε
χάρων, but = ‘and so.’ Cf. *Enn.* 541
and, more fully, *Pers.* 173 πρὸς τὰδ' ὦ
οὕτως ἐχέουσιν.

300 sq. τοῖσι μὲν ἔξω. The answer
to μὲν appears in καὶ (305). Cf. *Cho.* 97:
σεμνοὶ μὲν ἦσαν ἐν θρόνῳ τῶν ἡμεῶν
φίλοι τε, καὶ οὖν κ.τ.λ., Kühner-Gerth II.
271.—ἀνδρολέτειραν καταρίψοπλον. The
two notions are those of death and flight,
and the picture is of slain men and
abandoned shields. For the latter notion
cf. μύσποπλος, ἀσπίδαποπλος, and *Anacr.*
fr. 26 ἀσπίδα μὲν εἰς ποταμοῦ καλλιῆς
προχῶς, *Archil.* fr. 58 ἀσπίδα μὲν Σάβη
τις ἐγείλλεται, ἦν παρὰ θάμνῳ | ἔντος ἀμύ-
μητος κάλλιτον ὥς ἐθελῶ, *Hor.* *Od.* 2.
7. 9 *celerem fugam | cuius relicta non dem
parmula*. Alcaeus makes the same con-
fession (*Strab.* 13. 600), which seems to
have been a convention of lyric bravado.
For the single -p. cf. *Suppl.* 856 πολέ-
πων, *Pind.* P. 6. 37 ἐπὶ οὐκ ἀνέριψεν,
Herond. 6. 48 Κέρων ἐράνη.

303 ἄροισθε: from ἄρσναι (*Jebb* or
Soph. Aj. 75, Kühner-Blass II. p. 350).—
τοῖσδε πάλαις: either (1) ‘in the minds

Upholder of the earth, and the children of Tethys pour forth for drink?

Therefore, O guardian Gods, upon them without the walls hurl destruction, with slaughter of men and casting away of shields, and so win glory with the people of our realm. Be saviours of the city and stablish firm your seats at our shrill laments and prayers.

Sore pity were it to send down thus to doom a city imme- ^{and} ^{strop}

as two verses, divided at *εθεδρα* |. 305 *μυτορες* M, with *η* over *ο* (m'). Corr. Headlam. 306 *τε* M, but with *ε* by m'. 309 *αἰθα* M, corr. m. 'Αἰθα rec. (recalling Homer).

of us citizens,' or (3) 'for these, your fellow-citizens.' For the former cf. Hom. *Il.* 4. 95 *πᾶσι δὲ κεν Τρῶεςσι χάριν καὶ κῦδος ἄροιο*, 9. 303 *ἧ γὰρ σφι μάλα μέγα κῦδος ἄροιο*. The dat. is the same as in Soph. *O. C.* 1446 *ἀνδρίαι γὰρ πᾶσι ἐστε δυστυχῆν*, *Ant.* 904 *καίτοι σ' ἐγὼ τιμῶ τοῖς φρονέουσιν ἐβ*, Eur. *Hec.* 309 *ἡμῖν δ' Ἀχαιῶν δέξιοι τιμῆς*. For the latter view cf. Hom. *Il.* 16. 84 *ὥς δὲ μοι τιμὴ μεγάλην καὶ κῦδος ἄρῃαι*, 21. 317 *νῦν δὲ καὶ γ' ἐόλπα...* | *οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας* (where see Leaf), *Od.* 14. 370 *ὃ καὶδὲ μέγα κλῆος ἔσται δαίσιον*. There is undeniable ambiguity, but the former rendering is commonly assumed and is probably correct.

306 sq. *σταθῆν'*: not = *εστατε*, but 'establish yourselves' (at this crisis). The tense is that of an act, not of a state. 'Make your stand as beings of happy seats' = 'ensure the safety and well-being of your seats.'—*τε* thus expresses a consequence of *μυτορες ἐστ'*.

ἐμυτοῖς: *ὄψιν* denotes the shrill tones regular in lament: Soph. *El.* 243 *ἐμυτοῦσαν γόων*, *inf.* 905, 1014, *Cho.* 818 (n.), *Ath.* 174 F *ὄψιν καὶ γοερόν*. The dat. is conveniently styled 'causal,' though in origin it is here the same as the dat. of recipient or dat. commodi ('responsive to our prayers'). For the causal use cf. *Cho.* 30, 51, 633, *Suppl.* 517 *καὶ δὲ σφι λείπω χεῖρ καὶ λόγους αἰθέων*, *Ag.* 1100 *ἐπαργέμοιαι θεοφάτοι ἀμηχανῶ*, Soph. *Aj.* 531 *φύβοισι γ' αὐτὸν ἐξελευσάμην*, Eur. *Andr.* 247.

308 *ολετρόν*: the antistrophe (320) replies with *κλαυτὸν*.—*δδ'* belongs to the sentence, not to *ὠγγύλιαν*: 'in the way now threatened.'—*ὠγγύλιαν* = *ἀρχαίαν*, but with more strength. The sense is practically 'immemorial,' 'pre-historic.' Cf. *Pers.* 978 *τὰς ὠγγύλιον... Ἀθῶνας*, Hes.

Th. 806 *Στυγὴς ἀφθιτον ἔδαρ | ὠγγύλιον*, Soph. *O. C.* 1769 *Θήβας... τὰς ὠγγύλιον*, Callim. 4. 160 *ὠγγύλιον... Μεροπηδὰ ρήσιν*, Soph. *Ph.* 141 *σέ δ', ὃ τέκνον, τόδ' ἐφελίθεν | τῶν ἀράτοι ὠγγύλιον*. The origin of the word was lost in antiquity, and it was almost inevitably derived by Greek fancy from an eponymous *ὠγγύλιος*, a name which suggests a connection with *Γόγγυς*. According to Pausan. 9. 5. 1 *γῆρ τῆς Θηβαῖας ολεῖσθαι πρῶτον λέγουσιν Ἑκτενας, βασιλέα δ' εἶναι τῶν Ἑκτενῶν ἀνδρᾶ αὐτόχθονα ὠγγύλιον*: καὶ διὰ τοῦτον τοῖς πολλοῖς τῶν ποιητῶν ἐπὶ κληθεῖς ἐς τὰς Θήβας ἐστὶν ὠγγύλιαι. The Ectenes were followed by Hyantes and Aones, and these were overcome by Cadmus and his Phoenicians. Similarly Strab. 9. 18 *τῆς Βουωρίας... καλουμένης τότε ὠγγύλις* (viz. in the time of Cecrops). But Ogygos appears also (Paus. 1. 38. 7) as father of Eleusis, the eponymus of the town in Attica. Moreover Aesch. (*Pers.* 37) calls the Egyptian Thebes *ὠγγύλιον*, and a wide and general use of the word is seen in the quotations given above, together with Hom. *Od.* 1. 88 (of the island of Calypso), *Eum.* 1037 *γὰρ ἐπὶ καὶ θεσπεῖον ὠγγύλιον*, Pind. *N.* 6. 43 *Φλυοντοῖς ἐπ' ὠγγύλοις ὄρεσιν*. A comparison of the various passages points to the notion of immemorial age combined with some mystery, as in the 'Druidical remains' of modern times. One of the gates of Cadmea was called *ὠγγύλιαι* (Introd. § 16), and this was probably the most ancient.

309 *Ἀἰθα* *προϊάψαι*: from the well-known epic phrase (Hom. *Il.* 1. 3): cf. *ibid.* 5. 190 *Ἀιδώημι προϊάψω*. Since here it is a city and not a human life that is in question, Aesch. is treating *Ἀἰθα* as = 'destruction,' with an eye to its supposed connection with *αἰδεῖν* (as in Soph. *Aj.* 608 *τὸν ἀπότροπον αἰδῆλον*

δουλίαν ψαφαρᾷ σποδῷ 310
ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομένην ἀτίμως·

τὰς δὲ κεκηρωμένας ἄγεσθαι,
ἔ ἔ, νέας τε καὶ παλαιὰς 315
ἱππηδὸν πλοκάμων, περιρ-
ρηγνυμένων φάρων.

βοᾷ δὲ <κα>κκενουμένα πόλις,
λαϊδὸς ὀλλυμένας μειξοθρόου.
βαρείας τοι τύχας προταρβῶ.

ἀντ. β. κλαντὸν δ' ἀρτιτρόποις ὠμοδρόπων 320
νομίμων προπάρειθεν διαμεῖψαι
δωμάτων στυγεράν ὁδόν.
τί; τὸν φθίμενον γὰρ προλέγω
βέλτερά τῶνδε πρᾶσσειν·

§10 δουλίαν M, corr. rec. ἄγαν δουλίαν, ψαφαρῶν would be no improvement.
§11 τεόθεν Heimsoeth. †. §12 m' writes ei over η of κεκηρωμένας. †. §15 ἱππη-
δὸν M. περιρρηγνυμένων M, corr. m. §17 γοῶ Pauw. †. δ' ἐκκενουμένα M. (For
metre see v. 319.) δὲ καὶ κκενουμένα Hermann, but καὶ lacks point. I have written δὲ
κακα—(i.e. κακα—). (Cf. Theogn. 431 κακὸν for κακ κακοῦ.) §18 λαϊδὸς M, with η
over α (m). μειξοθρόου M. §20—§22 ἀρτιτρόποις M, with Δ over the second τ (m).

ἄιδαν) and the sense of nothingness or annihilation (cf. 846 ἀφανὴ χέρσων and note on the passage there).

προ-: as in προβάλλειν, προῖμι, προί-
κειν, not with a temporal notion.—δορὸς
ἄγαν: a favourite metaphor: cf. Ag. 369.

§10 ψαφαρᾷ σποδῷ: modal or cir-
cumstantial dative, joined either (1) to
what follows; the city is sacked 'with
crumbling dust,' i.e. it is both burned
and sacked, or (2) to what precedes,
i.e. προϊάψαι ψαφ. σποδῷ. The latter
appears preferable. The total thought is
'to make it fall conquered (δορὸς ἄγαν),
enslave it (δουλίαν), burn it (σποδῷ), and
sack it (περθομένην), and all with the
consent of the gods!'

§11 sq. Ἀχαιοῦ: cf. 18. The Achaean
is a foreigner in the eyes of Thebes.—
ἀνδρὸς is added not only where there is
compliment but where there is dislike,
fear or contempt.—θεόθεν: 'by the will
of Heaven': cf. Cho. 38 (n.), Pers. 102.
Similarly Διόθεν (Cho. 305). Sometimes
the word means by actual 'prompting' of
the gods (Ag. 107).—ἀτίμως describes the
manner of the sacker, 'with no scruple or
regard': cf. P. V. 194 τοίω λαβὼν σε
Ζεὺς ἐπ' αἰτιάματι | οὐτως ἀτίμως καὶ
πικρῶς αἰεῖται;

§13 τὰς δὲ κεκηρωμένας κ.τ.λ. The
picture is that drawn by Priam in Il. 22.
62 sqq. υἷας τ' ὀλλυμένους ἐλασθείσας τε
θύγατρας, | καὶ θαλάσσης κεραϊζόμενους, καὶ
νήπια τέκνα | βαλλόμενα προτὶ γαίῃ ἐν
αἰσῇ δημοτῇ, | ἔλεοντες τε νοῦσι δλοῦσι
ὑπὸ χερσὶν Ἀχαιῶν. Cf. *ibid.* 9. 590
ἄνδρας μὲν κτείνουσι, πόλιν δὲ τε πῦρ
ἀμαθύνει, | τέκνα δὲ τ' ἄλλαι ἄγουσι βαθυ-
ζήτους τε γυναῖκας, Eur. *Phoen.* 563. An
excellent comment on the passage may
be seen in the destruction of the German
village represented on the column of
Marcus Aurelius.—κεκηρωμένας: the re-
ference here is to the married women; the
unmarried are dealt with in 320 sqq.

§14 ἔ ἔ: the exclamation at this
particular point is forced from them by
the painful vision.—νέας: monosyllabic.
Cf. *Eum.* 957 and the pronunciation in
Eur. *Cycl.* 28 (νεανίαι), *I. A.* 612 (νεανίβει),
Ar. *Vesp.* 1067 (νεανιῶν), and see Cho.
86 (n.).—νέας τε καὶ παλαιὰς: not merely
a rhetorical division. Each age deserves
its αἰδώς, the one for its modesty, the
other for its years.

§15 ἱππηδὸν πλοκάμων: cf. *Suppl.*
436 ἀπὸ βρότειων... | ...ἀγομένων | ἱππηδὸν
ἀπτόκων, 895 ὀλεθ' γὰρ σὲ ται πλόκαμων
σάβμ' ἔστιται, Eur. *Andr.* 491 αὐτῇ δὲ

morial, made slave and booty of the spear, crumbling in ashes, sacked with Heaven's will by the Achaeans as of none account: sore pity that, bewidowed, the women, young and old, should be led like horses by the hair, and their garments rent about them.

Loud is the clamour when a city is made empty and the captives go to their doom 'mid mingled cries. Grievous truly is the lot my dread foresees.

'Tis woeful for modest maids to travel in hate the road to ^{2nd anti-}new homes after no nuptial rites. Nay, the dead, I vow, are ^{strophe.} happier in their lot.

ωμοτρόπων rec. The text is sound. †. Many changes have been attempted, e.g. ἀρι-
τρόποις Schneider, ωμοδρόποις Lowinski, ἀριτρόποις ωμοδρόποις Ritschl, ἀριδρότων
ωμοδρόποις Prieon &c. Peculiarly eccentric is Wecklein's *δυφάκων τρυγερὰν δρόσον* (323).
323 πρὸ λέγω Hoelzlin (cf. schol.). τί γάρ; φθιμένῳ τοι Blomf.; τί γάρ; φθιμένῳ τῶν
πρὸ Burgard. Possibly τί τὸν φθ. γὰρ πρὸ λέγω; with the next line for answer to the

δοῦλη ταῦτ' ἐκ' Ἀργείων ἔβην, | κῆρυ
ἐπισπασθεῖσα.—περιρρηγνυμένων: not of
the rending of garments in grief (limited
among the Greeks to the funeral cere-
mony, *Cho.* 27 sqq.), but the robes are
torn in the rough handling of the soldiery,
the result being τὸ ἀσχημονεῖν (*Eur. Hec.*
569 sq.).

317 sq. βοῆ: the present tense realises
the imaginary scene. The meaning of βοῆ
is explained in μετὰθρόν. Cf. *Eur. Tro.*
28 πολλοὶ δὲ κωκυτοῖσιν αἰχμαλωτῶν |
βοῇ Σκάμανδρος δεσπότης κληρουμένῳ.—
λαῖδος ἄλλυμένας: 'as the booty goes to
its ruin.' λαῖς comprehends both chattels
and enslaved persons. To the former
ἄλλυμένας is applied in the sense of
being 'lost,' i.e. taken in plunder; to
the latter in the sense of φθειρομένης =
ἐρροσύνης. Paley quotes *Eur. Hec.* 914
μεσονύκτιος ἄλλομαι. For λεία of persons
cf. *Eur. Tro.* 610 ἀγόμεθα λεία (*Androm.*
loq.), *Hec.* 881 τὰς αἰχμαλώτους εἶπας,
Ἑλλήνων ἀγρὰν. In *Phoen.* 564 δῆη δὲ
πολλὰς αἰχμαλωτῆδας κόρας | βίῃ πρὸς
ἀνδρῶν πολεμίων πορθομένας a v.l. is
λεησμένας (so here schol. has πορθου-
μένας).—μετὰθρόν. There are (1) the
different speeches of Cadmeans and
Achaeans (cf. ἀλλόθρονοι and *Hom. Il.*
4. 435 οὐ γὰρ πάντων ἦεν ὁμοῖ θρόος, οὐδ'
τα γῆρυς, ἀλλὰ γλῶσσ' ἐμμεμετο), (2) the
different sorts of cry of the exulting con-
querors and the lamenting victims (called
in *Ag.* 333 βοὴν ἀμεκτον).

319 βαρείας: with emphasis; hence
τοῖ. They realise all that it means to
them.—προταρβῶ: 'fear in prospect.'
Cf. *Suppl.* 1005 πολλοὺς αἰματόεντας
προφοβοῦμαι. [*Bar. τύχας* is accusative.]

320 κλαυτὸν: antistrophic to αἰκτρὸν
(308). They now turn to the fate of the
παρθέναι. The reading of M yields an
unimpeachable sense: 'It is lamentable
for modest (maidens), before the rites for
gathering the maidenhead, to journey a
loathed way to a home.' The sense of
ἀριτρόποις ('right-mannered') answers
to that of ἀριφρων, ἀρίστοι.—νόμιμα
ωμοδρόπα are the ceremonies (betrothal
and wedding ceremony) which go with,
or lead to, the consummation of marriage,
in which ὁ ἀνὴρ τὴν παρθενίαν δρέσεται.
The captors drag off the maidens to their
homes (δωμάτων) without such νόμιμα
(= νομιζόμενα, iusta), and, whereas the
ὁδοὶ or 'journey' of the bridal procession
should be one of joy, accompanied by the
hymeneal chant, this 'bringing home' (*in*
domum deductio) will be sullen and hateful
(στυγερὰ). The gen. δωμάτων ὁδόν (cf.
le chemin de...) can hardly be objected to.

For the thought cf. *Eur. Hec.* 949
ἐξέκισεν τ' οἶκον γάμοι οὐ γάμοι (of the
captive chorus). With ωμοδρόπων cf.
Sappho fr. 93 (of the μαλοδρόπης and
the maidens) and the imitation in *Catull.*
62. 39. In *Suppl.* 1009 the virgins are
δῶπα. Compare also the use of *δυφάξ*
for a young girl (*Anth. Pal.* 5. 20).
More common than the metaphor from
fruit is that from flowers (*nos virgini-*
tatis). With νομῖμων cf. *Eur. Phoen.*
344 οὐτε σοι τυρότ' ἀνθήα φῶν | νόμιμον
ἐν γάμοις κ.τ.λ.

διαμείψαι contains a point which *μει-*
ψαι would lack. The way seems long
and bitter, and *δια-* helps this thought.

323 sq. τί; apparently like *Quid?*
(*'Is it not thus?'*). But this abrupt use

πολλὰ γάρ, εὔτε πόλις δαμασθῇ, 325
 ἔξ, δυστυχῇ τε πρᾶσσει.
 ἄλλος δ' ἄλλον ἄγει, φονεύ-
 ει, τὰ δὲ πυρφορεῖ.
 καπνῷ δὲ χραίνεται πόλισμ' ἅπαν·
 μαινόμενος δ' ἐπιπνέει λαοδάμας 330
 μαιίνων εὐσέβειαν Ἄρης.

στρ. γ'. κορκορυγαὶ δ' ἀν' ἄστν, πρόλιφ' ὀρκάνα
 πυργῶτις· πρὸς ἀνδρὸς δ' ἀνῆρ

question. 325 πόλις M, corr. rec. 326 πᾶσσει rec. The gloss is by
 no means rare: cf. Soph. *El.* 1026 πᾶσσειν (Γ) for πρᾶσσει (cett.), *ibid.* 1103
 πρᾶσσαντε, falsely quoted by schol. to *O.C.* 1676 as πᾶσσαντε. 327 δ' om.
 Heimsoeth. M writes the whole of φονεύει in the line. 328 τὰ δὲ καὶ
 πυρφορεῖ rec. (scanning φᾶρυν in v. 316). πυρφαλεῖ Heimsoeth. †. 329 καπνῷ

requires support, and the true text may be τί τὸν φθίμενον γὰρ πρὸ λέγω; 'Nay, what am I to say of him who dies before (meeting with such a fate)?' This question would be answered by the next line. For πρὸ as adverb cf. *Ag.* 264, πρὸ χαίρειν. For the position of γὰρ see 109 (n.). It would appear that the scholiast so interpreted πρὸ. Otherwise πρᾶλγω = 'declare (openly)'.—τῶνδε: the fate which I describe. With the sense cf. Eur. *Phoen.* 1654 ὡς εἰ στενάζω τῶν τεθνηκότων πλὴν.

325 πολλὰ γάρ. γάρ = 'yes.' It would perhaps be best to assume that another portion of the Chorus joins in, expressing agreement with the picture drawn by the previous speaker and giving another description. Hence the apparent lack of due sequence in the events, which has caused some perplexity.—πολλὰ... δυστυχῇ τε is not strictly equivalent to πολλὰ καὶ δυστυχῇ, but τε is exegetic. [*Soph. Ph.* 584 should not be quoted, since πολλὰ... χρηστὰ θ' is not the reading of the MSS, but is due to Dobree.]

327 ἄλλος δ'. For δ' in place of γὰρ cf. 235 (n.).—ἀγᾶ: as prisoner (313).—ἀγᾶ, φονεύει = ἡ ἀγᾶ ἡ φονεύει. For the asyndeton cf. 60 (n.), 169, and for the matter *Thuc.* 2. 92 τοῦ μὲν ἀπέκτειναν, τινὲς δὲ καὶ ἐνέγγρησαν.

328 τὰ δὲ πυρφορεῖ. The verb is intrans. and τὰ is contained or adverbial accusative. It is not right to supply τὰ μὲν previously with φονεύει. The sense is simply 'and in other cases one bears (and applies) fire.'

329 καπνῷ δὲ χραίνεται. The thought is not merely of the destruction but of the fair buildings all defiled. Cf. Eur. *Hec.* 911 κατὰ δ' αἰθέλου | καλῶς ἐκτροπῶν κέχρωσαι (Troy), *Pind. P.* 5. 84 καπνοθεῖσαν πάτρην ἐνὶ Ἴδῳ | ἐν Ἄρει, *Ag.* 809, *Plut. Mor.* 587 C καπνῷ συμμελανθῆναι.

330 μαινόμενος κ.τ.λ., i.e. the Spirit of Havoc masters a whole army with his madness.—ἐπιπνέει λαοδάμας should be joined, like πνέει πολὺς, λαμπρὸς &c. In λαοδάμας the notion is of a contagious or epidemic frenzy, affecting all the victors, not an individual here and there. Under ἐπιπνέει there also runs the sense of a wind strengthening a conflagration.

331 μαιίνων εὐσέβειαν: i.e. his breath pollutes all sense of reverence in the conquerors; but the expression is in effect brachylogic for 'make the conquerors outrage all εὐσέβεια'.—εὐσέβεια is half personified. She is the fair pure female spirit who prompts to right and pious acts, while Ἄρης is the licentious male (μάχλος Ἄρης of *Suppl.* 644) who defiles her in his madness (cf. *Suppl.* 231 μαινότων γένος, where the reference is sexual). The language of Aesch. is, as usual, extremely condensed, the words being selected to convey parallel meanings. Thus μαιίνων contains the above sexual allusion while on the surface its sense is that of Eur. *Suppl.* 378 ἄμυν... νόμου βροτῶν μὴ μαιίνων, *fr. adesp.* 486 οὐ γὰρ τις... νόμον μαιίνων ἀσφαλῶς γρησσεύει. So ἐπιπνέει combines the notion of the hot breath of madness (*Soph. Ant.* 135 μαινομένη ξὺν ὀσμῇ | βαλχάνων ἐπένει) |

- * *δορί κλίνεται·*
βλαχαὶ δ' αἱματόεσσαι 335
τῶν ἐπιμαστιδίων
ἀρτιτρεφεῖς βρέμονται.
ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες.
— ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ 340
ξύννομον, θέλων ἔχειν
οὔτε μείον οὔτ' ἴσον, "λελειμμένοι
τίς, ἐκ τῶνδ' εἰκάσαι, λόγος πάρα;"
- ἀντ. γ'.* *παντοδαπὸς δὲ καρπὸς χαμάδις πεσῶν*
ἀλγύνει κυρήσας· πικρὸν δ' 345

334 sq. *τὸς ἀνδρὶ δ' ἄνηρ δορί κλίνεται* (as one verse) M. *κλίνεται* m' (by superscription). This may be mere conjecture, or may be an old variant dating from uncial script (cf. Diphil. ap. Poll. 10. 18 *καὶ νῦν* for *κλίνων*, Soph. *Ant.* 1342 *καὶ θῶ* for *κλινθῶ* &c.). *φ.* <ἰπὸ> *δορί* Robortello, <ἀμφι> *δορί* Hermann. We might also suggest <ἐγχι>. *δορί* G. C. W. Schneider, *δοῦρατι* Enger (*δοῦρατι* would suffice). *κατακαίνεται* Paley. 335 *βλαχῶ* Verrall. *φ.* 337 *ἀρτιτρεφεῖς* Blomf., *ἀρτιβρεφεῖς* recce. 338 *διαδρομῶν* M, corr. m'. *διαδρέμων* Schütz. *φ.* 339 *ξυμβολεῖ* M. *ξυμβάλλει* (i.e. *ἀλλ over all*) m'. 340 sqq. The usual punctuation is ...*καλεῖ, | ξύννομον θέλων ἔχειν, | οὔτε μείον οὔτ' ἴσον λελειμμένοι.* | *τί κ.τ.λ.* Corr. ed. *φ.* 341 *ξύννομον* M, corr. recce.

334 *κλίνεται*: 'is laid low.' Cf. *Pers.* 933 *ἐπὶ γόνυ κίλνται*, *Anth. Pal.* 7. 493 *ὕπὸ δυσμενῶν δοῦρατι κεκλινεθα*. It is strange that anyone should prefer the colourless *κλίνεται*.

335 *βλαχαὶ δ' αἱματόεσσαι* κ.τ.λ., 'and there resound the bleatings of young mothers, dabbled in blood, for their sucklings.' This, apparently, is the most defensible interpretation of the passage. The alternative is 'and the bleatings of the new-born babes at the breast, dabbled in blood, resound.'—*βλαχαὶ* is appropriate to either the mothers or their young, the cry and the *πίδοι* being reciprocal. Thus, on the one side, [*Plat.*] *Ερίστ.* 24. 2 *βλαχῇ πωλυμυγῆς τοκάδων* (cf. *Hom. Il.* 4. 435 *δαι...ἄγχι δὲ μακρύαι, ἀκούσσαι ὅσα ἀνῶν*) and, on the other, *Eur. Cycl.* 48 *βλαχαὶ τέκνων*, 58 *ποθοῖσι σ' ἀμερόκοιτο | βλαχὰ σμικρῶν τέκνων*.—*ἀρτιτρεφεῖς*, again, may of course be either active or passive in sense. But if we look at thought rather than language it should be seen that the cries will naturally come from the mothers. *ἐπιμαστιδίων* and *ἀρτιτρεφεῖς* are meant to make clear that the reference is to the fate of new-born babes. Older children may be useful as slaves, but these are only an embarrass-

ment to the conquerors, who incontinently despatch them (cf. *Psalms* cxxvii. 9 *he that taketh and dasheth thy little ones against the stones*). The babes are dead and utter no *βλαχῇ*; the mothers, stained with the blood of their (τῶν) little ones, cry for them.

The language which says *ἐγχι θεῶν, λόγος* or *βάσις τινός* and *τοῖον ἐκτραγὰς ἀνδρός*; can readily say *βλαχαὶ τῶν ἐπιμαστιδίων*, especially with its general freedom of the objective genitive (Kühner-Gerth 1. p. 335).

The adjectives may appear strained with *βλαχαὶ*, but see 610 (n.): cf. *Soph. Ph.* 695 *στῶν...βαρυβρότ' ἀπολαύσαν αἱματηρῶν*, where Jebb quotes *Rhes.* 260 *κακὸν γαμβρῶν ... γόνων* (= *γόνων περὶ κακοῦ γαμβροῦ*). In Herodotus 8. 74 *τὸν ἀπρὸν κόρυκος πατρῶντων* = *the κόρυκος which causes ἀπρῶνα*.—With *βρέμονται* cf. *Pind. N.* 11. 8 *λόρα δὲ σφι βρέμεται καὶ ἀειδῆ*, *Ar. Ran.* 680 *ἐπιβρέμεται...ἀειδῶν*.

338 *ἀρπαγαὶ* κ.τ.λ.: 'the *ἡραῖμονες* fall a prey to the scattering pursuit' (Verrall). But a better sense is 'and those who are of one blood are the prey of different plunderers, running this way and that,' i.e. members of the same family are carried off by chance bodies of men in chance directions and so divided from

meets man and lays him low with the spear. Bloodstained the mothers of newborn babes cry plaintively for their sucklings. Harrying bands tear kin apart from kin.

One meets another, each with his load, and he that hath nothing calls upon his like for partner, content with neither less nor equal share. 'If we be last,' he cries, 'what account is there like to be of us?'

All manner of store is shed upon the ground as it may ^{3rd anti-strophe.}

342 sq. λελημμένοι M, λελιμμένοι recs. (and schol.). τίς ἐκ M, τίς ἐκ m. Corr. *ed. (after rejecting "λελειμμένα | τίς" κ.τ.λ.). †. λελιμμένοι Verrall. τίς ἐκ Schütz, τίς ἐκ Heimsoeth, τίς ἐκ Kayser, τίς... λόγος Dind. Headlam suggests τίς for λόγος.

344 sqq. παντοδαπὸν... πρὸς | ἀγύσει κυρῆσας· τικρὸν δ' κ.τ.λ. M. 345 ἀγύσει M^a. κυρῆσας del. Dind., but †. κυρῆσας τικρὸν γ' ὅμμα Hermann. For attempts to fit the metre to various conceptions of the strophe see Weckl. Appendix. If any change were necessary we might read τικρῶμα θαλαμηγῶλων and ἀνὴρ ὁράει κλίνεσθαι at v. 334 (τικρῶμα read as τικρῶμα); but τικρὸν δ' ὅμμα is better. †. <τῶν> θαλαμηγῶλων Arnald (better τῶν).

each other.—διαδρομῶν in itself is applicable to either the harriers (cf. 207 ἀστυδρομουμέναν πῶλον) or the fugitives (Plut. Sull. 29. 3 βοῆς γυναικίαν καὶ διαδρομῶν ὡς ἀλικομένους). Wecklein quotes for the context in general Quint. 3. 69 *profanorum sacrorumque direptio, effrentium praedas repelentiumque discursus*. Here the word is practically concrete ('harrying bands'): cf. 237 (n.) and e.g. Eur. Cycl. 189 μηκάδων ἀνῶν τροφαί. [A rendering 'plunderings are sisters to runnings to and fro' is sometimes illustrated by e.g. 481 (q.v.), Ag. 499. Blomfield also cites Ar. Plut. 594 τῆς προχέας πενίας φαμὲν εἶναι ἀδελφόν. But such appropriateness as may attach to these uses of κάσις or ἀδελφός does not belong to the much more specifically coloured ὁμαίμονες.]

339 ξυμβολαί: 'meets.' The word [συμβολαί appears to occur in Bacchyl. 1. 34. The picture conjured up is that of ants. This suits διαδρομῶν, and cf. [Pseudo]-Phocyl. 168 αἰεὶ δὲ φέρων φορέοντα διώκει (of ants).

340 sqq. καὶ κενὸς κενὸν κ.τ.λ. For the punctuation and reading see crit. n. The assumption of an actual quotation greatly simplifies the meaning of v. 343, while the emendation λελειμμένοις accounts for the (manifestly original) τίς. 'The eager looters cry to each other 'if we are left behind (or are too late), what do we count for (= what allowance will be made for us), to judge from what we see?' All the loot will be seized and no provision will be made for late-comers.—

ἐκ τῶνδ' ἐκδῶσαι is restrictive (= ὡς ἐκδῶσαι κ.τ.λ., cf. Soph. O. T. 82 ἀλλ', ἐκδῶσαι μὲν, ἡδὲ, O. C. 16 χῶροι δ' 88' ἱερὰ, ὡς ἀπεικῶσαι).

τίς λόγος λελειμμένοις πάρα; = quae ratio relictorum habebitur? They are οὐτ' ἐν λόγῳ οὐτ' ἐν ἀριθμῷ.

κενός: 'empty-handed': cf. Hdt. 7. 131 ἀπυκτατο, οἱ μὲν κενοί, οἱ δὲ φέροντες, Hom. Il. 2. 298.—οὐτε μῶτον οὐτ' ἴσον: sub. ἀλλὰ πλείον. For ἴσον substantival cf. Eur. Suppl. 408 ὁ πέντη ἔχων ἴσον, Phoen. 547, Ion 1318.

344 sq. παντοδαπὸς ἐκ καρπὸς κ.τ.λ. καρπός has here its wider sense, including all forms of produce as stores. It is the καρποὶ ὕγροι καὶ ξηροὶ of Xen. Oec. 5. 20 or τὰ ὕγρα καὶ τὰ ξηρά of CIA II. 476, i.e. not only corn, olives, and grapes, but oil, honey and wine. Cf. Ar. Theam. 420, where the ταμίειον contains θάσιον, ἄλφιτ', ὄλον and Eccl. 14 στοάς τε καρποῦ βακχίου τε γάματος | πλήρεις (i.e. the store-rooms of the house). To the καρπὸς ὕγροι especially refer the lines 347—349, while the first words allude rather to the solids.

The participles πρὸς (= καταβληθεῖς, καταρριφθεῖς)...κυρῆσας are synchronous and should be construed together. As Greek says ὁ καρπὸς πρὸς ἐτυχῇ, ἐκύρθη, or (less frequently) ἐπεσε τυχῶν, κυρῆσας (Kühner-Gerth II. p. 66), so it may say in the participial form ὁ καρπὸς πρὸς κυρῆσας in the sense 'having been thrown down as it chanced' (= ὡς ἐκύρθη). For the picture cf. Cic. de Div. 1. 69 ex horreis direptum effusumque frumentum vias omnesque angustas contraverat.

ὄμμα θαλαμηπύλων·
 πολλὰ δ' ἀκριτόφυρτος
 γᾶς δόσις οὔτιδανούς
 ἐν ῥοθίοις φορεῖται.
 δμῳίδες δὲ καινοπήμονες νέαι,
 τλάμον' εὐνὰν αἰχμάλων
 ἀνδρὸς εὐτυχοῦντος ὡς
 δυσμενοῦς ὑπερτέρου
 ἐλπίς ἐστι νύκτερον τέλος μολεῖν,
 παγκλαύτων ἀλγέων ἐπίρροθον.

350

355

HMIX. ὁ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
 πευθῶ τιν' ἡμῖν, ὦ φίλαι, νέαν φέροι
 σπουδῇ διώκων πομπίμους χνόας ποδῶν.

349 ῥοθίαι M, corr. recc.

351 τλήμονες M, corr. Blomf. †. τλήμων'

346 πικρὸν δ' ὄμμα θαλαμηπύλων: 'and the eye of the thrifty housewives is angry and sad.' The θαλαμηπύλος is the γυνὴ ταμίη of Hom. *Od.* 3. 479, who has charge of the οἶκος καὶ οἶτος in the θάλαμος: cf. *ibid.* 2. 337 (Telem. goes to the θάλαμος) δὲ νηὶς χρυσὸς καὶ χαλκὸς ἔκειτο | ἐσθλὴ τ' ἐν χηλοῖσιν ὅδ' ἑὸς εὐδὲς ἔλαιον | ἐν δὲ τίθει οἶκος κ.τ.λ., 15. 99, 12. 10.—πικρὸν may be used of that which feels bitter pain or which expresses bitter feeling. Here the two senses coalesce, 'pained and angry.' For the former cf. Eur. *Or.* 953 πικρὸν θέαμα καὶ πρόσφιν ἄθλια, *Suppl.* 945; for the latter, poet. *ap.* Plut. *Mor.* 823 A στείχει πόλιν αἰς δὲ τῶν ἰδὲν πικρὸν, Dem. *Androt.* 599; and, for the coalescence Soph. *Ani.* 423 πικρὰς ὄνιθες ὄξιν φθόγγων, Eur. *Suppl.* 762 ἡ τοῦ πικρῶς νύ θέρπειται ἦγον ἐκ φόνου.

[ὄμμα might be interpreted as 'spectacle' (θέα schol.). See note on *Cho.* 237 for *ὄμ-μα=ὄμμα. But the gen. follows less naturally and a point is lost.]

347 ἀκριτόφυρτος: lit. 'mixed indiscriminately,' i.e. 'in wanton confusion,' cf. ἀκριτόμυθος. The ὑγρὸς καρπὸς is rightly said to be carried away in surging waves (ῥοθίαι) which no one heeds. For ἐν ῥοθίοις modal cf. Soph. *O. C.* 1682 ἐν ἀφανεί τινι μέρει φερόμενον and *c.g.* ἐν ὀκρ.—γᾶς δόσις emphasises the waste, γᾶς being personified. Earth has been generous with her gifts and they are now reckoned nothing worth. With the expression cf. *Ag.* 1001 πολλὰ τινι δόσει ἐκ

Διὸς ἀμφιλαφὴς τε καὶ | ἐξ ἀλόκων ἐπεισῶν.—With φορεῖται cf. Plat. *Crat.* 411 C ῥεῖν καὶ φέρεσθαι.

[In ῥοθία there is probably the notion of the streams of waste being driven this way and that in the turmoil. A schol. remarks 'as in a shipwreck,' which makes ἐν ῥοθίοις not modal but 'on the surges.']

350 sqq. θμῳίδες δὲ κ.τ.λ. It is very difficult to make any satisfactory restoration of this passage: so that sense, metre and grammar are all rendered entirely normal. The reference is obviously to the young women, who are to become slaves and to find in the arrival of the night no boon to relieve their griefs, but a crown of sorrow to increase them. Whether the grammar ever was perfectly regular, or whether θμῳίδες is a pendent or provisional nominative, cannot be decided. The latter view is quite probable.

In considering the passage as a whole we should take into account (1) *c.g.* Hom. *Il.* 18. 433 καὶ ἐτλην ἀνέρος εὐνὴν | πολλὰ μάλ' οὐκ ἐθέλουσα, which supports εὐνὰν... ἀνδρὸς and some part of τλῆναι or τλῆ-μων, (2) *c.g.* *Il.* 8. 487 Ἀχαιοὶς | ἀσπασίῃ τρῶες ἐτλῆντο νύξ' ἐρεβενή, which strongly suggests that a natural meaning of ν. 354 is 'looking forward for an end to come at night,' (3) Hes. *Opp.* 558 μακρὰ γὰρ ἐτάρηται σφόνδα εἰς (βοη-θαί schol.), which indicates the sense of 355 as 'reliever of their sorrows.' [A rendering of ἐτάρηται as = ἀλγέων τινος cannot be substantiated. An alternative

chance, a sight to anguish the housewife's eye. In reckless medley rich gifts of the soil go foaming heedlessly to waste.

And the women slaves, young and new to sorrow—their prospect is the captive's unhappy bed, bed of a mate blessed but as victor o'er the foe; dues of the night to lighten their utter grief and pain!

LEADER OF FIRST HALF-CHORUS.

Ah, my friends, our spy! He brings us, as I judge, fresh tidings of the host. With haste he is urging in their hubs the legs that bear him hither.

αἰχμάλωτον εὐνᾶν Blomf. ἤλθονετ εὐνᾶν αἰχμάλωτων Scaliger. 352 εὐνυχοῦντο·

'insulting' has been proposed (see Leaf on *Il.* 23. 770), but in the only apposite example quoted, viz. Soph. *Ant.* 413 ἐπιρροῖαι κακοῖσι, the word is rightly explained by Jebb as 'obstreperous.'

Putting these considerations together we may treat the last two lines as sarcastic: they must 'look forward to a captive's bed...as the end at night which relieves the utter griefs of the day,' or, in other words, 'the only end brought by night to relieve their troubles will be—the bed of the triumphant enemy.' Under this there runs the usual play upon words; viz. ἀνδρὸς ('man' and 'husband'), τέλειος ('rite' and 'marriage consummation'), ἁπλῆς (expectation good or bad). In Greek marriage an ἀνὴρ εὐνυχῶν ('well-to-do') was frankly sought. In this case the ἀνὴρ is indeed εὐνυχῶν, but only ὡς δυσμενὴς ὑπέρτερος (he happens to have got a superiority, but he is a foeman, not the φίλῶν ἀνὴρ of ordinary wedlock).

We may conclude therefore that any unsoundness lies in v. 351 alone.—δμῶδες may very well be left as provisional nom. to an ἐπίβουσι which is replaced by ἁπλῆς ἐστι (as ἐδοξεν αὐτῷ is apt to follow a provisional nom.; see note to *Cho.* 1057). If we read τλάμον' εὐνᾶν αἰχμάλωτων the passage runs '(to them) the (only) expectation is that a wretched captive's bed—bed of a man whose well-being is but the well-being of a victorious enemy—will come as that end at night which is to relieve their bitter griefs.' The τλήμων εὐνῆ is thus itself the τέλος and is the subject of μολεῖν. [The metre is as sound thus as with τλάμον' αἰχμ. εὐνᾶν, since such lines have the metrical privileges of catalectic trochaics. Cf. Appendix to *Cho.* 24.]

δμῶδες are not the young women

slaves of the Cadmeans, but the Cadmean young women who are made slaves. With καυνοτήμονες cf. *Suppl.* 74 ἀναιδέαρον καρδίας, Eur. *Alc.* 926 παρ' εὐνυχῆ σοι πότμον ἦλθεν ἀναιδέαρον τόδ' | ἄλγος, where see Paley for the frequent expression of the pathos of such change of fortune. For their prospect cf. Hom. *Il.* 2. 355 πρὶν τὰν παρ Τρώων ἀλόχων κατακοιμηθῆναι, Eur. *Tro.* 202, Verg. *Aen.* 3. 323 nec victoris eri teligit captivæ cubile.

352 sq. The κερυφαῖος (with half the Chorus) is facing towards the spectators' left, the παραστάτης (with the other half) towards their right. Hence their ability to see what they respectively describe.

ὁ τοι κατόπτης: τοι connects the remark with the fears just described. The κατόπτης is the Scout of v. 41 (see 66 sqq.).—ὡς ἐμὸν δοκεῖ can only belong to what follows. They can see that it is the Scout, but they can only guess his news; hence στρατοῦ is to be joined with πεισθεῖ, not feebly with κατόπτης (v. 36 is of course different).—ὁ φῶλας is interjected in interested excitement and is appropriately brought close to νέον (=περὶ νέου τυπέ), which implies both importance and alarm: cf. *Suppl.* 720 ἀπροσδοκῆτους τοῦδε καὶ νέου λόγου, *ibid.* 344, *Cho.* 165 νέον δὲ μέθον τοῦδε κοινωνήσατε, Eur. *I. T.* 237.

353 σπουδῇ: emphatic, cf. 361. The same word occurs in conjunction with νέος in Eur. *Hel.* 602 λέγ', ὡς φέρεται τὴνδε τῇ σπουδῇ νέον, *Rhes.* 85 καὶ μὴν δδ' Αἰνείας καὶ μάλα σπουδῇ ποδοῖ | στείχει νέον τὴν πρῶτον' ἔχων φίλοις φράσαι.

διώκων πομπήμονος χνάσας ποδῶν: he is racing at chariot speed, but on his legs. This strange-looking expression is justified by several considerations: (a) ποδῶν must be treated (like στρατοῦ of 64) as

HMIX. καὶ μὴν ἀναξ ὄδ' αὐτὸς Οἰδίπουν τόκος
εἰς ἀρτίκολλον ἀγγέλον λόγον μαθεῖν.
σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

31

ΑΓΓΕΛΟΣ.

λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων,
ὥς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προιτίσιν
βρέμει, πόρον δ' Ἴσμηνὸν οὐκ ἔα περᾶν
ὁ μάντις· οὐ γὰρ σφάγια γίγνεται καλὰ.

31

αἰς Butler. 330 εἰς ἀρτίκολλον M, corr. Porson. 331 ἀρτίκολλον Dind. Pal suggests εἰς ἀρτίκολλοι. 332 οὐ καταρτίζει recc. †. 333 334 M, 335 336 There may be no significance in this (cf. Xen. Hell. 2. 4. 40 337 (F) for 338 (ceit).

gen. defining the metaphor, and to some extent a παρά προσδοκίαν: 'he is speeding the rapid axles—of his legs.' A similar metaphor appears in *Cho.* 672 δεῦρ' ἀπεσθῆναι πόδας, where the only πόδας are the feet (cf. Shak. Cor. 1. 1. 121 *Our steed the leg*); (b) the metaphor was probably proverbial. The English 'on Shanks's pony' is a vulgarism, but that is no criterion of the honour or dishonour of a corresponding Greek phrase; (c) διώκειν πομπήμους χρέας is entirely apt for speed on the race-course, and the thought here is similar to that of Eur. Or. 456 καὶ μὴν γέροντι δεῦρ' ἀμυλλᾶται ποδὶ | ... Τυδεύειρος. For διώκειν cf. Pers. 85 Σύρων ἄρμα διώκειν, Orac. ap. Hdt. 7. 140, Eum. 406 διώκειν ἄλλον ἀγρυπνῶν πόδα, Eur. H. F. 1040 διώκειν ἦλυσιν, Or. 1344; (d) a word like χρέας would lend itself readily to metaphor, and was doubtless so applied (with limiting adj. or gen.) to any joint or socket playing the same part in locomotion as the nave or axle-pipe of a wheel: (e) ποδῶν is not 'feet,' but includes the whole leg with its joints at either end: cf. *Cho.* 980, Luc. Alex. 59 διασπείρει τὸν πόδα μέχρι τοῦ βουβῶνος, inf. 776 καμψίπονος. What the χρέας ποδῶν are at each extremity of the 'axle' is shewn in Hom. Il. 5. 305 ἐνθα τε μηρὸς | ἰσχίῳ ἐνστέφεται as compared with Soph. Tr. 779 μάρψας ποδὶ νῦν, ἀρθρον ᾧ λυγίσταται (at the ankle). The notion is somewhat similar to that in γόνυα διαφρά; and with the whole phrase cf. Sappho's πόσσα δύνανται πτέρη.

339 sq. καὶ μὴν: 231 (n.). Exactly like the present passage are Soph. Aj. 1168 καὶ μὴν ἐν αὐτὸν καιρὸν εἶδε πηλοῖα,

O. C. 549 καὶ μὴν ἀναξ 33' ἡμῖν... | Θηρ. κ.τ.λ., Eur. Hec. 665, Rhes. 85. W. 33' αὐτὸς... εἰς ἀρτίκολλον cf. Soph. 7 58 ἐγγὺς δ' 33' αὐτὸς ἀρτίπους θρῆς. δόμων (where schol. has ἀρτίως καὶ ἡμῖν μέντοι τῷ καιρῷ). In Soph. Ant. 3 33' ἐν δόμων ἀφορροῖ εἰς δέον (al. μέντοι περὶ the reply is ποῖς ἐξυμμετροῖ προῖς τῷ; (which suggests for the doubt word either μέτρον or ἀρμέν). The construction is (πάρειστιν) εἰς ἀρτίκολλον (ὥστε) μαθεῖν.

Οἰδίπουν τόκος: not a fill-gap, i. the most respectful term.—ἀρτίκολλοι is 'the nick' of time: cf. *Cho.* 578, A. 248 C τὸ ποτίκολλον ἀπὲς ἐξόλου παρὰ ξῶν ὡς ὁ Θηβαῖος εἴρηκεν ποίτην. [There obviously no room for the fut. εἰς'.]

331 οὐκ ἀπαρτίζει πόδα: 'does i keep even pace,' i.e. prevents his st from being normal, or such as are custo ary in his walk. Walking fast in t streets was looked upon as undignified cf. Eur. Or. 729 θέσσω ἢ μ' ἐχρῆν π βαλῶν ἰσχυρὸν δι' ἄστυος, Dem. 37. ταχέως βαδίζει (as an accusative), 45. Arist. Eth. 4. 9 κίνησις βαδεῖα (as a mi of the μεγαλήφυχος). In a king su haste is marked (Eur. Bacch. 212, Sol O. C. 890 οὐ χάρων | δεῦρ' ἔξα θέσσω καθ' ἥδονα ποδός). He is, of course, i said to run, like the messenger.—ἀπαρτ [α is intrans., as in (Pseudo-)Plut. metris § 3, and so should be tak Herond. 7. 24, where shoes act 337' ἀρ τίσαι χυλοῖς ('so that the lame w normally'). The construction of πόδα that familiar in e.g. Ar. Eccl. 162 οὐκ προβαλὼν τὸν πόδα τὸν ἑταρον, Eur. H 53 περὶ...πόδα (πόδα being virtually

Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος
 μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ.
 θείνει δ' ὀνειδείει μάντιν Οἰκλείδην σοφὸν
 σαίνειν μόρον τε καὶ μάχην ἀψυχία.
 τοιαυτ' ἀντῶν τρεῖς κατασκίους λόφους
 σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δ' ἔσω
 χαλκῆλατοι κλάζουσι κώδωνες φόβον.
 ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
 φλέγονθ' ὑπ' ἀστροῖς οὐρανὸν τετυγμένον.

370

375

§67 λυμένος M (λε by m, μ by m'). §68 ἀγῆαιον Hartung. A previous suggestion ἀγῆαιον... βοᾷ ('fidgits') is here withdrawn. †. §69 θένει M, corr. recc. The usual punctuation is ...σοφόν, | σαίνειν. †. §72 ἀσπίδος δ' ἔσω M, γρ. τῷ π', δὲ τῷ (or τοῦ)

the enemy's border; here we are concerned only with the sacrifices before a battle. It is not only Tydeus who is checked, it is all the champions. We need not therefore refer to the Roman *patempnia*.]

§67 μαργῶν: i.e. δορμαργος, explained by καὶ κ.τ.λ. The chief notion in the word is of mad greed.

§68 μεσημβριναῖς: the snake is most excited at the hottest part of the day: cf. Verg. G. 3. 434 (*anguis flammantia lumina torquens*) | *sacris agris aspergite siti atque exterritis aestu*, Ov. Met. 2. 175 *serpens...incaluit summisque novus ferocioribus iras*.—κλαγγαῖσιν...βοᾷ may be bad natural history, but cf. Hymn. Apoll. 360 (181) *θεσπεσίῃ δ' ἐνοπὴ γένει δασύτος* (of the δράκων at Pytho), Ap. Rhod. 4. 129, Pind. O. 8. 40 *εἰς* (sc. δράκων) δ' *ἐσθρόνους βοᾶσιν* (where Gildersleeve remarks 'mythical serpents make mythical outcry, although that explanation hardly accounts for a conception on the part of Aeschylus). It would seem that the hissing of the snake was popularly exaggerated, and that Aesch. (like Pindar) is drawing upon tradition rather than upon personal observation.

§69 θένει: cf. Suppl. 475 *μαστιγῆρα καρπὸς λόγων*, Eur. 136 *ἀντικωτρε (θένει)*, Soph. Aj. 724 *ὀνείδωσεν ἥρασσαν*, Hor. O. 3. 12. 3 *patruas verbera linguae*. It in no way follows from this that Amphiaras is within hearing (cf. 557), and the passage therefore lends no argument as to the position of the gates.—Οἰκλείδην. The name Ἀμφιδάμοι or Ἀμφιδάμοι is not easy to accommodate to the somewhat precise metre of Aeschylus, although *inf.* 556 we have Ἀμφιδάμοι.

Nevertheless the substitution of the patronymic has another motive. Oecles was himself a famous warrior who had served with Heracles against Laomedon (Apollod. 11. 6. 4), and the title is here laudatory (cf. Pind. O. 6. 13, Bacchyl. 8. 16).

If σοφόν is simply epithet to Οἰκλείδην it must be intended to emphasise the recklessness of Tydeus, who in his unwisdom θένει... μάντιν... σοφόν, an expression which suggests almost a blasphemy. But it is more effective, and makes a neater construction, to join σοφὸν σαίνειν. The 'wisdom' of the seer, says Tydeus, lies in shunning battle.

§70 σαίνειν. A dog fawns upon his master in order to escape punishment; hence the verb obtained a wider meaning of 'deprecating'; cf. 691 *τί οὖν ἐτ' ἀσάλομαι δέσμιον μόρον*; In P. V. 860 *προσγγαρεύθης ἢ διδὲ κλειῆ δάμαρ* | *μύλλου' ἔσσεθαι* τῶνδε *προσαίνει* τῷ, we should probably read *προσγγαρεύθης*. "ἢ διδὲ κλειῆ δάμαρ | μύλλου' ἔσσεθαι, τί τόδ' ἐτοί σάλεις ἐτι;" ('why do you any longer deprecate that name?').—μόρον τε καὶ μάχην: not only death, but fighting at all.

§71 sq. τρεῖς: an unusual and ostentatious number, while κατασκίους implies equally ostentatious size. Aristophanes (Ach. 964) makes Lamachus similarly imposing (ὁ θεὸς, ὁ ταλαύρωσι, ὁ τῆς Γοργῶνα | *πάλαι κραδαίνων τρεῖς κατασκίους λόφους*, *ibid.* 1109). On Ar. Pac. 395 *ὁ τῷ Πεισάνδρου βδελύττει τοὺς λόφους* καὶ *τὰς ὀφρὺς* the schol. remarks *ἐχρηστο τριλογία καὶ ὅττις ἐτίσθηκε ἐπὶ τοῦ δοκεῖν ἀνδρείου εἶναι μὴ δό.* In Ar. 94 the *ἐπὶ* is distinguished by his *τριλογία*. A Greek helmet might have no crest,

refuse fair omens. But Tydeus, rampant with passion for the fight, cries with the clamours of a serpent at noonday. And he lashes with ill words the seer, Oecles' son, 'skilled to cringe in faintheartedness at death and fight.' With shouts like these he tosses three overshadowing plumes, his helmet's mane, and from beneath his shield within bells wrought of bronze give fearsome clamourings. On his shield he bears this insolent device; 'tis a sky of crafty work ablaze with stars, and in the middle a bright

recc. It is just possible that σῶ is due to σδ· written over φδ· of φόβον in the next line (i.e. σόβον). I formerly suggested κρόσσινος δὲ τῷ ('and as a fringe thereto'), comparing the διακτυροὶ θόσωνος with bells in Diodor. 18. 16; but I now prefer the text. †.

either one or two upright crests, a falling crest or mane, a falling crest flanked by two uprights, but seldom three falling crests. The motive of the λόφοι was in *terrorem*: cf. Verg. *Aen.* 8. 630 *terribilem cristis galeam*, Hom. *Il.* 11. 42 *θεῶν δὲ λόφοι καθ' ἑκαστὸν ἔνεον*, Tyrt. 9 (7). 16 *κινεῖται δὲ λόφος θεῶν ἐπὶ κεφαλῇ*, Luc. *Dial. Deor.* 19. 1, Theoc. 23. 186, Lucr. 2. 632 *terrificas capitum quatientes numine cristas*, Shak. *Cor.* 3. 3. 126 *Your enemies, with nodding of their plumes, | Fan you into despair*. While speaking as above, Tydeus *σειν τοῖς λόφοις* and jingles his bells.

372 κράνους χαίτων· not a merely rhetorical addition, but conveying two notions, (1) in describing the crests as falling and not upright, (2) in intimating that they were (as a 'mane') made of horse-hair: cf. *Il.* 19. 382 *ἵππου τρυφάλεια*, *περισσεύοντο δ' ἑθίραι*, and also *ἱπποδάμεια* and the *hirsuta iuba* of Procr. 4. 11. 19.

ἐν' ἀσπίδος ὁ ἔσω: 'within, under the shield.' ἔσωθεν is not required; the bells ἔσω κλάζουσι although the sound may come ἔσωθεν. For the bells cf. Soph. *fr.* 775 *ὅν σάκει κωδωνοκρότη*. That they were underneath appears also from [Eur.] *Rhes.* 384 *κλεῖ μὲν κόμπου κωδωνοκρότους | παρὰ πορτάκων κελαδούρας*. Their use is partly for mere effect (cf. Plut. *Mor.* 672 A *κώδωνες δὲ πολλοὶ κατακρήμαται τῇ ἐσθῆτι ὑποκομπούντες ἐν τῷ βαλίζειν*), partly for driving away evil influences (Luc. *Philops.* 15). [For the reading see crit. n.]

378 κλάζουσιν... φόβον: cf. 116 *κινεῖται φόβον*, [Eur.] *Rhes.* 306 *πολλοῖσι μὲν κώδων ἐκτίπει φόβον*. The sense of φόβον is that of 'an attempt at frightening,' 'scare.' The Scout does not acknowledge actual 'fear' as the result. Cf. Hor. *Od.* 3. 4. 49 *magnum illa*

terrorem intulerat Iovi | fidens inventus horrida brachii (which should surely be understood in this sense).

374 sqq. ἔχον... ἐν' ἀσπίδος. For devices on shields see *Introd.* p. lii. This shield, like the rest on the Argive side, was evidently round, otherwise the *οὐρανός* would be inappropriate. A black ground would have stars and a moon wrought upon it in metal, presumably gold (421, 631). Euripides (*EL* 464) imitates this emblem with less truth to nature (*ἐν δὲ μέσῳ καταλαμπε σάκεα φαίθων | κύκλος ἀελίοιο | ... ἀστρων τ' ἀλθιμοὶ χοροί*).

ἐπὶ φόβον. The arrogance consists in representing himself as making the other warriors hide their diminished heads. Cf. Sappho 3 *δοττορεὶ μὲν ἀμφὶ κέλας σελάντας | ἂψ ἀποκρόπτοισι φάεινον εἶδος*, | *δοκτοτα κλέθουσα μάλιστα λάμπη*, Bacchyl. 9. 27, Bion 10 (16). 3, *Anth. Pal.* 5. 110 *ἀλλὰ μοι Εὐφράτης μία πρὸς δέκα· καὶ γὰρ ἀπέλρου | ἀστέρης ἐν μέσῳ φέγγει ὑπερίθεται* (where Mackail quotes Wotton's *You common people of the skies, | What are you, when the moon shall rise*), Hor. *Od.* 1. 12. 45 *micat inter omnes | Iulium sidus, velut inter ignes | lunae minores*, *Carm. popul.* 50 (Hiller). 11. This insolence is emphasized by the insistence in λαμπρῷ, πανσθενος, μέσῳ, πρόσβιστον, ὀφθαλμός, πρῆτα. For the repetition of the word ἀσπίδος see 43 sq., 261 sq., and ἀστρων... ἀστρων next.

378 φλέγονθ' ἐν' ἀστροῖς: lit. 'blazing under the heavenly bodies,' but this use of the dat. (often simply of accompaniment) comes to be practically indistinguishable from that of the genitive. Cf. Bacchyl. 3. 17 *λάμπει δ' ὑπὸ μαρμαρυγαῖς ὁ χρυσοῖ*, Pind. *fr.* 48 *αἰθόμενα δὲς ὑπὸ ξανθαῖσι πύκταις*, Soph. *O. T.* 101 *ὕπὸ σφφλοῖον κεραυνῷ*, Cho. 28 (n.).

τεττυγμένον: i.e. 'wrought,' 'worked,'

λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
 πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμὸς πρέπει.
 τοιαῦτ' ἄλυν ταῖς ὑπερκόμποις κάγαις
 βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἑρῶν,
 ἵππος χαλινῶν ὡς κατασθμαίνων μένει, 380
 ὅστις βοῇν σάλπιγγος ὀρμαίνει μένων.
 τίς ἀντιτάξεις τῷδε; τίς Προΐτου πυλῶν
 κλήθρων λυθέντων προστατεῖν φερέγγυος;
 ET. κόσμον μὲν ἀνδρὸς οὕτω' ἂν τρέσαιμι' ἐγώ,
 οὐδ' ἔλκοποιά γίνεται τὰ σήματα· 385
 λόφοι δὲ κῶδων τ' οὐ δάκνουσ' ἀνευ δορός.
 καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος
 ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
 τάχ' ἂν γένοιτο μάντις ἡ ἀνοία τινί.

377 ἄστρον M.

378 ὑπερκόμποις Blomf. (cf. 391). αἰγῆς M, corr. m.

379 μάχη δ' ἑρῶν Bruck.

380 χαλινῶν δ' m. κατασθμαίνει μένων Robortello.

and not merely painted, the notion of art and care being implied as in the Homeric νυκτὸς, ποιητὸς, πηκτὸς; e.g. *Il.* 23. 718 τρίποδες ποιητοῖο, *ibid.* 741 ἀργόρεον κρητὰ τετυγμένον (= 'with work of art upon it').

378 sq. λαμπρὰ κ.τ.λ. The moon which represents Tydeus is no less than at the full, it is brilliant, it occupies the middle of the shield (the *ὀμφαλός*).—πρέσβιστον ἄστρον is perhaps better taken predicatively with πρέτω than in simple apposition to πανσέληνος. Not only is ἄστρον technically the more probable original; it is also superior to ἄστρον as adding some point by balancing νυκτὸς; viz. 'the chief of the heavenly bodies, the very eye of the night.' The sun and moon are included among ἄστρα; cf. *Ath.* 276 D τὸ τῆς σελήνης ἄστρον, *Verg. Aen.* 9. 405 *astrorum decus* (the moon). Yet the schol. on *Arat. Phaen.* 11 calls *Find.* fr. 107. 2 ἄστρον ὑπέρτατον (of the sun) a 'peculiar' use.—πρέσβιστον: it *πρεσβύταται τῶν ἄστρον*: cf. *Soph. O. T.* 1365 *εἰ δὲ τὴν πρεσβύτερον...κακοῦ κακόν*.

ὀφθαλμός: combining two thoughts: (1) without it the night would be blind: cf. *Pind. O.* 3. 20 *δεχόμενις ὄλον...* | *ἐστίρας ὀφθαλμὸν ἀντίφλεξι μῆνα*. The Night is personified, as is ἡμέρα in *Soph. Ant.* 100 *ἀκτὶς ἀέλιου...χρυσέας ἀμέρας βλέφαρον*: (2) it is the 'darling' or chief possession: cf. 517, *Pind. O.* 6. 16 *πυθέτω στρατιῇς ὀφθαλμὸν ἑμῆς*.—πρέτω: 'stands

out.' See *Cho.* 12 (n.), *sup.* 117, *Suppl.* 727.

379 ἄλυν: with σάγαις as instrumental. His folly is shewn in emblem, plumes, and bells, which are all included in σάγαις.

379 sqq. βοᾷ κ.τ.λ. The construction is μάχης ἑρῶν βοᾷ, ὡς ἵππος (βοᾷ) μένα κατασθμαίνων χαλινῶν. In παρ' ὄχθαις the dat. is preferred to the accus., with the notion that he stands *at* the river like a horse at the barrier. The metaphor is not from a horse waiting for battle, but (as Verrall has seen) from one waiting for a chariot-race (see 383). The former notion has its place (*Ap. Rhod.* 3. 1258 *ὡς δ' ὅτ' ἀρήιος ἵππος ἐλδόμενος πολέμοιο* | *σκαρδμῷ ἐπιχρημέθων κροῖσι πέδον*), but the place is not here.—μένα: with impatient temper, often shown in fierce or strong breathing: cf. *Enn.* 654 *οὐδὲν ἀσθμαίνων μένα*, *P. V.* 746 *ποταμὸς ἐκφυσῆ μένος*. The word is used by Homer (*Il.* 23. 468) of the mettle shown by horses in the chariot-race. [The dat. will not follow *κατασθμαίνων*. We cannot therefore compare *Alg.* 248 *χαλινῶν ἀναύδον μένα* (where, it may be remarked, μένα is no synonym of σθένει).]

381 ὅστις. Paley should not say that this is 'wrongly used for ὅτι.' The sense is clearly 'when (or if) he.'—βοῇν σάλπιγγος. The trumpet begins either a battle or a race: cf. *Soph. El.* 709 *χαλινῆς ἐπὶ σάλπιγγος ἔξεν* (the charioteers),

full moon shows forth preeminent among the stars, the very eye of night. With his accoutrements thus madly overweening he shouts upon the river-bank in lust for fight, like a steed that pants with fierceness upon the bit, when it waits fretting for the trumpet's blare.

Against him whom wilt thou post? Who is there, safe and sure, to stand champion of Proetus' gates when the barriers are unloosed?

ET. A man's bedizenments can daunt not me. Your blazons are no wound-makers, and crest and bell have no bite without the spear. Nay, that night of which you tell, with its place upon the shield and its bright sheen of stars—perchance a man may find the folly prove prophet to him. For should night

βρῆται Schütz. †. 381 ὀρμαίνων μένει recc. ὀργαίνει Hermann. εἰδώς Tyrwhitt. †. 385 γίνεταί M. 389 ἢ ἀνοιά τινι M, ἢ ἀνοιά τινι m, ἢ ἡνοιά recc. ἀνοιά Blomf.,

Verg. *Aen.* 5. 113 *et inde commissis medio canit aggere ludos*; and (of battle) *Pers.* 398, Eur. *Phoen.* 1378 σάλευγγοι ἤχη σῆμα φορέων μάχης.

382 Προΐτσον: the usual eponymus is found for the πύλας Προΐτσες. Pausanias (9. 8. 4) says he was ἀνὴρ τῶν ἐπιχωρίων, but knows nothing more of him.

383 κλῆθρον λυθίντων: not 'when the bars of the gates are unloosed' (for why should the Cadmeans do this?), but the metaphor of the impatient steed at the ἀφρεσις of the hippodrome is maintained. The κλῆθρα are those of the carceres (οἰκῆματα) from which the chariots are let free. See *Dict. Ant.* 1. 964.

384 κόσμον μὲν: μὲν is not answered directly, but by the thought, viz. 'but it is the spear that counts.'—τρίσταιμ': 423 (n.).

385 οὐδ' Ἀκοποῖδ κ.τ.λ. From Alcæus (schol.). Cf. Eur. *Hec.* 684 οὐκ ἐστ' ἐν ὄψει τραῦμα, μὴ δρώσῃ χερσὶ, Plut. *Thest.* 8. 1 οὐτε πληθὴ νεύων οὐτε κόσμου καὶ λαμπρότητες ἐπιστήμων, οὐτε κραυγαὶ κομπῶδεις ἢ βάρβαροι καὶ ἀνέρες ἔχουσι τι δευδὸν κ.τ.λ., Liv. 10. 39 *non enim cristas vulnera facere*, Tac. *Agr.* 32. —γίνεταί: not simply ἐστί, but the fact of their being σήματα does not 'make them into' workers of wounds.—τῶ is contemptuous generic. Cf. 417. The force is that of the lightly pronounced Shakespearean 'your.' [Not 'the said....']

386 λόφοι δὲ: δὲ explains rather than connects.—οὐ δάκνουσ': with the notion of an animal which may bark more than it bites or hiss more than it stings.

387 sq. καὶ νύκτα ταύτην...τάχ' ἄν γίνοντο. We should by no means call this an attraction to the case of the relative (as in *uridem quam status vestra est*). It is simply an instance of an accus. beginning the sentence in a manner which is not carried out according to promise. ἦν λέγεις...κυρεῖν interrupts the formally grammatical expression, and we have what is dramatically more natural in the mouth of an impatient or scornful man, viz. a virtual aposiopesis followed by a new beginning τάχ' ἄν κ.τ.λ. Cf. Soph. *O.* 7. 449 τὸν ἄνδρα τοῦτον δὲ πάλαι ἔγχεῖς | ...οὐδὲ ἐστὶν ἐνθάδε, Hdt. 2. 106 τὰς δὲ στήλας τὰς ἵστα κατὰ τὰς χώρας... αἱ μὲν πλείους οὐκέτι φαίνονται περιεσθῆσαι.—κυρεῖν is more than εἶναι, and implies (like τυγχάνειν) a certain fitness, which is explained in the next words.—οὐρανοῦ: depends either on (1) νύκτα, 'night-sky' (more strictly of course 'sky night'), the gen. being necessary (cf. 64) to explain how a 'night' can take shape upon a shield, or less well (2) on ἀστρουῖσι: 'with the stars of a sky' (and not merely bright spots called ἀστρα).

389 τάχ' ἄν γίνοντο μάντις ἢ ἀνοιά τινί. If the reading is correct we must emphasise μάντις: 'the folly of it may perhaps prove prophetic.' Without such emphasis we should require an epithet, e.g. 'an evil prophet.' Suspicion has attached to the quantity ἀνοιά, but the doublet forms clearly existed. Cf. 672 εὐκλείαν, Soph. *fr.* 524 τερπνῶτε γὰρ δὲι πάντας ἢ ἀνοιά τρέφει, 748 παλιπρόα βίου, Ph. 129 ὡς ἂν ἀγνοία προσῇ, Tr. 350 ἀγνοία μ' ἔχει, Eur. *Andr.* 520 ἀνοιά

εἰ γὰρ θανόντι νύξ ἐπ' ὀφθαλμοῖς πέσοι, 390
 τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
 γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώννυμον,
 καὐτὸς καθ' αὐτοῦ τήνδ' ὕβριν μαντεύεται.
 ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
 τόνδ' ἀντιτάξω προστάτην πυλωμάτων, 395
 μάλ' εὐγενῇ τε καὶ τὸν Αἰσχύνης θρόνον
 τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους·
 αἰσχυρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.
 σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
 ῥίζωμ' ἀνείται, κάρτα δ' ἔστ' ἐγχώριος, 400
 Μελάνιππος. ἔργον δ' ἐν κύβοις Ἄρης κρνεῖ.
 Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται
 εἰργεω τεκούσῃ μητρὶ πολέμιον δόρυ.

ἀγνοίῃ Schwenk. Perhaps *ἀλλοία (which I now prefer to *ἀντία). 391 ὑπέρκομπον
 rec. 392 ὀρθῶς γ' rec. ὀρθῶς τ' H. Voss. 393 μαντεύεται M and rec.,

(anapaests), Eustath. p. 1579. 30 καὶ ἡ
 ἀναιδεία δὲ φησι (sc. Ael. Dionys.) καὶ
 ἡ προνοία, ὡς πάντων ἐκτείνεται μὲν ἡ
 τελευταία ἡ δὲ πρὸ αὐτῆς ἐξέτεται. Ἀρι-
 στοφάνης Δαιτυλεύειν· ὡς προνοία (read
 παρανοία) καὶ ἀναιδεία, Choerobosc. (Bekk.
Anecd. p. 1314) ἀλήθεια κοινῶς καὶ ἀναιδεία
 Ἀττικῶς, Chandler² § 103, and Ionic
 ἀνολῆ &c.

In sense ἡ ἀνολῆ is explained by ἀλόνω
 and context (378). It consists in the
 madness of the boasting and its inevitable
 φθίνωσι. With τινί in oblique reference
 to a definite person cf. Soph. *Aj.* 1138
 τοῦτ' εἰς ἄντα τοῦτοις ἔρχεται τῷ, *Ant.*
 751, *Ar. Ran.* 552, *Eur. Ion* 1311, *H. F.*
 748, *Theoc.* 5. 120 &c. With the thought
 cf. Shak. *Henry V.* 3. 7 RAM. *The*
armour that I saw in your tent to-night,
are those stars or suns upon it? CON.
Stars, my lord. DAV. *Some of them will*
fall to-morrow, I hope. [The line is thus
 clearly defensible at every point, but, if
 any alteration should be made, it would
 perhaps be to μάντις ἀλλοία. ἀλλοίος =
 'adverse.' Cf. Hdt. 5. 40 ὅσα μὴ τι
 ἀλλοίων περὶ σὲ βουλευσώμεται, *Dem.*
 1442. 11, *Ap. Rhod.* 2. 1020. So *εἰρεος*,
 ἀλλότριος.]

390 θανόντι: synchronous with πέσοι.
 See *Cho.* 124 (n.) and add *Ag.* 957 πολλὰς
 ἔκετ' ἐν δόμοις | σκίαν ὑπερτάσασα.

391 sq. τῷ τοι φέροντι: φέροντι is
 emphatic.—ὀρθῶς = 'with true interpre-
 tation'; ἐνδίκως = 'with just interpreta-
 tion.' For the former cf. Soph. *Ant.* 99
 ἀνους μὲν ἔρχῃ τοῖς φίλοις δ' ὀρθῶς φίλῃ
 (i.e. φίλῃ in the true sense), *Eur. H. F.*
 56 οἱ δ' ἔσται ὀρθῶς (sc. φίλοι), *I. A.*
 560.

393 κατέδε...μαντεύεται: 'and so it
 is against himself that he is boding thus.'
 The alteration to the fut. has been due to
 a misunderstanding of κατ.—τήνδ' ὕβριν:
 contained acc. = τῇδε τὴν ὕβριν τὴν μαν-
 τεύειν.

394 ἐγὼ δὲ: 'and now for my part.'
 The use of Τυδεῖ instead of ε.γ. αὐτῷ has
 its purpose. 'Against a Tydeus I will
 set a Melanippus' (one quite as noble,
 being Ἀστακοῦ τόκος, and otherwise
 superior).

396 sq. εὐγενῇ τε καὶ κ.τ.λ. For the
 connection between εὐγένεια and αἰδώς
 (here αἰσχύνῃ) see Paley's note.—θρόνον
 is applicable to either a teacher (= καθ.
 ἔδραν in Plat. *Prot.* 315 C) or a divinity
 (*Eum.* 514 ὁ Δίας, | ὁ θρόνος τ' Ἐμμένων,
ibid. 163 Δίας θρόνος, Soph. *Ant.* 854
 Δίας βῆθρον). In either case it is the
 seat of authority. The art. τὸν particu-
 larises: 'among authorities he honours
 that of Modesty.'—καὶ στυγοῦνθ': 'and
 (consequently) showing (321) hatred of...':

fall upon his eyes in death, 'tis to the bearer that this arrogant device might answer to its name with truth and justice, and so his insolent presaging is against himself. For my part, against a Tydeus I will post this doughty son of Astacus for champion of the portals. Right noble is he, and one who reveres the throne of Modesty and abhors presumptuous speech. His rule is to be slow to deeds unseemly, and yet no weakling. A young shoot sprung from the Sown men whom Ares spared, and son of our soil indeed, is Melanippus.

For the achievement, Ares will decide it with his dice; but of a surety the Justice of kindred blood sends him with charge to fend off the foeman's spear from the mother who gave him birth.

[MELANIPPUS departs (to left).]

μαρτυρεται m. †.

394 M has a paragraphus before the line.

401* Arcus

schol. (q.v.).

402 δαλμων M. m' has written δ nearly over the first μ (i.e. δ δαλμων, whence δαλμ δ' Turneb.).

cf. Pind. P. 4. 184 εμαθε δ' ὑβρίζοντα μυσέιν.

398 αλοχρῶν γάρ κ.τ.λ.: 'yes, it is his mind to be slow to deeds of shame, but (yet) no coward.' It should perhaps hardly be necessary to point out that the construction is φαεῖ αλοχρῶν (μὲν) ἀργὸς εἶναι, μὴ κακὸς δέ, otherwise αὐ would be required for μή.—κακὸς with the sense of e.g. Eur. I. A. 1012 κακὸς γὰρ ἐστὶ καὶ λαν ταρβέι.

399 σπαρτῶν... ἐφέστατε. Of the Sparti, sprung from the serpent's teeth sown by Cadmus (Apollodor. 3. 4. 1, Eur. Phoen. 657), there were five survivors, who assisted Cadmus in founding Thebes and became the ancestors of the Theban nobility. Cf. Eur. H. F. 4 ἐνθ' ὁ γηγενὴς | σπαρτῶν στάχτις ἐβλασταν, ὧν γένους 'Αρης | ἔσωσ' ἀριθμὸν ὀλίγον, ὃ Κάδμου πόλιν | τεκνοῦσι παίδων πασιόν, 794, &c. See Intro. § 7.

400 ῥίζων': cf. ἔρπος, ὄρος, θάλος.—κάρτα δ' ἐστ' ἐγγώριος: 'he is in very truth a man of the soil (χώρα),' being earthborn. This use of κάρτα in playing upon words, i.e. where a novel interpretation is emphasised, is frequent (cf. 402, 923 κάρτα δ' ἐστ' ὀμαιμαι). Two of the five Sparti bore the appropriate names Χθόνιος and Οὐδαῖος.

401 ἔργον δ' ἐν κόβους κ.τ.λ. At no time will Eteocles boast or assume victory (even in v. 389 he will only say τάχ' ἂν γένοιτο). See note to 549. It is in this respect that he differs from the enemy

and therefore has an advantage over them. He will send Melanippus, and with Mel. will go Right at least; but, as for the actual result, he will assert nothing. With the thought cf. Soph. Ant. 328 τοῦτο γὰρ τύχη κρινεῖ, Pind. I. 4. 11 κρινεται δ' ἀλλὰ διὰ δαίμονας ἀνδρῶν, Bacchyl. 17. 45 πρόσθε χειρῶν βίαν | δειξομεν· τὰ δ' ἐκείντα δαίμων κρινεῖ, Shak. K. L. 3. 7. 80 Come on, and take the chance of anger. There is emphasis upon ἐν κόβους as well as on 'Αρης, since (Bacchyl. 5. 129) οὐ γὰρ | ... Ἄρης | κρίνει φθόνον ἐν πολέμῳ, | τυφλὰ δ' ἐκ χαρῶν βέλῃ | ψυχαῖς ἐτι δυσμενέω φοιτᾷ θάνατον τε φέρει | τοῖσιν ἂν δαίμων θέλῃ. Ares is ἀλλοπρότελλος and τυφλός. For the dice of war cf. [Eur.] Rhcs. 183 ψυχῶν προβάλλουσ' ἐν κόβοις δαίμονες, 446 μιν κινεῖς κυβέτων τὸν πρὸς Ἀργεῖον Ἄρη.—ἔργον is the fight and its result. According to Pausanias Mel. slew Tydeus and was himself slain by Amphiarus.

402 δαλμων κάρτα: cf. 400: 'the Justice of blood-connection indeed' (explained by τεκόνση μητρὶ). He is a child of the land in no merely metaphorical sense.—Δίκη is the embodiment of the fitness of things and Δίκη... δαλμων corresponds to e.g. Ζεὺς Ὀμόρριος, Φίλιος &c.—νιν προστέλλεται: he bears her commission. [κάρτα might otherwise be taken with the whole clause as signifying, 'there can be no doubt that Δίκη goes with him, whatever Ares may do.']

στρ. α'. ΧΟ. τὸν ἄμόν νυν ἀντίπαλον εὐτυχεῖν
θεοὶ δοῖεν, ὡς δικαίως πόλεως
πρόμαχος ὄρνυται· τρέμω δ' αἵματη-
φόρους μόρους ὑπὲρ φίλων
ὀλομένων ἰδέσθαι.

405

ΑΓ. τοῦτ'φ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·
Καπανεὺς δ' ἐπ' Ἥλέκτραισιν εἴληχεν πύλαις,
γίγας ὃδ' ἄλλος τοῦ πάρος λελεγμένου
μείζων, ὁ κόμπος δ' οὐ κατ' ἀνθρώπων φρονεῖ,
πύργοις δ' ἀπειλεῖ δειν', ἃ μὴ κραίνουι τύχη·

410

404 ἄμόν M, ἄμὸν M^a. †. νῦν M.
Heimsoeth is not required for metre.

408 δίκαιος Porson. διὰ δίκας of
406 πρόμαχος M, corr. m. M divides

404 sqq. It should be noted, in each of the lyrical comments of the Chorus, that it takes up the words or thought of the last speaker (e.g. in δικαίως after Δίκη κ.τ.λ.). Hence νῦν. Eteocles has said that Ares will decide with dice: 'it lies with the Gods.' The Chorus responds 'Well, may the Gods grant that it be our champion who wins.—εὐτυχεῖν δοῖεν refers to the expression in v. 401.—τὸν ἄμόν bears more emphasis than ἄμὸν alone ('ours, not theirs').—ἀντίπαλον is not strictly=πρόμαχος, but describes him relatively to the contest itself, 'the opponent on our side.'—(ἄμὸν is originally more correct than ἄμόν, since the spiritus asper only comes into ἡμεῖς, ἡμέτεροι from ἡμεῖς, ἡμέτεροι. Brugmann, *Gk. Gr.* § 291. But ἄμὸν appears to have been universally established before the date of tragedy. Kühner-Blass² i. p. 602.)

408 ὡς=οὕτως ὡς: '(in the same way) as he sets forth with right on his side.' We might also treat ὡς as=ὅτι οὕτως (cf. 83), but should not regard it as=ἐπεὶ.

406 sq. τρέμω κ.τ.λ. The construction is τρέμω ἰδέσθαι μόρους ὀλομένων ὑπὲρ φίλων ('perishing on behalf of their dear ones'). The order is rather awkward through this juxtaposition of two genitives not in agreement. For a similar disregard of possible ambiguity cf. 424 καὶ τῶνδε κέρδι κέρδοι ἄλλο τιγέται, 1016 (n.). But the phrase ἰδέσθαι ὑπὲρ φίλων was so well recognised that a Greek hearer could hardly be misled. It is scarcely correct to say that ὀλομένων stands for τῶν ὀλο-

μένων. It is rather τῶν (=ἡ τινες ὀλωται). Cf. *Cho.* 360 (n.) and add *Ag.* 39 μαθοῦσιν αὐτῷ καὶ μαθοῖσι λήθομαι, *Jr. adesp.* 414. 2 καὶ πρὸς παθόντων καὶ κακοῖσι κεμένων | σοφὴ κέκλημαι.—τρέμω ...ἰδέσθαι: not 'I shudder at seeing, but 'with fear to see.' See note to 707 πέφρικα τὰν...θεῶν...τελέσαι.—αἵματηφόρους: active; 'bringing blood.' The Chorus of females shrinks from the sight or thought of blood. μῆροι have various forms, not necessarily including bloodshed, and the adj. defines μόρους with a visualisation.

409 οὕτως: 'as you say.' Their own words εὐτυχεῖν δοῖεν θεοὶ are repeated with solemn emphasis.

410 Καπανεὺς: cf. Eur. *Phoen.* 180 sqq., 1129 sqq. and contrast the character given in Eur. *Suppl.* 862 sqq. The name was readily associated in the Greek mind with καπνός in the sense of 'boaster' (so Paley *Introd.* Eur. p. xxxii). A play upon the words occurs in Eur. *Suppl.* 496 Καπανεὺς κεράνιον | θέμας καπνοῦται. See further the note on 427 sqq. From the present and similar passages (taken from the epic) the name Capaneus became proverbial for a climber on a ladder. See the passage (from Aristoph.) in Ath. 238 C (where for ἀναβῆναι τι πρὸς | κλιμάκιον Καπανεὺς we should perhaps read ἀναβῆναι τι πρὸς | <ὀψος> ἐν κλιμακίδι).

ἐπ' Ἥλέκτραισιν: *Introd.* § 16. There is no intended implication that these gates are next to the Πρωίδες; but Capaneus comes second in the lots, and,

CHO. May the gods grant that ours be the man who wins, ^{1st} for 'tis with justice he sets forth to champion the land! Yet ^{strophe.} I shudder from fear to see the bloody deaths of men slain for their kin.

SCOUT. For him, e'en so! May the gods grant he win!

At the Electrae gates Capaneus hath his lot; another Giant this, greater than he last reckoned. His boast is proud, too proud for man, and at the walls he hurls dread threats, which may the event not crown. For, 'with the will of Heaven or

with τρέμω | δ' αἰματηφόρου μοῦρου | ὑπὲρ κ.τ.λ.
 doien M, with B'A' over the two words respectively (m).
 κρένου m.

409 τούτων M^a. θεῶν
 418 κρένου M,

when he is named, his gate is named also. For the condensed expression (= εἰληχεν ὥστε ἐπ' Ἠλ. στήναι) see 363 (n.).

411 γίγας 68' ἄλλος κ.τ.λ.: commonly taken as 'a giant, in this case...' according to the common idiom of ἄλλος seen in e.g. Eur. Ion 161 ὅδε πρὸς θυμῷ ἄλλος ἐρέσσει | κύκτος (after mention of an eagle), Cho. 187 (n.), Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον. This rendering is due to a false interpretation of γίγας as denoting size. It appears to have been mentioned in the original *Thebais* that Tydeus was short of stature (so Hom. Il. 5. 801 Τυδεΐς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητή). Sturdy strength in short men is remarked upon also in Pind. I. 3. 67 seq. οὐ γὰρ φύσιν Παριωνέαν εἶλεν (sc. Melissus) | ...καί τοι πτόν' Ἀργαίου δόμου | Θηβῶν ἀπὸ Καδμείων μορφὴν βραχύς, ψυχὴν δ' ἀκαμπτος κ.τ.λ. (viz. Heracles). Doubtless therefore Capaneus was μέγας even in this sense, which may very well be glanced at. But the true meaning of γίγας is that of a blustering opponent of the Olympians. So here 'another Gigas, greater than the one already counted.' μέγας γίγας is to be understood exactly as in the English, i.e. 'a greater Giant' = 'a more pronounced Giant.' Capaneus is worse than Tydeus in his wild conduct and disregard of the gods, particularly in disputing the supremacy of Ζεὺς Γίγαντολῆτωρ (Luc. Tim. 4). Such a sense of μέγας deserves a more frank recognition. Cf. inf. 560 μέγιστον...διδοσκαλον, 598 μέγας προφήτης, Ath. 352 A πρὸς τὸν ἑταυοῦντα, ἵνα λάβῃ τι, αὐτὸς ἐφη μέγας εἶναι πτωχός, Soph. Ph. 586 φίλοι μέγιστοι, Aj. 1331, El. 46 μέγιστοι δορυφόροι, Aeschin. Tim. 22 (68), Eur. fr. 692 τοῖς μὲν δίκαιους

ἐν δίκαις, τοῖς δ' αὖ κακοῖς | πᾶσιν μέγιστος πολέμιος. It is a mistake to alter Eur. H. F. 341 σὺ δ' ἦσθ' ἄρ' ἦσσαν ἢ ὅκειν εἶναι φίλος τοῖς ἦσσον. Similarly Andr. 86 Ἑρμῖον γὰρ οὐ σμικρὰ φύλαξ.

The salient characteristic of the Γιγάντες was ὄβρις or ἀτασθαλία: cf. Bacchyl. 15. 62 κτεῖνα (sc. ὄβρις) καὶ ὑπερφιάλου | γαῖα παῖδας ὤλισσεν Γιγάντας, Hom. Od. 7. 206 ἄγρια φύλα Γιγάντων (with mention of the Cyclopes, of whom it is said in 9. 275 οὐ γὰρ Κύκλωες Διὶς αἰγέχου ἀλέγουσιν, | οὐδὲ θεῶν μακάρων), Eur. Bacch. 541 ἀγρωπὸν τέρας, οὐ φῶτα βρότειον, | φόνιον δ' ὥστε γίγαντ' ἀντιπαλὸν θεοῖς (with reference to the impiety of Pentheus and his descent from the serpent's teeth), ibid. 995 τὸν ἀθῖον ἀνομῶν...γόνος γηγενή, Shak. Haml. 4. 3. 99 What is the cause, Laertes, | That thy rebellion looks so giant-like? The association of Capaneus with the Giants in this sense was apparently in the epic: cf. Eur. Phoen. 1130 ἀντίβιος τότε τοῖς | γίγας ἐπ' ὤμοις γηγενῆς ἐλπὴ πῶλον | φέρων, Pseud.-Hom. Batrachom. 281 ὅ ποτε καὶ Καπανη κατέκτανε ὄβριμον ἄνδρα | καὶ μέγαν Ἐγκέλαδον καὶ ἄγρια φύλα Γιγάντων.—λαλεγμένον: not simply = εἰρημένον, but 'told' (= reckoned, counted).

412 ὁ κόμπτος: 'the vaunt (in this case),' the article implying that some vaunting emblem is presupposed.—ὁ κατ' ἀνθρώπων: Tydeus had been arrogant, but not, like Capaneus, flatly impious.

413 πτόγους...ἀπειλάς: he literally addresses the defences. The emphatic word is δύν', 'monstrous.'—τόχη may be either 'the event' (or 'success,' τὸ τυχεῖν) or the personified *Fortuna*.

θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
 καὶ μὴ θέλοντος φησὶν, οὐδὲ τὴν Διὸς 415
 ἔριν πέδῳ σκήψασαν ἐμποδὼν σχέθειν.
 τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
 μεσημβρινοῖσιν θάλπειν προσήκασεν.
 ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
 φλέγει δὲ λαμπὰς διὰ χερῶν ὠπλισμένη· 420
 χρυσοῖς δὲ φωνεῖ γράμμασιν "πρήσω πόλιν."
 τοιῶδε φωτὶ πέμπε—τίς ξυστήσεται;
 τίς ἄνδρα κομπάσαντα μὴ τρέσας μενεῖ;

415 sq. The text is sound, but has been vitiated by 'emendation' to *σχεθεῖν* (cf. 75 c.n.), whence *οὐδ' ἂν τὴν* Hirschig, *οὐδὲ τὰν* Meineke, *οὐδ' ἔτ' ἂν* ("ed. previously"). Other changes have been more violent. *ἔριν* <ἂν> is not Aeschylean metre. †

414 θεοῦ τε γὰρ κ.τ.λ. The epic contained this: cf. Eur. *Suppl.* 498 ὅμοσεν πόλιν | πέσειν θεοῦ θέλοντος ἢ τε μὴ θέλῃ. The expression as in *Cycl.* 331 κἂν θέλῃ κἂν μὴ θέλῃ. The stress on θεοῦ must not be overlooked.

415 sq. οὐδὲ τὴν Διὸς...σχέθειν. The common reading is *σχεθεῖν*: cf. 75 (n.). It is this substitution of the aor. which has caused all the trouble of the passage. Capaneus, using the generic, or anticipatory vivid, present, would say *οὐδ' ἢ Διὸς ἔρις με ἔρχει* (*ἐρέχει*): 'the opposition of Zeus is no hindrance to me.' Such a use of the pres. is favoured by Aesch. (cf. *P. V.* 183, 793, *Cho.* 548 n.).—*Διὸς* is emphatic, and the word *ἔριν* places Zeus in the position of a baffled antagonist. It would be too strong, even for Capaneus, to say *τὸν Δία εἰς ἔριν πέδῳ σκήψαντα*, but the text differs from that sense only in so far as it keeps in the background an actual appearance of Zeus in person. The shape which his *ἔρις* would take is naturally that of the thunderbolt, and Aesch. is thinking of *c.g.* Hom. *Il.* 8. 133 βροντήσας δ' ἄρα δεινὸν ἄφ' ἑκ' ἀργήτα κεραυνῶν, | κἀδ' ἃ πρόθε' ἱστῶν Διομήδεος ἦκε χαμᾶζε. That this particular form of vaunt also appeared in the epic is seen from the almost identical *Καπανεὺς...ἐκρύπτει* | *μηδ' ἂν τὸ σμυνὸν πύρ νῦν εἰσργαθεῖν Διὸς* of Eur. *Phoen.* 1175.—*πέδῳ*: for the needlessness of *πέδῳ* see *Cho.* 47 (n.). In Soph. *El.* 747 τίττωτος πέδῳ should also be retained.

[The grammar is indefensible if *σχεθεῖν* is read. Though it is easy to suggest *οὐδ' ἔτ' ἂν* or (with Meineke) *οὐδὲ τὴν* (*τὰν*

becoming *τὴν* for obvious reasons) there is no probability in such conjectures. The article is effective and necessary: 'not even the (great) opposition of Zeus (itself)': cf. Shak. *K. L.* 3. 7. 67 *the winged vengeance*. Nor can we read *ἔριν* <ἂν> πέδῳ κ.τ.λ. since Aesch. does not break in this way an anapaestic first foot. Such a severance occurs once or twice in Euripides, but is obviously more natural where the anapaest is formed by a prepos. and its case, or by *c.g.* *ἔνα μὴ* (Eur. *fr.* 953. 21). In Eur. *fr.* 112. 2 *λέλοιπ' ὅστις οὐτος οὐκ ἐρωτώμεν λέγει* the true reading is perhaps *λέλειπ' τις οὐτος κ.τ.λ.*, and in Soph. *fr.* 356 *ταχὺ δ' αὐτὸ δείξει τοῖσιν* it is better to read *τάχ' αὐτὸ κ.τ.λ.* For *σχεθεῖν* without *ἂν* we shall not find a true parallel among any of the certain instances quoted (*c.g.* Goodwin *M. & T.* § 127) for a *verbum declarandi* followed by an aor. as a quasi-future. In most of the uncertain instances we have either the common corruption *-σασθαι*, *-σαι* for *-σεσθαι*, *-σειν*, or else an obvious ground for suspecting loss of *ἂν*. Manifestly by no means parallel are (a) the cases in which *εἰπεῖν*, *λέγειν*, or *φημί* may mean 'bid' (see *Cho.* 143 n.), among which should be included oracular utterances, which order rather than announce, *c.g.* Eur. *Ion* 534—536, *P. V.* 694 *βᾶτε φθον' ἱνάχω...* | *καὶ μὴ θέλω, πυρρὸν ἐκ Διὸς μολεῖν* | *κεραυνῶν* (where the ingenious *πυρρὸν* ἂν of Sikes and Willson is not needed), (b) the cases of gnomic aor. (as in Soph. *Aj.* 1082, Goodwin *M. & T.* § 159), (c) the cases in which *φημί* = *κατέφηνον* (*αἰνῶ*), 'consent,' *c.g.* Theoc. 17. 59 *φῆμι μοι πάντα δέμεν* after *Ὀλλων ἄμπε-*

without,' he vows, 'I will lay waste the town; nor doth it stay me, though Zeus cast on the ground his hindrance in my path.' Lightning-flashes and the strikings of thunderbolts he likened to sun-heat at midday. For device he carries a firebearer, armourless, in whose grip for weapon is a blazing torch, and in letters of gold he speaks: 'I will fire the town.' Against such a champion send—Who will stand to meet him? Who will abide a man, undaunted by all his boasts?

416 πέδοι Dind. †. ἐκωδῶν rec. (in the form ἐκ ποδῶν). Herwerden. †.

422 In πέμπε the final ε is made by m'. 423 κοινά-σαστα M, with ζῶν over σασ (m'). †

420 ὤπλισμένον

423 κοινά-

χέων τῇ σῇ τοι μέλινᾳ δῶσω, or in which ὄνυμα (a word to the same purpose) is used (Hom. *Od.* 4. 253). In Soph. *Ph.* 1329 ἐσθι...ἐντυχεῖν was emended by Porson (ἀν τυχεῖν). See also Jebb on Soph. *El.* 447 (Append.). Two instances are left, viz. Eur. *Or.* 1527 μῶροι, εἰ δοκέις με εἶναι σὴν καθαιμάξαι δέρον, where δοκέις = προσδοκέις, and Hom. *Il.* 13. 666 πολλὰ δὲ γὰρ οἱ λείπει γέρον ἀγαθὸν Πολύδωρος | τοῖσιν οὐκ ἀργαλὴν φέβισθαι οἷς ἐν μεγάροισιν | ἢ μετ' Ἀχαιῶν νηυσὶν ἐνδὸ Τρώεσσι δαΐναι, where λείπει is virtually a verb of bidding to make a choice.]

417 sq. τὰς δ' ἀσπράγδς: the article is contemptuous generic, as in 385 (n.).—μνηστῆρσι τοῖσιν κ.τ.λ.: i.e. he declared that they were no worse than the sun at his hottest. The notion is made the easier to the Greek from the use of βολαίς of the sun also: cf. Ap. Rhod. 1. 607 ἡλλοιο βολαί. That ἀκτινοβολία itself is a weapon of the gods appears from e.g. Plut. *Mor.* 780 F νεμεσῆ γὰρ ὁ θεὸς τοῖς ἀπομμονμένοις βροντὰς καὶ κεραυνοὺς καὶ ἀκτινοβολίας. Aeschylus would almost certainly derive this matter from the epic.—προσέκασεν: the tense refers to the time when he was heard to make the assertion of 414 sqq.

419 γυμνόν: 'without armour' (in contempt of the enemy).—πυρφόρον can hardly be simply identical with πῦρ φέροντα, but is a title of an occupation, e.g. of the official πυρφόρος of an army (Hdt. 8. 6, Xen. *Rep. Lac.* 13. 2). The combination ἀνδρα πυρφόρον is like that of ἀνδρα λατῶν, αἰδῶν &c. For the reply to this device see 431. In Eur. *Phoen.* 1121 it is Tydeus who has upon his shield Prometheus bearing a torch ὡς πῆρσιν πάλιν.

420 διὰ χερῶν: i.e. in the emblem; you will see it in his hands. The sense

is virtually 'and what he bears (as weapon) in his hands is a torch.' The plural χερῶν should signify that the heavy torch requires a use of both hands. It can scarcely mean (with the sing. λαμῶν and without more help) that he has a torch in each hand, although torch-bearers are sometimes so represented. In Eur. *Bacch.* 732 θύροισι διὰ χερῶν ὤπλισμένοι the plur. naturally refers to the several persons. When Zeus holds his thunderbolt (500) it is διὰ χερσὶ.

421 χρυσοῖς...γράφμασιν: the letters are seen issuing from the mouth, as in mediaeval and Renaissance pictures: so 633. For the work on shields see *Introd.* p. lii. The riches of the Achaeans of Argos (cf. πολέχρυσος of Mycenae) may have been dwelt upon in the epic: cf. Soph. *Ant.* 130 χρυσοῦ καταχρῆς ἔπερ-σέλειαν.

422 κοινάσαστα: synchronous with τρέσας: 'having felt no fear on hearing him boast....' ὁ ἄνθρωπος ἐκόμψασεν, ἀλλ' οὐκ ἔτρεσεν ἐκείνους would become τὸν ἄνθρωπον κοινάσαστα οὐκ ἔτρεσεν. Not 'the man who has (now) made this boast,' a meaning for which the Greek is too curt and which is less vigorous in the picture. The use of μή calls for note. οὐ could not be substituted, since τίς...ὁ τρέσας μνησὶ; would suggest the customary use of τίς οὐ as = τὰς τίς, i.e. the sense would naturally be 'who will await him and not turn coward?' (with implied answer οὐδέις), otherwise expressed by τὰς τίς τρέσειεν ἂν μένων. On the other hand μή cannot be the same as in generic expressions with the article (τίς ὁ μή τρέσας); it is due to the sense, which is that of a wish, εἴθε τίς μένοι, or an injunction, μετέτω τίς. This would have been more obvious if τίς ἂν μένοι; had been substituted for its equivalent τίς μνησὶ; Cf. Hdt. 3. 127 τίς ἂν μοι τοῦτο

ET. καὶ τῷδε κέρδει κέρδος ἄλλο τίκεται.
 τῶν τοι ματαίων ἀνδράσιν φρονημάτων 425
 ἢ γλῶσσι ἀληθείης γίνεται κατήγορος.
 Καπανεύς δ' ἀπειλεῖ δρᾶν παρεσκευασμένος
 θεοὺς ἀτίζων, κάπογυμνάζων στόμα
 χαρᾷ ματαία θνητὸς ὦν ἐς οὐρανὸν
 πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη. 430
 πέποιθα δ' αὐτῷ ξὺν δίκη τὸν πυρφόρον
 ἦξεω κεραυνόν, οὐδὲν ἐξηκασμένον
 μεσημβρινοῖσιν θάλπεσιν τοῖς ἡλίον.

424 The person-sign comes from μέ. κῶν τῷδε Hartung, καὶ τῷδε κόμπη Keck. †.
 425 ἀνδράσι M. 426 γλῶσσι M, γλῶσσι m. γίνεται M. 427 παρεσκευασμένος M

ἐπιτελέσει σοφίη καὶ μὴ βίη τε καὶ δόλιος;
 (=ἐπιτελέστω τις), Xen. Mem. 3. 1. 10
 τί οὐκ οὐ σκοποῦμεν πῶς ἐν αὐτῶν μὴ
 διαμαρτάνοιμεν; (=μὴ διαμαρτάνωμεν put
 indirectly). Briefly put, since τις μενεῖ;
 is one form of bidding (=μενέτω τις), we
 may substitute τις μενεῖ μὴ τρέσας; for
 μενέτω τις μὴ τρέσας.

τρέσας: 'turning coward,' still retained
 some of its Homeric sense of running
 away (Il. 11. 744 αὐτὰρ μεγάλῳ μοι ἔπειοι
 ἔτρεσαν ἄλλοις ἄλλοις). Cf. Plut. Mor.
 191 C μετὰ δὲ τὴν ἐν Λαοκρόν μάχην,
 πάντας τοὺς τρέσαντας κ.τ.λ. With μενεῖ
 cf. 34, Eur. H. F. 163 οὐ μένιν βλάπτει τε
 καὶ τὸν δέρεται, and μενεῖς, μενεπτόλεμοι,
 μενεαίχηται &c.

424 καὶ τῷδε: 'in his case, again,'
 quod ad hunc attinet (Blomfield). The
 separation of this dat. of reference from
 the juxtaposed κέρδω (cf. 407 (n.), 1016
 (n.)) is made the easier by the frequency
 of such a combination as κέρδει κέρδος.
 Cf. Soph. El. 235 μὴ τίκεται σ' ἔταν
 ἔταις, Eur. Or. 1257 πῆματα πῆμασιν
 ἐξέρρη, with Aesch. Ag. 1338, Suppl.
 452 sqq., Soph. O. T. 175 ἄλλω δ' ἐν
 ἄλλω προσίδου...δρᾶν. —ἄλλω: 'further.'
 The previous impious conduct of Tydeus
 was one κέρδος: here 'further' is a gain
 added to that gain. —τίκεται: with the
 notion of τόκος 'interest.' Our advantage
 grows the greater, like money at interest,
 as we proceed from Tydeus to Capaneus.

425 sq. τῶν τοι κ.τ.λ. The gnomic
 character of these lines appears from τοι,
 from the use of the articles, and from
 the addition of ἀνδράσιν, which often
 marks such utterances (cf. Cho. 432 οὐτοι
 μάταιον ἀνδρὶ δρᾶν πῆλαι). The sense
 is determined by that emphasis on

ματαίων which is indicated by its peculiar
 position: 'when a man is frenzied,
 his tongue can be trusted to accuse his
 thoughts,' i.e. the use of language to 'con-
 ceal thought' occurs only when there is
 sanity enough for caution. When men
 are reckless the tongue betrays their
 moods and proud thoughts (φρονημάτων);
 it is then that out of the fulness of the
 heart the mouth speaketh. μάταιος (like
 μάτην) is used of the absence of (1) truth,
 (2) wisdom, (3) effect, although these senses
 are not always separable in the Greek
 consciousness. See note on Cho. 845.
 In the meaning of mad folly, cf. inf. 429,
 Cho. 287, Ag. 1148, Ar. Pac. 95 τί μάτην
 οὐκ ὑπάλειψ; Soph. Aj. 635 ὁ νοσῶν
 μάταν. In Soph. Ant. 1339 ἀγατ' ἐν
 μάταιον ἀνδρ' ἐκποδὼν the notion is of
 'rash folly' (Jebb), Eur. I. T. 275 ἄλλος
 δὲ τις μάταιος, ἀνομίᾳ θρασύς, | ἐγέλασεν
 εὐχαῖς.

427 sqq. Καπανεύς δ' κ.τ.λ. The
 thought continues 'and Capaneus is
 frenzied, and means what he professes.
 He is prepared to act, when he flouts the
 gods.' —δρᾶν is emphatic, and implies the
 usual antithesis of λόγος and ἔργον. Ca-
 paneus is not a καπνός in this instance.
 In further illustration of καπνός cf. schol.
 on Ar. Av. 823 ἐκαλεῖτο δὲ Καπνός, ὅτι
 πολλὰ ὑπὸ καπνῷ οὐδὲν ἐτίλει, Ar.
 Vesp. 323 ἄλλ', ὦ Ζεῦ, Ζεῦ, μέγα βροττή-
 σας | ἢ με πῶσιν καπνὸς ἐξαίφνης, | ἢ
 Προξενίδην, while the Proxeniades in ques-
 tion is called (Av. 1126) ὁ Κοκκασαῖος.
 That the phrase was not below tragic
 regard appears from Eur. Hipp. 954 πολ-
 λὴν γραμμῶν τιμὴν καπνός.

θεός is stressed, defining the particular
 nature of his wild folly (ματαίων). In

ET. Here too is gain on gain with interest. When madness swells men's thoughts, the tongue proves true accuser. When Capaneus speaks threats, he is prepared for deeds in setting the Gods at naught. It is with a madman's glee that he tries his mouth's full strength and sends to heaven—mortal though he is—his message of swelling words to reach the ear of Zeus. To him, I trow, will come fit answer—that firebearer the thunderbolt, shaped to no likeness with the midday hotness of the sun.

(with *ε* superscr.). Alterations of the line (e.g. Dindorf's ἀπειλεί πᾶν παρεσκευασμένον | δρῶν, θεοὺς) are due to failure to interpret. †. 430 γεγωνᾷ M, γεγωνᾷ m. Corr. Bruck. 431 πυρφόρων M, corr. rec. πυρπύον (Blomfield) spoils a point. †.

construction θεοὺς δρῶν should be joined to the preceding words, while a new clause begins with κἀπογυμνάζων.

428 sqq. κἀπογυμνάζων κ.τ.λ., lit. 'and, trying the full strength of his mouth with infatuated glee, he, though a mortal, sends to heaven, reaching to the ear of Zeus, swelling words.'—χαρῆ ματαῖα is a powerful expression for the well-known joy and self-approval of the madman in an insane and disastrous act, like that of Herakles in *Hercules Furens*. On the whole the words go best with ἀπογυμνάζων στόμα.—ἀπογυμνάζων: putting it to the fullest test as to what it can do in the way of blasphemy. Cf. *Cho.* 716 σπονδίων ... ἰσχύιν.—στόμα is sarcastic; usually it is σῶμα that ἀπογυμνάζεται. Capaneus is ready to act, but, after all, he is only as yet trying what his mouth can do; what he will actually do ἐν ἔργῳ remains to be seen (431).

429 sq. ἐς οὐρανὸν πέμπει. The notion is of a challenge or ultimatum, πέμπειν being the term used when sovereign sends to sovereign. Hence the point of the antithesis in θνητὸς ὢν ἐς οὐρανὸν: he 'treats with heaven' in this style. There is of course present also the sense of Capaneus shouting his loudest (οὐράνιον). Nor must we forget the use of πέμπειν in connection with thanks, prayers and offerings (Terpander *fr.* 1. 3 Ζεῦ, σοὶ πέμπω τῶντων θυμῶν ἀρχάν). Instead of prayers Capaneus 'sends' insults. Cf. *Patrocles fr.* 1. 3 τί δῆτα θνητοὶ πόλλ' ἀπειλούμεν μάτην | δεινούς ἐπ' ἀλλήλοισι πέμπουσι λόγους;

γεγωνᾷ Ζητή: to be joined. γέγωνε and its adj. express distinctness of a far-carrying voice. Cf. *Ath.* 622 ε γεγωνότερον δ' ἐφθέγγετο, ὡς πάντα ἀκούειν, *ibid.* 450 F (from Antiphanes) βοὴν ἰσθῆσι γεγωνόν | καὶ διὰ πόρτιον οἶμα καὶ ἡπείρου

διὰ πύργου, *Hom. Od.* 9. 473 ὅσσον τε γέγωνε βοήσας, *Eus. Or.* 1220.—κυμαίνοντι: a metaphor from a swelling sea, used of passion and pride: cf. *Plut. Mor.* 713 ε κυμαίνοντι καὶ κορυψομένῳ πρὸς ἔργον φιλανειῶν, 754 C μῦθος... τὸ φράγμα καὶ τῇ ὀβρῇ ἀφίστην, ἐν ἀρχῇ δὲ κυμαίνει.

431 νέποιθα: 37 (n.).—ξὺν δίκῃ; not merely 'justly,' but 'aptly,' 'fitly,' i.e. since he has adopted his vaunting device of a πυρφόρος, he may look for the great (τὸν) πυρφόρον. The sense in δίκῃ is logical rather than ethical. So πρὸς δίκην (*Cho.* 883). See note *inf.* 584 (δικαίον). Less well ξὺν Δίκῃ (like ξὺν θεοῖς). The punishment of the boaster will be by the thunderbolt, as in the case of Salmoneus and in *Hes.* 7. 514 ἔβριστῃν δὲ Μενοίτιον εὐρύστα Ζεὺς | εἰς Ἑρεβοῖς κατέπεψε βαλὼν ψολόντι κεραυνῷ | εἰς ἐκ' ἀσασθαλίης τε καὶ ἡρότης ὑπερόπλου. But in this instance there is a special appropriateness. With lightning (the original 'fire-bearer') the epithet πυρφόρος had a special connection: cf. *Pind. N.* 10. 71 πυρφόρον... ψολόντα κεραυνῶν, *Soph. O.T.* 200 τῶν πυρφόρων ἀστρατῶν κράτη, *Ph.* 1198 πυρφόρος ἀστεροπητῆς. The fate of Capaneus is described in *Soph. Ant.* 131, when Zeus παλῶ μιν καὶ πυρὶ βαλόντι | ἐπ' ἀκρῶν ὄν | ρικνὸν ὀρμῶντ' ἀλαλάζειν | ἀντιτύπη δ' ἐπὶ γῆ τέτρε ταυταλῶσθαι | πυρφόρος.—κεραυνόν is of course personified.

432 sq. οὐδὲν ἐξηκασμένον κ.τ.λ.: 'in no wise changed (from its nature) to resemble the midday heat of the sun.' Capaneus τὰς κεραυνίους βολὰς προσήκασεν μεσ. θάλλεσιν. Eteocles replies that κεραυνὸς will not alter its usual character so as to fit his comparison. For the use of ἐξ. cf. *Cho.* 547 ἐκδρακοντωθεῖς, *Eur. Bacch.* 1330 δάμαρ τε σὴ | ἐσθλημωθεῖ' ὄφεις ἀλλάζει τῶντων, *Sympl.* 703 λόχοι δ' ὀδόντων ὄφεις ἐξηδρυσμένους. [The notion

ἀνὴρ δ' ἐπ' αὐτῷ, κεῖ στόμ' ἀργός ἐστ' ἄγαν,
αἰθῶν τέτακται λῆμα, Πολυφόντου βία, 435
φερέγγυνον φρούρημα προστατηρίας
'Αρτέμιδος εἰννοίαισι σὺν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ἀντ. α'. ΧΟ. ὀλοῖθ' ὅς πόλει μεγάλ' ἐπεύχεται,
κεραυνοῦ δέ μιν βέλος ἐπισχεθόι, 440
πρὶν ἐμὸν ἐσθορεῖν δόμον πωλικῶν θ'
ἐδωλίων ὑπερκόπῃ
δορί ποτ' ἐκλαπάξαι.

434 στόμαργός M. Corr. *ed. †. 435 αἰθῶν rec. 436 φερέγγυνον M, corr. m.
437 σὺν τ' ἄλλων θεῶν Heimsöeth (after rec.) with much probability. The schol.
(q.v.) had this reading. False grammatical adaptation is frequent in MSS (cf. Ath.
462 A δ' ἐν Ἰλλυρίαις τόποις for τόποις, Xen. An. 1. 9. 14 καὶ ἄλλοις δόμοις ἐπίμα (vulg.)
for καὶ ἄλλῃ δόμοις). 438 ἐν πόλει ληχότα M, corr. m. Plato's τὸ τοῦ Διοχόλου

of 'thoroughly' is not excluded in such examples.] It is true that in *Ag.* 1243 εἰλόντ' ἀληθῶς οὐδὲν ἐγκασμένα the sense is 'in no way feigned, wrought up by art,' and hence some editors accept that meaning here and eject the next verse. But all that the Greek explicitly says in the word is 'worked out into a resemblance,' the rest being determined by the context and added in the translation. It is, moreover, a mistake to call the next verse poor or flat. It is, on the contrary, a sarcastic retort to v. 418, and τοῖς ἄλλων, so far from being a lame addition, is emphatic: 'It will be no case of mere *sun-hear*.' The article is also necessary: 'those of which he spoke' (or 'his'). [It is possible also to render 'in no way adequately represented (as he declares) by the midday heat.']

434 ἀνὴρ δ': i.e. and apart from the help of Zeus, we will post as human champion &c.

καὶ *στόμ' ἀργός ἐστ': our champion is στόμα μὲν ἀργός, λῆμα δὲ αἰθῶν. Cf. Soph. Ph. 97 γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτην, *inf.* 541 ἀνὴρ ἀκαμπτος, χεῖρ δ' ὄρε τὸ δρᾶσιμον, *sup.* 398, Pind. N. 8. 24 ἀγλῶσσαν μὲν, ἦτορ δ' ἀλειμῶν.—στόμαργος of M would of course refer to Capaneus. The word is formed by haplology from *στομῶ-μαργος (cf. *μελανθής*), whereas γλῶσσαργος is by dissimilation from *γλῶσσαργος (the two words are combined in Eur. *Med.* 325 τὴν σὺν στόμαργον, ὃ γόναι, γλῶσσσαργίαν). But 'even if he is a furious talker' is without

point. We do not pick a champion against a foeman 'even if' the foeman be a loud talker, but we do select one who is gallant of spirit, 'even if' he is no talker. —ἄγαν intends no disparagement. The word either (1) = 'exceedingly' (i.e. 'very'), as in *Enn.* 340 θανὼν δ' οὐκ ἄγαν εὐειθέρος, or (2) gently deprecates such extreme taciturnity. The trait would be taken from the epic: a silent man, even an over-silent man, but a great fighter.

435 τέτακται: i.e. I have already decided to appoint him; a more spirited way of saying ταχέως τετατάχεται.—Πολυφόντου βία is perhaps not a mere periphrasis or epic borrowing, but deliberately a more complimentary manner of presenting Πολυφόντην, as a power rather than a person.

436 φρούρημα: either (1) in simple apposition for further description, or (2) predicative 'as a trusty defence.' For such verbal neuters used of persons cf. *Cho.* 1000 εἶναι ἀπαιδῆμα, *ibid.* 15 (n.), Soph. *Ani.* 320 λάλημα...εὐπεφυκὲς εἰ.—φερέγγυνον: he is such for two reasons (according to the text of M); (a) Ἀρτέμιδος εἰννοίαισι (causal or instrumental), (b) σὺν ἄλλοις θεοῖς ('by grace of other gods'), the two causes being connected by 'r'.

προστατηρίας. The epic would doubtless explain the special reason why Polyphontes is under the care of Artemis. A schol. states that he was her priest, but we do not know whether this is anything more than a guess. It is perhaps

Against him we have set a man, though passing slow of mouth, fiery of courage, strong Polyphontes, sure guard and safe by grace of protecting Artemis and of other Gods withal. Proceed! Another! and the gate that he hath drawn.

[Exit POLYPHONTES.]

CHO. May the loud boaster o'er the land be brought to naught, and may lightning aim the bolt that stops his way, ere he burst into my home and with outrageous spear make waste its maiden bowers!

λέγωμεν ἄλλον ἄλλῃ πρὸς πόλει τεταγμένον (*Rep.* 350 c) is only 'a playful adaptation' (Adam). Yet Wecklein would force πῶλῃ upon Plato. 440 μὲν M. The substitution of *νῦν* (Brunck) is unwarranted in lyrics. 4. Brunck may have more justification in the dialogue trimeter of Soph. *Trach.* 388. 441 sqq. M divides with δόμον | πωλικῶν θ' ἰδωλίων |. 441 πωλικῶν τ' M, corr. *tecc.* 442 ὑπερέμψεν

natural to suppose (with Weil) that the Ἠλεκτραι πόλαι were sacred to her, and that a statue or temple of Artemis stood before it. This is supported by a name Ἠλεκτρὰς given to Selene in *Orphic Hymn* 8. 6 (Weckl.). The notion of connecting Ἠλεκτρά with ἤλεκτρος (for a virgin goddess) was old. Aelian (*V. H.* 4. 26) gives this derivation (= ἄλεκτρος) as from Xanthus, a writer before the time of Stesichorus. The title προστάτης may, however, be used without such local reference. It is true that θεοὶ προστάται or προστάται are commonly said to be those in front of doors and gateways, and in Soph. *El.* 637 φοῖβε προστάτης may be the same deity who would be called ἄγχι relative to the street. In Eur. *Hipp.* 70 sqq. Artemis is one of the προστάται θεοὶ of the palace of Theseus, and she is προστάτα in *Orph. Hymn.* 1. 4. But it is plain that the word passed to a wider sense = 'protector' (akin to ἀλεξητήριος, ἀποτρόπαιος), cf. *Corp. Ins. Gr.* 1. 464 (on an altar) ἀγαθῇ τύχῃ. Ἀπόλλωνι Προστατηρίῳ Ἀποτροπαίῳ Ἀγχι, *Orac.* ap. Dem. *Mid.* 52 περὶ ὑγείας θένει καὶ εὐχεσθαι διὰ ὑπάρ, Ἡρακλεῖ, Ἀπόλλωνι προστατηρίῳ. At Megara there was a temple of Apollo προστάτης (Paus. 1. 44. 2). In Attic inscriptions Artemis, when associated with Apollo προστ., is Artemis βουλὰτα. If we accept the word in this derived sense the plural ἐνόλαις would suggest 'favours' displayed on several occasions, or in general. Polyphontes would thus be a favourite of Artemis, and may have dedicated himself to her service, like Hippolytus, though not necessarily for the same reasons. With the plur. cf.

Suppl. 498 τοῖς ἡρώσιν γὰρ καὶ τοῖς ἐνόλαις φέρει, *Isocr.* 4. 174.

σὺν τ' ἄλλοις θεοῖς. The alternative reading σὺν τ' ἄλλων θεῶν is very attractive. Cf. 259 (n.) for the natural corruption of the case.

439 δᾶ: not generic (δῶρις), but referring definitely to Capaneus.

ἐπύχευται: 'vaunts over' (while *inf.* 468 the word means 'pray'): cf. Hom. *Il.* 11. 431 δοιοῖσιν ἐπύχευ Ἰφυσίδην. The same ambiguity exists in the simple εὐχεσθαι: cf. εὐχομαι εἶναι and see *Cha.* 211 (n.).

440 κεραιῶν: with stress, i.e. let the weapon which checks him be (not one hurled by man, but) that of the thunderbolt.—μὲν. The practice of editors in habitually substituting *νῦν* is arbitrary and indefensible. Cf. *Cha.* 690 (c. n.), 787. A writer like Herondas can use both (Nairn on 3. 31), and there is no reason why tragedians should not.—ἐπύχευται looks back to v. 416.

441 sqq. ἐσθρόων: with the sense of rude insult (*insultare*) found also in ἐσθρόεσθαι.—πωλικῶν θ' κ.τ.λ. The difficulty of the construction with the ordinary interpretation of ἐλατάρει as 'sack' has caused Hermann to read π' ὑπερέμψεν and Verrall to take the gen. as depending on the sense of ὑπερ-. But the first meaning of λατάρει is 'empty' (cf. 47 n. and Ath. 362 F λατάρειν τὸ ἐκκενοῦν κ.τ.λ.), connoting destructive violence, and the compound is but the stronger form. In Hom. *Il.* 5. 642 Ἴλιον ἐξάλατρε πόλιν, χήρσεν δ' ἄγχις the second clause is an amplification of the first. There is consequently no more awkwardness in δόμον ἰδωλίων ἐλατάρει

ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω. τρίτῳ γὰρ Ἑτεόκλῳ τρίτος πάλος 445
ἐξ ὑπτίου ᾗδησεν εὐχάλκου κράνους,
πύλαισι Νηϊότησι προσβαλεῖν λόχον.
ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ θελούσας πρὸς πύλαις πεπτωκέναι·
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον 450

M, corr. anon. ὑπερέκω Pauw. 444 Some editors (after H. Wolf) reject this necessary line. †. 445 πῆδον M. 447 πύλαις ἡμιστοι M, ἡτῆσι m. †.

than with *ἐκεῖναι* or *χρηῶσαι*. The sense is 'violently empty the house of its maiden bowers.' A maiden is *πῶλος* (Eur. *Hipp.* 546) as she is *πῶρις*, *μῶχος* or *δῶμαλις*, and *ἐδῶλια* has something of the sense of *sedes secretas*, as in *Cho.* 69 *νομφικῶν ἐδῶλιον*. To these chambers *αἰδώς* is due, but the foeman's spear is *ὑπέρεκω* and overrides all such respect. When such *ἐδῶλια* are violated and the maidens torn and ravished from them, the house is said to contain those bowers no longer: it is 'emptied of' them. Even to the translation 'sacked of' there is little more objection than to *ἐρημῶν*, *ἀμείρειν*, *βλάπτειν τινός*. For the expression cf. Milton *Sonnet* 3. 9 *Lift not thy spear against the Muses' bower*.

444 καὶ μὴν τὸν ἐντεῦθεν κ.τ.λ. Some editors suspect this line as an interpolation due to a reader who did not understand λέξω. It has been condemned as (1) weak in itself, (2) caesuraless. The latter argument, however, will not hold. See *Cho.* 150 *ὅμῃς δὲ κοκυτοῖς ἐπαυθίζων νόμοι* (Append., where a score of examples are quoted from Aesch. and fifteen from Soph.). It is not even necessary to assume stress upon ἐντεῦθεν ('next'), although such emphasis is one obvious justification for an unusual but effective rhythm. On the ground of grammar the line is as free from objection as 410, 438; with ἐντεῦθεν λαχόντα cf. Hom. *Il.* 23. 354 *μετὰ τὸν δὲ λάχε κρείων Εὐμηλος*. For λέξω it should be observed that the Messenger would answer the last speakers, the Chorus (as in 409, 513); he would not ignore their speech and reply to λέγ' of 438, a word which the audience might scarcely remember. The line is therefore necessary, and is no more weak than any other way of saying 'Well, to resume with the next...'

445 sq. τρίτῳ... Ἑτεόκλῳ τρίτος

κ.τ.λ. The separation of τρίτῳ... τρίτος shews that we have not here the same pleonastic formula as in *μῶχος* and the like. The notion is 'Eteoclus is the third to be named (by me), for he was the third to receive his lot, which proved to be the Neistae gates' (cf. 513 sqq.). The lots were placed in a bronze helmet (Hom. *Il.* 3. 316 *κλήρου ἐν κινέῳ χαλκῆρσι πᾶλλον ἐλόντες*), which was shaken till one sprang out ('πῆδον'). So *Il.* 23. 353 *πᾶλλ' Ἀχαιοί, ἐκ δὲ κλήρου θόρε Νεστορίδαο*, 3. 324 *πᾶλλον δ'... Ἐκτωρ | ἄψ ὄρουσιν, Πάριος δὲ θοῶν ἐκ κλήρου ὄρουσεν*, 7. 182, Verg. *Aen.* 5. 490 *convenere viri, deciectaque arceia sortem | accepit galea; et primus clamore secundo | Hyrtacidae ante omnes exit locus Hippocoontis*. There are three possible ways of managing the matter. (1) Each chieftain might own a κλήρος (e.g. a βῶλος, stone, or potsherd). This would be marked as his (*Il.* 7. 175 *κλήρον ἰσημέφραστο ἕκαστος*). The seven gates having been previously arranged by numbers, the first κλήρος would take the first gate. (2) The chieftains might advance one at a time and, the lots being marked with the names of the gates, each would receive his gate as it chanced. But it would have been necessary first to decide the order of their coming forward. (3) One helmet may have contained the κλήροι of the men and another the κλήροι of the gates, and the two being shaken simultaneously, the third man would take the third gate. The last arrangement would suit best with τρίτῳ... τρίτος and would be most in keeping with the extreme caution of Greek *sortitio*.

εὐχάλκων: not strictly 'of goodly bronze' but 'goodly with bronze' (cf. *εὐχρυσος*). The description would suit a helmet of leather cased with the metal. The passages cited show that a bronze helmet was regularly used for this pur-

SCOUT. Well, I will go on to the next that drew his gate. Third Eteoclus. For him there leaped third from the upturned casque, goodly with bronze, the lot to hurl his troop against the Neistae portal. His mares, fuming and chafing in their forehead-straps, all eager to be dashing against the gate, he turns and turns about, while their muzzles are piping in

Probably *πῶλῃ* also should be restored. 450 M has *στ* in marg., but its reference is not clear. *σπρίβουσι* M^a. *βρόμος* Schütz, *ρόμος* Prieu, but such changes are

pose, partly because bronze was the ritual metal (see *Cho.* 289 n., Ridgeway *Early Age of Greece* p. 626, Harrison *Prolegomena* Rel. 140 sq., Soph. *fr.* 491, Macrob. *Sat.* 3. 19. 9), and partly because the metal receptacle was less liable to tampering while handled. In Soph. *Aj.* 1285 sq. *οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθέει,* [...] *ἀλλ' ὅτι εὐλόφου | κυνὴς ἐμελλε πρῶτος* *ἄμα κουφίειν* the epithet is merely picturesque.

For Eteoclus cf. Eur. *Suppl.* 872 sqq.

447 *πύλαισι* *Νηίστησι*. See *Intro.* § 16. The meaning of the name is apparently 'lowest' (Thebes standing on a slope). Cf. *velaroi*, *νήη* and Hesych. *νήματα* *κατώτατα*, *ἐσχατά*. It is very probable that Aesch. wrote *πύλαισι* *Νηίστησι*. The former word would naturally be altered to a more familiar form, while the latter would be left, inasmuch as the editor or copyist would not be made so fully conscious that it was a first declension dative. See 590 *ναύτησι*, and *Intro.* to *Cho.* pp. ci sq. [M preserves forms in -*ῃσι* at *P. V.* 6, 753, *Pers.* 192, *Eum.* 706. In *Ag.* 659 (where M fails) f gives *ἀλλήλοισι*, Soph. *fr.* 598 (as quoted by Aelian *A. A.* 11. 18) *ἀσχύνοισι*, and *fr.* 511. 4 (*Stob. Flor.* 59. 3) *ἐπὶ βοήῃσι*. In Aesch. *fr.* 127 (Eustath.) *ναύτησι*, Eur. *fr.* 752. 2 (*Et. M.*) *πύκῃσι*, *fr. trag. adesp.* 142 (*ap. Dionys. de Comp. Verb.* 17) *ἀπὸ τῆσι*, 286 (Diog. Laert. and Sex. Emp.) *Πριαμίδῃσι*. In *Ar. Ran.* 1212 (quoting tragedy) *πύκῃσι* (or *πύκῃσι*) is well supported for the vulg. *πύκῃσι*. It should be clear from instances like these that the tragedians used the forms in -*ῃσι* freely. Down to R.C. 420 epigraphy fully supports them. Whether we should write -*ῃσι* or -*ῃσι* is sometimes doubtful, but epigraphical and etymological evidence is in favour of -*ῃσι* (Meisterhans² pp. 94 sq., Brugmann *Grundr.* II. p. 704).]

προσβαλὲν: the consequential infin. follows the sense, which is 'Ἐτεόκλος ἐλαχε or Ἐτεόκλῳ ἐνέβη.

448 *ἐν ἀμυνκτῆρσιν*: 'in their forehead straps' (not 'bits'). The picture is of horses tossing their heads impatiently, and attention is therefore directed to the flashing frontlets rather than to the champing upon the bits. The *ἀμυνκτῆρ*, commonly called *ἀμυνξ* (*Suppl.* 438), was a band (*frontalia*), frequently adorned with precious metal (cf. Hom. *Il.* 5. 338 *χρυσάμυνκας ἱκονι*, Soph. *O. C.* 1069 *ἀμυνκτῆρια φάλαρα πῶλῳ*). In *δινεῖ* the notion is not that he drives them to and fro, but that he manages their heads. The sense of *ἐμβριμνάζειν* is not 'snorting,' but 'chafing,' *indignant* (*θυμὸς πλῆρε* schol.). The word is cited from Eurip. in *Et. Gud.* p. 183, 17 as = *ἐπιτιμῶν*. In *Ar. Eg.* 815 *βριμνῆσαι* is explained by schol. as *ὀργισθεῖν* and *βριμνᾶσθαι* as *τὸ ὀργισθεῖν καὶ ἀπειλεῖν*. Cf. Xen. *Cyr.* 4. 5. 9 *ἐβριμῶτο τῷ Κόρῳ* ('fumed and chafed' Holden).

449 *δινεῖ*: cf. Bacchyl. 5. 1 *Σαρπηδόω ἐντρονέων*.

θιλοῦρας: a striking instance of the stronger sense (cf. 454), unknown to good prose, which would require at least *βουλόμενος* or *χρησόμενος*. Cf. *Cho.* 174, Soph. *Aj.* 811.—*πρὸς πύλαισι πεντηκταῖς* = *πύλαις προσπεντηκταῖς* (the quasi-pass. of *προσβαλεῖν*). The perf. expresses their impatience to be already there: cf. Dem. 19. 223 *βουλόμενος ἐγὼν... διωρεῖσθαι*, Goodwin *M. & T.* § 110.

450 *φίμολ* *δὲ* κ.τ.λ. A muzzle of bronze attached to the bridle was perforated with pipes, forming a series like those of the *σὺργξ* or Pan's-pipe, through which the breathing or snorting of the horses created a kind of tuneless music in *terror*. Cf. *fr.* 326 *ὅς τις πῶλον τέσσαρας ζυγῆφόρου | φίμοισιν ἀλωτοῖσιν ἐστομωμένας*. Of these Pollux (10. 56) says *ὅς τις ἐγχεμετρίζοντες αἱ ἱππεὶ ἤχον ἐποιοῦν προσβμοιον ἀδῶ* (similarly Hesych.). The words, as always with Aeschylus, are carefully chosen. The similitude has occurred already in 115 sq.,

μυκτηροκόμποις πνεύμασιν πληρούμενοι.
 σεσημάτισται δ' ἀσπίς οὐ μικρὸν τρόπον.
 ἀνὴρ δ' ὀπλίτης κλίμακος προσαμβάσεις
 στείχει πρὸς ἐχθρῶν πύργον, ἐκτέρσαι θέλων.
 βοᾷ δὲ χούτος γραμμάτων ἐν ξυλλαβαῖς 451
 ὡς οὐδ' ἂν Ἄρης σφ' ἐκβάλοι πυργωμάτων.
 καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυνον
 πόλεως ἀπείργειν τῆσδε δούλιον ζυγόν.
 ET. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῃ

unfortunate. †. 452 *εἰσημάτισται* M (fr in marg.), *ἐσχημάτισται* m'. Corr Weil. †. *σμηκρὸν* Robert., but †. *τόπων* Halm. 453 *ἀνὴρ δ'* M, with the compendium for γάρ (m') over δ'. See Headlam *On Ed. Aesch.* p. 119. δ' om

189 sqq.—*φρέας* (like *κηρός*) is a synonym of *φορβεία* as used of horses, and *φορβεία* (like *κηρός*) is also used of the muzzling-strap with which flute-players bound their cheeks and controlled the expenditure of breath (cf. Soph. fr. 701 *φυσὴ γὰρ σὺ σμηκροῖσιν ἀλλοδακοῖς ἐτι, | ἄλλ' ἀγρίαις φύσαισι φορβείας ἀτερ*, Longin. 3. 2, Ar. *Vesp.* 582). The combination of *φρέα* ('muzzle') and *σφυζονσι* would immediately suggest all these notions to the Greek mind.—*βάρβαρον τρόπον* is quite sound and is explained correctly, if inadequately, by the schol. as *ἀνηή ἦχον*. The piping which comes from this strange instrument is not musical according to any Greek 'mode' (*τρόπον*, cf. Pind. *O.* 14. 17 *Αὐτὸς ἐν τρόπῳ*, Simon. fr. 31 *Κρήτα μὲν καλοῦσι τρόπον, τὸ δ' ὄργανον Μολοσσῶν*), Cf. Eubul. *ap.* Ath. 229 A *λοτὰς παλάξει βαρβάρῳ λαλήματι*, and (of the piping of Paris) Eur. *I. A.* 577 *βάρβαρον συρίζω*. It should further be remarked that playing the flute with the nostrils is still practised by certain South Sea islanders, and may not have been unknown among *βάρβαροι* of whom Aesch. had heard. The recurrence of *τρόπον* in 452 is of no account to Greek ears.

451 *μυκτηροκόμποις πνεύμασιν*: i.e. not with the ordinary *πνεῦμα* of the mouth. There may also be a suggestion of the metaphorical *μυκτηρίαι*, *μυκτηρίζω* of scorn.—*πληρούμενος* adds the notion of loudness, the breathing not being, as with the Greek *σμηκτις*, regulated.

452 *εἰσημάτισται*. It is hard to decide between this and the *ἐσχημάτισται* of Weil. But on the whole the loss of χ from *ἐσχη* was less likely than

the corruption of *σση*, and *σημα* rather than *σχημα* is the notion for which we should look in the case (cf. 374 *σημ' ἐπ' ἀσπίδος*, 419 *ἔχει δὲ σημα*, 478 *ὁ σηματούργος*, 578 *σημα δ' οὐκ ἐπὶ κύκλῳ*, 630). In point of formation *σηματίζω* is manifestly as natural as *σχηματίζω*, and in point of rarity is more poetical. For its sense cf. *Soph.* 969 *δεδωμάτωμαι* ('am provided with a house').

ὁδὸν μικρὸν τρόπον: cf. 270, [Eur.] *Rhes.* 598 *ἀνδρα δ' ὁδὸν πέπνεσθαι σόμμαχον* | *Τροίαν μάλιστα ῥῆσον ὁ φαῖλος τρόπος*; The sense of *μικρὸν* is 'humble,' as in *μικρὸν φρονεῖν*. The absence of humility appears in v. 456.

[*μικρὸν* is apparently preferred to *σμηκρὸν* in order to avoid the excessive sigmatism (*τὸ σῖγμα τὸ Ἑρμῆϊδον*) to which Athenian ears were more sensitive than to other repetitions. σ has already occurred five times in the line.]

453 sq. *ἀνὴρ δ'*: δ' (in place of γάρ) answers the last words; its style is not humble, but....—*προσαμβάσεις*: accus. of extent of space: cf. *P. V.* 708 *σπεῖχ' ἀνθρώπων γῆας*, Soph. *Aj.* 30 *παρόντα πεῖλα*, Eur. *Hel.* 118 *ὅτι ἔδραμα πόθια*, Bacch. 748 *χειροῦσι...πύλων ὑπεράσσει*. So with *θρόσκων* (Eur. Bacch. 873).—*ἐχθρῶν*: generic, 'an enemy's walls.' The emblem would indicate this circumstance.—*θῶλον*: 449 (n.).

455 sq. *χούτος*: like the man previously mentioned on the shield of Capaneus (419–421).—*γραμμάτων ἐν ξυλλαβαῖς*: 'in combinations of letters.' The phrase may include the notion that the messenger is not quoting the exact terms, but stating that there are words to 'that effect.'

outlandish tune, filled with the breath from their proud snorting nostrils.

Of no humble fashion is the blazoning of his buckler. A man in armour is mounting a ladder's steps to the rampart of the foe, eager to waste and sack; and he too shouts—so reads the lettering—that not even the Wargod can hurl him from the bulwarks. Against him also send one whom we may trust to shield this land from slavery and the yoke.

ET. For the man to send I need look but here. Yes, let

Blomfield. πρὸς ἀμβάσεις M, corr. Canter. 458 ἐκβάλλει M*. 458 δοῦλειον M, corr. Blomfield. 459 σὺν τόχῃ rec. σὺν τόχῃ δ' έρω Butler. δι τὰς Burges. †.

ἐκβαλλοί: not simply ἀμβάσει or ἀνέσσει, but the word assumes that he will get upon, or into, the defences.

457 sq. καί: to be joined closely with τῷδε; 'to him also' (as to Capaneus, 422). Also join φερέγγυον ἀνέργον. —τῷδε is *patheticum*.

459 sq. πῶποιν' ἂν ἦδη τόνδε κ.τ.λ.: ἦδη signifies that there is no need to look further. Dramatically it was desirable to break the uniform process of discussing the case and then selecting a champion at the end of the speech. For the same reason this ἦδ' is shorter than the others. —πῶποιν' ἂν is not strictly for πῶπω or πῶψω but expresses a momentary pondering: 'I am minded to send—looking no further....' Unfortunately the reading which follows is uncertain. See crit. n.—πῶποιν' ὅδ' (even if we read it as καὶ δὴ πῶποιν' ὅδ') hardly yields a conceivable sense. For the pluperf. we should have to assume the meaning 'and indeed—by a certain happy chance—he had already been sent (before my decision was made)', i.e. a special fitness had made him the inevitable choice (emphasis lying meanwhile upon ὅδ' κόμπων, 'no mere boast'). But no hint is given as to the nature of this happy chance or the secret of his fitness. Verrall supposes that it lay in the device on the shield of Megareus, which may have been Ares (cf. 455 sq.). This is an ingenious guess, but it is scarcely likely that an audience (which in other places requires to be told so much, cf. 499) would have grasped the point without further explanation. Even pointing would hardly have sufficed for the spectator. Nor is the dual χεροῖν appropriate, since he would carry the shield-device ἐν χερσὶ, not ἐν χεροῖν. On the other hand with καὶ δὴ πῶποιν' the sense would be 'and let us suppose

him to have been sent.' The stress would then, instead of falling on κόμπων, fall on ἐν χεροῖν: 'bearing his boast (not in his tongue, but) in his hands.' But with this it is hard to find either an adequate interpretation of σὺν τόχῃ δὲ τῷ or a satisfactory explanation of the variety of reading. It seems better therefore to suppose that both πῶποιν' ὅδ' and πῶποιν' are derived from πῶποιν'. Corruption of the -ω forms of imperat. was frequent (see crit. n.). [It is doubtless possible that ὅδ' in πῶποιν' ὅδ' was due to some reader who, missing the stress, thought it inappropriate for Megareus to be described as carrying a boast.] The meaning now becomes 'I am minded at once to send *this* champion; nay, let him be regarded as already sent—and may good fortune go with him—bearing his boast in his hands (and deeds).' δὴ (not καὶ) is the connective (as in Ar. *Vesp.* 1324 δὲ δὲ καὶ δὴ σφαλλόμενοι προσέρχεται), while καὶ δὴ has the same force as in *Eum.* 805 καὶ δὴ δίδωμαι, *Cho.* 653 (n.), Eur. *Med.* 386, *Hcl.* 1059, and (with the same perf. imperat. as here) *Luc. Merc. Cond.* 42 καὶ δὴ γεγράφθω πρόβλαια. Such a phrase as σὺν τόχῃ δὲ τῷ is always used either with an imperat. or in a prayer, hope, or their virtual equivalent. The sense amounts to εὖ δ' εἴη τόχῃ. Cf. *Cho.* 138 εἰθεὶς δ' Ὅρεσται δούρο σὺν τόχῃ τῷ | κατεύχεται σοι, *Soph. O. T.* 80 εἰ γὰρ ἐν τόχῃ γέ τῷ | σωτήρη βαίη, *Pind. O.* 9. 26 εἰ σὺν τῷ μοιριδίῳ παλάμῃ | ἐξαιρετὸν χαρίτων νέμομαι κάπῳ. —τῷ is modest, 'some measure of...' (and implies due submission to the Divine will). As πῶ is added to adverbs (ἐντοχῶς πῶ) so is τῷ to nouns. [Less naturally we might make the phrase = 'with fortune of some (power or deity)': cf. *Pind. N.* 4. 7 δ τί κε σὺν χαρίτων τόχῃ | ...γλῶσσα

καὶ δὴ πεπέμφθω κόμπον ἐν χεροῖν ἔχων, 46^c
 Μεγαρεὺς, Κρέοντος σπέρμα, τοῦ σπαρτοῦ γένους,
 ὃς οὔτι μάργων ἵππικῶν φρυαγμάτων
 βρόμον φοβηθεῖς ἐκ πυλῶν χωρήσεται,
 ἀλλ' ἡ θανῶν τροφεῖα πληρώσει χθονί,
 ἡ καὶ δύ' ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος 46^e
 ἔλων λαφύροις δῶμα κοσμήσει πατρός.
 κόμπαζ' ἐπ' ἄλλῃ, μηδὲ μοι φθόνει λόγων.

στρ. β. ΧΟ. ἐπεύχομαι δὴ τάδε μὲν εὐτυχεῖν, ὃ
 πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
 ὡς δ' ὑπέρανχα βάζουσιν ἐπὶ πτόλει 47^c
 μαινομένα φρενί, τῶς νῦν
 Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

460 πέπεμψ' ὁ Μ, πέπεμψαι rec. Corr. *ed. †. Imperative forms in ω are prone to corruption: cf. Xen. An. 3. 2. 37 ἡγήτο (A) for ἡγήσθω (BO), *ibid.* ἐπιμείλίσθην (vulg.) for -είσθω (A), Eur. fr. 918 ταλαμᾶσθαι (Clem. Al.) for -άσθω (Cicero), fr. 275 νομίζεσθαι (Stob.) for -έτω (Philo) &c. 461 σπαρτοῦ Μ

ἐξέλει, 6. 23 ἐν θεῷ τόχῃ.]—τόχῃ = 'success' as in v. 413. For the form of the phrase cf. Soph. Aj. 853 ἄλλ' ἀρτέον τὸ πρῶγμα ἐν τόχῃ τοῖ. —ἐν χεροῖν: i.e. not ἐν στόματι. The dual expresses 'in his two hands (and what they can do),' the sense of action being contained as in v. 541 ἀνὴρ ἀκομπος, χεῖρ δ' ἄρ' τὸ δράσμεν, Soph. Ph. 97 γλώσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτω.

461 Κρέοντος. In Soph. O.T. Creon is brother of Iocasta, and in *Ani.* 1303 Megareus appears as his son. Why Megareus is identified by some editors with the Menoeceus of Eur. *Phoen.* 930 sqq. does not appear. Manifestly Aesch. does not make him perform the patriotic suicide of Menoeceus.

σπαρτοῦ: 399 (n.). The full description is intended to express confidence in him and his ἐθγεία. There is no need to read σπαρτῶν and so prefer the ordinary expression (Pind. I. 1. 30, Eur. *Phoen.* 942) to the less usual. [The only argument for the plural is that it doubtless ran the risk of change to the singular.]

462 ἱππικῶν φρυαγμάτων βρόμον: all the words are contemptuous; 'mere noise of blustering neighings of horses.' The epithet thus obtains a fuller value, apart from the consideration that φρύαγμα

might be understood of human boasting cf. Plut. *Mor.* 1 C μεγαλαυχίας ἐμπύπλυνται καὶ φρυάγματα, *ibid.* 754 C τὸ φρύαγμα καὶ τὴν ὕβριν.

464 θανῶν = τῇ θανάτῳ.—τροφεῖα: cf. 16—10 (n.), Isoc. 6. 108 ἀποδόμεν τὴν τροφεῖα τῇ πατρὶδι. For its special application to the σπαρτοὶ cf. 400, 402 sq.

466 ἡ καὶ κ.τ.λ. It is uncertain whether we are to join ἡ καὶ ('or e'en' or to relate καὶ...καὶ. The former is probably to be preferred, as conveying something of the modest tone habitual to Eteocles.—86' ἄνδρε: Eteocles and his ἀνὴρ ἐπὶ λήτῃ (453).—ἐπ' ἀσπίδος is necessary for explanation; without it the word might come near to being a riddle. A prose-writer would doubtless have preferred to say τὸ ἐπ' ἀσπίδος, but a verse writer cannot simply omit τὸ with precisely the same sense. The literal rendering is 'a town upon a shield' or 'town o shield,' and the strict grammar is πόλις ἐπ' ἀσπίδος ἐπὶν.

468 δῶμα κοσμήσει πατρός. There is no inconsistency between this and the vow of 263 sqq. There it is only the ἐσθλήματα of the enemy which are to be offered to the gods; here the private λάφυρα in the house of Creon consist of the shield. Besides spoils dedicated on temples we have cases like the present

him be our choice—and good fortune to him—with his two hands to do his boasting. 'Tis Megareus, Creon's seed, of the Sown race. [MEGAREUS departs.]

No noisy neighings of rampant steeds will drive him from the gates in fear, but either he will by death pay to the land the full price of his nurture, or he will e'en capture two men and a stronghold on a shield, and with the spoils will adorn his father's house.

Boast on with another, and stint me not your story.

CHO. Yea, I make prayer for good fortune to our cause, and thou champion of my home, but for ill fate to them. As with mad hearts they utter presumptuous boasts over our town, so may Requiring Zeus turn on them a wrathful eye.

with *ω* over *ο* (m). †. 465 δ' (for δέ) M^a (cf. Ath. 580 c δ' ἐρίφου for δέ). 467 ἐπ' ἄλλω rec., ἐπ' ἄλλων Blomfield. λέγων Valckenaer. 468 M writes ἐτύχειν, | *lū* κ.τ.λ. τῷδε for τάδε rec. and for δὴ τάδε rec. ἐπεύχομαι δὴ τάδε μὲν σε τυχεῖν Weil. Editors emend according to their conception of the antistrophic line (508). †. 470 βάψουσ' M, corr. recce. βάψουσ' ἐπ' ἐμῇ πύλῃ is possible.

in Soph. Ph. 1428 πέρεται τε Τροίαν, σκυλά τ' ἐς μέλαθρα σά | πέμψεις... Ποίαντι πατρί, Eur. Bacch. 1212, 1239 λαβούσα τάρσεται, σοῖσι πρὸς δόμοις | ὅς δ' ἀκρεμασθῇ, Achei. 620 κάλλιστον ἄκοις σκύλον, *ibid.* 159 παρὸς δὲ καὶ πρὸς εὐκαλεῖ δόμον | νῦν δὲ τόσῃς ἔθγκας ἐβλεπστέρας, Hedul. αρ. Ath. 486 b ὅς καὶ πάντων ἀπ' ἐκείνης | σοὶ τοῖχοι γλυκερὸν σκύλα φέρουσι πύθω, Verg. Aen. 5. 393 spolia illa tuis pendemia tectis. In κομῆσαι the senses of 'beautifying' (concrete) and 'glorifying' (abstract) coalesce. Cf. Pind. I. 1. 19 τριπόδεσσιν ἐκόσμησαν δόμον.

467 κόμψας' ἐπ' ἄλλω: i.e. 'go on with the κόμπος in another's case' = 'go on with their κόμποι.' All the Argive champions, he takes for granted, have a κόμπος. For this condensed meaning of a verb cf. 1036 τράχυνε (n.). Strictly ἐπ' ἄλλω follows κόμψας as it might μέγα φρονεῖν, σημεινεσθαι &c.

μηδὲ μοι φθόνα λέγων lends a sort of playwright's excuse for continuing with the descriptions and replies. For the expression itself cf. *Suppl.* 324 καὶ τοῦδ' ἀνοίγει τοῦτον' ἀφθόνη λόγῳ.

468 ἐπεύχομαι δὴ κ.τ.λ. See crit. n. The metre is quite uncertain. The text makes at least the χρόνοι correspond to those of the antistrophe.

τάδε = 'our side' or 'cause' (see *inf.* 636 (n.)), not a contained acc. with ἐτύ-

χεῖν ('in this way,' i.e. 'in the way you say,' which would require ταῦτα). This rendering makes it more easy to construe τοῖσι δὲ = 'while for them I pray....' A formalist in prose would have said ἡμῶς μὲν ἐτύχεῖν, τοῖς δὲ διστυχεῖν, or else ἡμῶν μὲν...τοῖσι δὲ.... The poet both varies the case and also substitutes τάδε for ἡμῶς. [We can hardly interpret τάδε as 'this proceeding of ours,' with the grammar 'I pray that this may turn out well (sc. ἡμῶν), but badly for them.' The position of μὲν (which should belong to ἡμῶν) does not permit of this. Even if we allow occasional transference of μὲν, we cannot suppose it to be transferred from a word which has been suppressed.]

470 ἐπὶ πύλῃ: ἐπὶ of exultation 'over.' [The mistake should not be made of confusing or connecting βάψω with βαψέω. The root and sense ('say') appear from βάψμα. Cf. Hom. Od. 4. 206 πεπνυμένα βάψεις, 3. 126 &c.]

472 νεμέτωρ: who gives to each his due return. Cf. *Suppl.* 407 τὰδ' ἐπισκοπεῖ | Ζεὺς ἐτερορρεκτή, νέμωσις εὐδαιμονία | ἀδίκῃ μὲν κακοῖς, δίκῃ δ' ἐνδύμοις.—ἐπιδόει when used alone (of a deity) commonly bears a favourable sense. Here κοινάων plays the part of a qualifying adverb (ὀργῇ, κότῳ), and helps a special implication of νεμέτωρ ('give them their due in the shape of wrath': cf. νέμεσις 221 n.).

ΑΓ. τέταρτος ἄλλος, γείτονας πύλας ἔχων
 'Ογκας 'Αθάνας, ξὺν βοῇ παρίσταται,
 'Ιππομέδοντος σχῆμα καὶ μέγας τύπος·
 ἀλῶ δὲ πολλήν, ἀσπίδος κύκλον λέγω,
 ἐφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.
 ὁ σηματοουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν,
 ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι,
 Τυφῶν' ἰέντα πυρπνύον διὰ στόμα
 λιγνὴν μέλαιναν αἰόλην, πυρὸς κάσιν·

475

480

476 *πολιὰν* Wakefield. †.

478 sq. γείτονας κ.τ.λ. It is at first sight doubtful whether this means (1) 'neighbouring gates (to the last named), viz. gates of Onca,' or (2) 'the gates which are neighbours of Onca.' Either is good in itself and apparently true in fact (Introd. § 16). But we shall do better to gather the sense from the reply (488), which calls Onca πύλαις γεινῶν, than from any probabilities as to the relative situations of the gates. The latter meaning is therefore preferable. For 'Ογκας see 149 (n.). The gates are the 'Ογκαῖαι, although an alternative name is given by Hesych. 'Ογκας 'Αθάνας τὰς 'Ογκαῖας πύλας λέγει (Introd. l.c.).—παρίσταται: not παρίστηκε nor simply = παρίσταται (cf. 119), but 'comes to his post' (in the line or τάξις). The force of παρα- is that in παρατάσσεται rather than in παρέσθαι.

478 'Ιππομέδοντος σχῆμα κ.τ.λ. = 'the showy and huge Hippomedon.' For this hero see Eur. *Phoen.* 119 sqq., 1113 sqq., *Suppl.* 881; and for σχῆμα cf. Eur. *fr.* 688. 2 τὸ σχῆμα σεμνὸν, *fr.* 360. 25 μὴ σχῆματ' ἄλλως, *fr.* 25. 2 γέροντες οὐδὲν ἔσμεν ἄλλο πλὴν ὄχλοι καὶ σχῆμα, Xen. *Cyr.* 5. 1. 5 ἐν ταπεινῷ σχήματι ἐστηκῶς, Eur. *Alc.* 911 ὃ σχῆμα δόμων, *fr.* 476, Soph. *Ph.* 952 ὃ σχῆμα πέτρας Ἰππύλων (where Jebb observes that σχῆμα, in such a periphrasis, usually denotes stateliness). The form of expression is the same as in δαυπτόν ὑπόγει (Cho. 766 n.), τὸ τοῦ Καλχηδωνίου σθένος (Plat. *Phaedr.* 267 C), λῆμα Κορινθίος (Pind. *P.* 3. 25), φάσμα ταύρου (Soph. *Tr.* 508), Verg. *Aen.* 6. 289 forma tricornis apertae. σχῆμα is not identical with τύπος, a word expressive of 'build' or 'mould,' taken from works of art: cf. *Enn.* 49 οὐδ' αὖτε Γοργεῖον ἐκείνῳ τύποι, Eur. *Phoen.* 163 μορφῇ τύπος,

Bacch. 1331 ἐκθρημῶς ὄρεσι ἀλλέξῃ τύπων. Similar is Milton's *Did I request thee, Maker, from my clay | To mould me man?* Hippomedon is 'wrought on a great pattern.'

For the quantity in 'Ιππομέδοντος cf. 534 and Cho. 1047 φαυδίζοντες (n.), where add πολύφωνον (*Batrachom.* 210), πυργετής (Eur. *fr.* 943), μονόλυκος (Arist. 1124), Εὐετιάς (Alcm. *fr.* 23. 51), ἀσυνέτημι (Alc. *fr.* 18. 1), Θεόφιλα (Mart. 7. 69. 1). See Monro *Hom. Gr.* § 386. The lengthening here is quoted by Priscian (*de metr. Ter.* 23). Wecklein notes that in tragic senarii the instances are all at the beginning of the line.

476 ἄλῶ δὲ πολλήν: ἄλῶ is not merely a disk, nor is πολλήν, at least in tragedy, the same as μεγάλην. In Homer πολλός may = 'big' (e.g. *Il.* 7. 155), and thence in other epic e.g. Ap. Rhod. 1. 760 βοόταυς ὄντω πολλός. But it is an error to quote passages like Hdt. 7. 14 καὶ μέγας καὶ πολλὸς ἐγένετο ἐν ἀλίγῃ χρόνῳ, or Eur. *Hipp.* 1 πολλὴ μὲν ἐν βοροῖσι... κτελέμαι Κόπρος, where the meaning is 'of much account' (cf. 6 n.).—ἄλῶ is 'threshing-floor,' and the Scout says, with a touch of colloquial exaggeration, that the shield of Hippomedon would 'go far towards making a threshing-floor.' The resemblance of the ἄλῶ to the δαυπτός (cf. the resemblance of δαυπτός to φαδῶν played upon by poets, Ar. *Poet.* 21, Ath. 472 c) consisted in more than the circular form. Both were raised in the centre and sloped to the rim (Varro *R. R.* 1. 51 *aream... rotundam et mediam paulo extenuatam*). After using this hyperbolic metaphor the Messenger, acting in the Greek manner, explains himself: 'I mean the circle of his shield.' Obviously he cannot say ἄλῶ μεγάλην, but 'a great extent of ἄλῶ.'

SCOUT. The next and fourth, whose gate neighbours Athena Onca, comes shouting to his post—Hippomedon, showy and huge of mould. 'Twas almost a threshing-floor, the circle of his shield, and I shuddered—I deny it not—when he rolled it.

No poor craftsman must the emblazoner have been who enriched his shield with work like this—Typhon, sending from fire-breathing mouth a murky smoke, flickering, flame yet not

481 Some (e.g. Paley) punctuate *λεγνόν μελαιναν, αἰδλην* κ.τ.λ.

There may be a question as to whether *ἄλω* is accus. or gen., but the latter is the better: cf. Xen. Cyr. 3. 2. 2 πολλὰν τῇ χάρας, Ar. Plut. 694 τῇ ἀθέρῃ πολλὰν, Ach. 350 τῇ μαρίῃ...εὐχρήν. [The scholiastic explanation of *ἄλω* as the ring round the sun (cf. Hesych. *ἄλω*· ἡ τοῦ ἡλίου ἡ σελήνης περιφέρεια) is only a derived meaning and is here inapposite.]

477 *δινήσαντος*: synchronous with *ἔφριξα*: cf. 423 n. The word perhaps has a more special aptness in the context since *δίνω* was a possible word for *ἄλω*: cf. Ath. 467 F Τελείδῃ δὲ ἡ Ἀργεῖα καὶ τὴν ἄλω καλεῖ δίνω. For *δινεῖν* with a shield cf. Theoc. 24. 10 ὡς φάμενα δίνασε σάκος μέγα.

478 οὐ τις εἰτέλης: Soph. Ph. 35 ἐκπωμα φλαυρουργοῦ τινος | τεχρήματ' ἀδρόν.

479 τῶδ': scarcely 'the following' (which is prosaic), but 'in this case.'—*ἄπασαν*: 'added' (over and above the shaping of the shield). Cf. 242 (n.). Hence the dat. in *πρὸς ἀσπίδα*.

480 *Τυφῶν*: the declension varies between forms of *Τυφῶς*, *Τυφωτός*, and *Τυφών*: cf. 504. Among the Giants the serpentine Typhon holds a special rank as monster-in-chief, and figures prominently in works of art. To the older Athenians he would be familiar from the great carving on the western pediment of the old Hecatompedon (see Wiegand *Archaische Poros-Architektur der Acropolis* p. 106). The description conceived by Aesch. (cf. P. V. 367 sqq.) follows Hes. Theog. 824 ἐκ δὲ οὐ μῦθον | ἦν ἑκατὸν κεφαλῶν ὄφιοι, δεινοὶ δράκοντες, | γλώσσῃσι δροφερῆσι λευχυμῶτες, ἐκ δὲ οὐ δόσαν | θεσκεσίη κεφαλῶν ἔν' ὄφρσι πῦρ ἀμύρυσσε· | πᾶσαν δ' ἐκ κεφαλῶν πῦρ καίετο δερκομένοιο κ.τ.λ. Nevertheless, besides the serpents' heads, he possesses for Aesch. a main head of the ordinary kind. According to Ovid (*Fast.* 3. 799) he is half-bull, half-serpent, *maître satius terra,*

monstrum miserabile, taurus | parte sui serpens posteriore fuit. This, however, is not the Aeschylean conception. In v. 481 the *ἡλεκτάνα* are those of Typhon himself.

πυρπνόν: but P. V. 949 *πύρπνον*. For the absence of contraction cf. fr. 39 *διπλοῖ*, fr. 281 *χειμῶρον*. The word is to be taken with *στόμα*. Greek has no objection whatever to *πυρπνόν* followed by *πρὸς κῆον* (cf. Cho. 51 n.).

481 *λεγνόν μελαιναν* κ.τ.λ. There is nothing grotesque about this expression, which is rightly understood by Verrall. The *λεγνόν* is black, but *αἰδλην* (i.e. shot with red), and is therefore almost fire (*πρὸς κῆον*): i.e. it is midway between fire and smoke.—*λεγνόν* differs from *καπνόν*. The latter, when not used in the most comprehensive sense, denotes rather the light and vapoury smoke, while *λεγνόν* is 'smoky flame' (see Jebb on Soph. Tr. 794, Ant. 1126): cf. Eur. Phaeac. fr. 2. 45 *καπνὸς μελαινὰ λεγνόν*, Ar. Lys. 319 *λεγνόν δοκὸν μοι καθορὴν καὶ καπνόν*, Ar. Rhod. 2. 133 *λεγνόνεστι καπνῷ*, *ibid.* 1009 *κελαυρὸν | λεγνόν καὶ καπνῷ*, Lycoph. 293.—*πρὸς κῆον* is an expression easy to a language which uses *ἀδελφοί*, *ἀδελφῆ* for 'closely akin to' (cf. Ar. Plut. 549 τῇ πτωχῇ τῶν φάμεν εἶναι ἀδελφῆν). In Ar. 499 we have *μαρτυρεῖ δὲ μοι κῆος | πηλοῦ ξόνουρος διπλὰ κῆος* (where *κῆος* has the same references as *πῦρ* 81 (n.)). Cf. Hipp. 34 *εὐκὴν μελαιναν ἀμύελον κασιγνήτην*. The sense of *αἰδλην* is that the black is 'shot' with flickerings of flame (requiring the most skilful workmanship for their representation). For this colour-use of the word cf. Soph. Ph. 1157 *εἰ μὲν σαρκὸς αἰδλῆς*.

In the epic *Thebais* there must have appeared the same admiration of skill in metal-work which we meet in the *Iliad* concerning the shield of Achilles (see Introd. p. lii). For variety of colour in the inlaying cf. Il. 18. 548 ἡ δὲ (sc. the

ὄφρων δὲ πλεκτάναισι περιδρομον κύτος
 προσηδάφισται κοιλογάστορος κύκλου.
 αὐτὸς δ' ἐπηγάλαξεν, ἔνθεος δ' Ἄρει
 βακχᾷ πρὸς ἀλκήν, Θυιάς ὥς, φόβον βλέπων. 485
 τοιοῦδε φωτὸς πείραν εὖ φυλακτέον·

Φόβος γὰρ ἦδη πρὸς πύλαις κομπάζεται.

ET. πρῶτον μὲν Οὔγκα Παλλὰς ἢ τ' ἀγχίπολις

484 ἀρη M, corr. rec.
 φόνων Canter. †.

485 βακχᾷ M, βάκχᾳ m. θυιάς M, corr. rec.
 487 φόβον rec., φόνος Blomf., φοβῶν Lowinski.

ploughed land) *μελαινέει* 'δυσχερύνει, ἀρηρομένη δὲ ἔφκει | χρυσὴν περ ἰοῦσα· τὸ δὲ περὶ θαῦμα τέτυκτο, ὅτι ἐν δ' ἐτίθει σταφυλῇσι μέγα βριθούσαν ἀλὴν | καλὴν χρυσίην· *μελαινέει* δ' ἀπὸ βότρυες ἦσαν, Plut. Nic. 28. 5 (of the shield of Nicias) χρυσοῦ καὶ πορφύρας ἐν πῶσι πρὸς ἄλληλα μεμειγμένον δι' ὑφῆς συγκεκορημένον.

482 sqq. ὄφρων δὲ πλεκτάναισι κ.τ.λ. One of the most misunderstood and difficult passages in the play, and requiring much care in interpretation. The rendering depends on the exact sense of *περιδρομον* κύτος and of *προσηδάφισται*. We may ignore any suggestion that *περιδρομον* simply = 'round' (cf. Hom. *Il.* 23. 455 *περίτροχον ἥντι μῆνη*), since Aesch. would not use such a tautology with the following *κύκλου*. It should be conceded also that the ὄφρων *πλεκτάναι* are the coils of the 'hundred' snakes which formed part of the representation of Typhon (480 n.). We should do best to determine first the meaning of *κύτος*. Inasmuch as the word stands for the 'hull' of a ship (Poll. 1. 87 τὸ μὲν *ἔδαφος* τῆς νεὺς *κύτος* καὶ γὰστρα καὶ ἀμφιμήτριον λέγεται), for a receptacle (Xenarch. ap. Ath. 64 A *πύμῳλῃσι λωάδοι στεροσώματων κύτος*), and for a covering case, it is natural to suppose that here it signifies that which holds something rather than that which is held by something else; i.e. it is rather the 'case' than the inner body of the shield. At least it could not be used in *distinction* from the outer case. Putting these considerations together we may understand that a 'round hollow-bellied case' (lit. either 'the case which forms a hollow-bellied round' or 'the case of a hollow-bellied circle', i.e. of a circular shield) is the subject of *προσηδάφισται*. This is the bronze-work overlaid upon the hide or other frame. The natural sense of

προσηδάφισται should be 'is fastened to an *ἔδαφος* (or foundation)', and so far we gather that 'the hollow bronze casing is fastened to its ground (of hide &c.) with coils of snakes.' From a practical point of view these should serve as clamps or holdfasts, and the picture suggested is of trailing serpents in bronze which run along the shield, over the edge, and grip it with rivets both on the upper and under side. The coils serve as, or contain, the rivets. In Hom. *Il.* 12. 395 we have a description of the shield of Sarpedon: *ἦν ἄρα χαλκῆς | φάσας, ἐν- τοσθεν δὲ βοείας μάλα θαμνίς | χρυσῆς ῥάβδοισι διηρκεσεν περὶ κύκλου*, and though this is obscure it plainly refers to bars in some way gripping the leather to the bronze. The *πλεκτάναι* here serve the purpose of such *ῥάβδοι*. It remains to consider *περιδρομον*. This might be taken (1) more closely with *κύτος* as = 'the cover where it runs round,' i.e. the rim of the cover (cf. Eur. *El.* 458 sqq. *περιδρόμῳ ἔντοι ἔδρα* contrasted with *ἐν δὲ μέσῳ ἔδρα*, and the use of *ἔδρα*, *συνπνικτός* &c.), or (2) more closely with *πλεκτάναισι*, 'run round with serpents' coils,' i.e. with serpents' coils running round it (cf. Eur. *fr.* 1083 γὰρ *δρασι* *περιδρομοι*). The latter is obviously the more satisfactory.—*πλεκτάναισι* thus belongs ἀπὸ κοινοῦ to both *περιδρομον* and *προσηδάφισται*. The total result is given in the translation above.

[It would be extremely involved to take *προσηδάφισται* *πλεκτάναισι* as = *πλεκτάναις προσηδαφισμέναις ἔχαι*, 'has serpents' coils fastened to the ground-work,' i.e. has such coils in relief. Moreover the proper construction in that sense would be with the accus. (*πλεκτάναις προσηδαφισταί*: cf. Soph. *Tr.* 157 *παλαιὸν δέλιον ἐγγεγραμμένον | ξωθήματα*, Xen. *An.* 8. 4. 32 *ἰσχυμένον ἀνθήματα* &c.).

flame. And 'tis with coils of serpents running about the rim that the casing of the hollow-bellied orb is fastened to its ground. The man has raised his war-cry, and, possessed by Ares, he is frenzied, like a Bacchant, for the revellings of fight, with an eye to strike dismay. The assault of such an one needs all best watching, for already at the gates the vaunt is of Dismay.

ET. First Onca Pallas—she whose burgh is near neighbour

483 ἦτ' M, ἦ τ' *ed. †. ἦδ' Stanley. ἀρχέταλις Pauw. †. ἦτ' ἐφίσταται (Heimsoeth) is hardly legitimate emendation.

Nor is there any adequate value thus left for so pleonastic a phrase as *περίδρομον κύτος κοιλογάστατος κύκλον*. Verrall indeed takes this as 'a frame comparatively flat (*περ. κύτος*) enclosing a central part of high curvature (*κοιλ. κύκλον*). But κύκλος can hardly be used in such a limited sense (approaching *ἀμφαλόι*), its ordinary acceptation in this connection being that of the whole shield (see 476, 619, Eur. *Phoen.* 1381 *ἐφίστατον κύκλου*) as the equivalent of Homer's *δοῦνι πᾶντος ἔισσι*. If by *περίδρομον κύτος* is meant only a part of the shield it would be better to understand it of the *ἀντιζ* of Hom. *Il.* 18. 478 *πολεῖ δὲ πρότυστα σῆκος μέγα τε στιβαρόν τε | πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν | τριτάκῃ μαρμαρέην*, and *ibid.* 606. With this would suit Eur. *Tro.* 1197 *ἔνθα τ' ἐν εὐτόροισι περιδρόμοις ἰδρῶς*.

We should thus get 'the casing of the hollow-bellied round shield, where it runs round (*i.e.* the *ἀντιζ*), is fastened to its ground with coils of snakes.' It is hard to choose, but the rendering already given offers a more completely intelligible picture.]

484 sq. *αὐτός*: turning from the shield to the man himself.—*ἐνθεος*... *Ἄρεα*: *i.e.* not *Βάρχος*, but with more fell possession. So *πρὸς Ἀλκην* again restricts *Βάρχος* and *Θηιάς*: he revels with Thyiad-frenzy, but with a different spirit in his revelling. Cf. Eur. *H. F.* 1121 *Ἄιδου Βάρχος*.—*Θηιάς ὥς*: Verg. *Aen.* 4. 400 *saevit inops animi totamque incensa per urbem | bacchatur, qualis commotis excita sacris | Thyias, ubi audito stimulant trieterica Baccho | orgia*.—*φόβον*: cf. 114 (n.), 373. The sense of the noun answers to that of the conative *φοβεῖ*: he puts on looks 'to terrify.'

485 *τοιούτου*: both from his size (475) and his fury (484).—*πέτραι*: *τῆρ.* 217

πολεμίων χειρωμένοις, Soph. *Aj.* 1 *πείραντι' ἐχθρῶν ἀντάσαι θηρώμενον*.

487 *Φόβος... κομπάζεται*: for already Dread (or Rout, 45 n.) is being vaunted at the gates. *φόβος* is at least half-personified. The meaning is that already one can hear him at the gates boasting that we are frightened away.—*πρὸς πόλιν* is not identical with *ἐν πόλει*. The latter might be joined to *φόβος* in the sense 'it is boasted that there is fear (among our people) at the gates'; the former belongs to *κομπάζεται*. It is Hippomedon who stands *πρὸς πόλιν* and boasts. For the notion cf. Eur. *I. T.* 1308 *πόλιν ἀρδύει καὶ φόβον πέμψας ἔσω*.

κομπάζεται: 'is the matter of high talk' (with him). An insufficiently observed sense of *κόμπος* is that of big, but empty, talk in depreciation of another; e.g. Eur. *Or.* 370 *δράσας δ' ἐγὼ δέω*, *ὅς σὺ κομπεῖς*, *Rhes.* 438 *οὐχ ὡς σὺ κομπεῖς τὰς ἐμὰς ἀμυνόμενος*.

488 *πρῶτον μὲν Ὀγκας* (ἢ *Υπερφύος* δὲ κ.τ.λ. (491); *i.e.* the divine) (the human antagonist.—*ἦ τ' ἀγγέταλις*. The usual reading is *ἦτ'*, and this form of the rel. (frequent in anapaests) is apparently used by Aesch. in trimeters in *Eum.* 1025, *Pers.* 300, although in both instances it is quite legitimate to take *τε* independently. The phraseological adv. *ἐξ ὅτε* is found in *Pers.* 764, *Eum.* 25. In the present place *τ'* is best taken as exegetic (*Cho.* 94, *Ag.* 9, *Suppl.* 42 &c.): 'Onca Pallas, that is, our neighbour.' The schol. on Soph. *O. T.* 20 (*Παλλάδος διτλοῖς ναοῖς*) observes that there were two temples of Athena at Thebes, one of *Ὀγκας* and one of *Ἰσμηνία*, or one of *Ἀλαλκομενία* and one of *Καδμεία*, but that the temple of *Alalcomenia* was, according to some, in a village. The sanctuary and enclosure of Onca were outside the walls (see *Introd.*

πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριν
 εἶρξει, νεοσσῶν ὡς δράκοντα δύσχιμον. 490
 Ὑπέρβιος δὲ κεδνὸς Οἶνοπος τόκος
 ἀνὴρ κατ' ἀνδρα τοῦτον ἡρέθη θέλων
 ἐξιστορήσαι μοῖραν ἐν χρεῖα τύχης,
 οὐτ' εἶδος οὔτε θυμὸν οὐδ' ὄπλων σχέσιν
 μωμητός, Ἑρμῆς δ' εὐλόγως συνήγαγεν. 495
 ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται,
 ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων
 θεοῦς· ὁ μὲν γὰρ πυρπνόον Τυφῶν' ἔχει,
 Ὑπερβίῳ δὲ Ζεὺς πατήρ ἐπ' ἀσπίδος
 σταδαῖος ἦσται, διὰ χερὸς βέλος φλέγων. 500
 κοῦπῳ τις εἶδεν Ζῆν' ἀπὸ νικώμενον.

488 τὰνδρὸς Paley. †.

490 m' writes ε over ι of δύσχιμον.

494 εὐλ' δ' πτωσ
recc. †.

496 ἀνὴρ M. ἀνδρὶ om. M^a (then writes it above the verse). ξυστῆ-

§ 16). Hence ἐγγίπτουσι, which, though commonly taken as meaning 'near to the city' (a notion repeated and emphasised in πύλαισι γείτων), more probably = 'of neighbouring πόλεις': cf. Soph. *Ant.* 970 ἐγγίπτουσι Ἄρης (Ares being a Thracian divinity and so a neighbour to the scene mentioned), Bacchyl. 12. 56 σὺν ἐγγιδοῖσι | θρόνον' ἐταίρου ('from neighbouring houses'), Theogn. 31 γειτοῖσι τ' ἐγγιδοῖσι ('from next door'). So ἐγγιτέριον ('with borders adjoining'), ἐγγίττοι. The τέμενος of Onca, which is not part of Καδμεία, is her πόλις. We must remember the very small size of many Greek πόλεις, particularly in epic times, and how a συνοικισμός was often formed (as at Athens, Sparta and Rome) out of once independent settlements as close to each other as this. The word is thus defined, not merely expanded, by πύλαισι γείτων.

Though outside the walls, Onca has a special interest in these gates (Ὀγκαῖαι). There may also be an apt point (as Verrall thinks) in the opposition of Pallas to Typhos. Cf. Hor. *Od.* 3. 4. 53 sed quid Typhoeus... | contra ianantem Palladis arida...?

488 sq. ἀνδρὸς ἐχθαίρουσ' ὕβριν: ἀνδρὸς is not τοῦ ἀνδρὸς (Hippomedon), but generic. The maiden goddess detests ὕβρις.—ἀνδρὸς (though it may possibly glance at the sense ἀρετῶν) = ἀνδρώπῳ or τῶν, and the phrase = ἀνδρα ὕβρι-

ζῶντα.—ὕβριν is felt as the object of εἶρξει as well as of ἐχθαίρουσα.

νεοσσῶν ὡς κ.τ.λ.: 'as it were (keeping off) a cold serpent from young birds.' We should not suppose an ellipsis for 'as it were (a bird) keeping off a snake from her young ones.' The bird does not succeed in keeping off the snake, nor is Pallas regarded as a mother.—δύσχιμον: the *frigidus anguis* of Vergil, with a picture of the cold serpent creeping into the warm bed (cf. 178 sqq.), and perhaps also of the paralysing or blood-freezing terror of the nestlings.

491 Ὑπέρβιος δὲ κ.τ.λ. The repeated sound (-os) in this line was readily tolerated by Greek ears. Cf. *Cho.* 42 (n.), *ibid.* 761 οἶκον, θέλων δὲ τῶνδε πεισσεύει λόγων, and add Soph. *O. T.* 567 πῶς δ' οὐχί; κοῦκ φέοσμεν, Eur. *fr.* 819. 7 Κίλυξ ἀφ' οὗ καὶ Κίλυξια κυλίσσεται, *Ison* 1543 οὗ γ' ἐγὼ γάμον, *Or.* 238 ἐνὶ ἰώσι σ'.

492 sq. ἀνὴρ κατ' ἀνδρα: 'as our man to match man' (in distinction from divine action). Cf. 434.—ἡρέθη θέλων ξυστορήσαι κ.τ.λ. Though it would be easy to suggest e.g. ἡρέθη the text is sound and only needs interpretation. There should be no stop at ἡρέθη, the sense being that, at the time of selecting the six Thebans, Hyperbius was among them (ἡρέθη), asking no questions as to what his task (share, μέρος) would be in the fighting, but quite ready (θέλων)

to the gates—in abhorrence of a wanton man will keep him off, like a chill snake from nestlings. And, for a man to match such man, there is Hyperbius, Oenops' trusty son. At the choosing he was ready to leave the hour of need to teach him his task. In naught is he to seek—in shape, in temper, or in fashion of his arms; and with reason hath Hermes brought the pair together. For the man is foe to the man whom he will meet, and hostile are the gods whom they will pit upon their shields. The one hath Typhon breathing fire, while on Hyperbius' shield Father Zeus sits waiting steady, with bolt ablaze grasped in his hand; and none, I ween, hath ever seen Zeus discomfited. Such is

σεναί Μ, ξυνστήσεαι m. ξυμβήσεαι of Plut. *Thest.* 1 belongs to the free quotation of antiquity. 500 φέρων recce. 501 του (for του) Elmsley.

to learn the answer to that question (ἐξιστορήσεις) when the turn of events needed him (ἐν χρεῖα τύχης). μοῖρα not rarely = 'function' or 'office': cf. *Cho.* 237 n., *Eum.* 479 αὐταὶ δ' ἔχουσι μοῖραν οὐκ εὐπρότελον. There is of course no notion that Hyperbius 'was chosen' to match Hippomedon, since the Argive arrangement was not then known. ἀνὴρ κατ' ἀνδρα Ὑπέρβιος ἤρθεθ' ὁδῶν κ.τ.λ. is good idiomatic Greek for ἀνὴρ (πάρεισεν ἡμῖν) Ὑπέρβιος, δὲ ἤρθεθ' κ.τ.λ. [So simple is this rendering when once seen, that there appears no need to discuss recondite explanations of ἐν χρεῖα τύχης as 'consulting the oracle of fortune, or (on the analogy of χρῆσθαι τύχην) as 'to find out his fate when he experiences his fortune.' These and other interpretations are due to a misunderstanding of μοῖραν.]

404 οὐτ'...οὐτ'...οὐδ'. The reading is correct. οὐτ'...οὐτ' belong to one notion, viz. that of the man's own qualities (physique and courage), while οὐδ' adds another, viz. that of equipment.—ἄβος refers to v. 475 σχῆμα καὶ μέγας τόπος, θυμὸν to 484 sqq., ἐπὶ πλὴν σχίσιν = *armatum habitum*, 'fashion of his arms.' The sense of μωμητός is relative. It is as a match for Hippomedon that no 'deficiency' can be found (cf. this frequent notion in μέμφεσθαι, ἀμεμπτος, ἀμειψής &c.: *Cho.* 508 n.).

405 Ἑρμῆς: both as ἐναγώνιος and as the god of 'lucky finds' (Ἑρμαῖα). Cf. *Cho.* 809 παῖς ὁ Μαίας, ἐπεὶ φορώτατος | παῖξιν οὐρίαν θέλων. It was a species of lottery which brought the pair together (as it did regularly in the athletic contests), and Hermes is the deity presiding

over lots (οἱ ἀλλήροι τοῦ Ἑρμῆος ἱεροὶ δοκοῦσιν εἶναι schol. *Ar. Pac.* 363).—ἐλλόγως: the emphatic word. Cf. 505 πρὸς λόγον τοῦ σήματος.—συνήγαγεν: the tense answers to ἤρθεθ' (493).

406 ἀνὴρ (θεός) (498): 'the men are enemies and so are the gods....' More must be implied than that the men are matched as πολέμοι. There must have been some special feud already between them, which would be stated more expressly in the epic.—τῷ is relative.

408 sq. πυρπνέον. The thought is that, while Typhon breathes fire from his mouth, Zeus wields a fire more terrible in his hand. In πυρπνέον the god is considered as benign and protecting. Note again ἐπ' ἀσπίδος so soon after ἐπ' ἀσπίδων.

500 σταβίλος ἦσται: he sits, but firm and ready, quietly waiting for the opponent. Both words contrast his tranquillity with the fury of Typhon.—φλέγων: 'causing to blaze.'—διὰ χερσὶς the bolt (familiar in works of art) passes through the clasped hand and projects on either side. The words are opposed to διὰ στόμα of 480. (A 6th cent. black-vase illustration of a contest between Zeus and Typhon may be seen in Hill's *Illustrations of School Classics* p. 7.)

501 πον: not of place, but sarcastic: 'I believe.'—νικώμενος = νενικημένω by the usual idiom of νικᾶν. For the thought cf. *Eur. Heracl.* 349 sqq. τῶν μὲν γὰρ Ἡρα προστάτῃ Διὸς δαμαρ, | ἡμῶν δ' Ἀθάνᾳ φημι δ' εἰς εὐπραξίαν | καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν' | νικωμένη γὰρ Παλλὰς οὐκ ἀνέφεται.

τοιάδε μὲν τοι προσφίλεια δαιμόνων·
 πρὸς τῶν κρατούντων δ' ἔσμεν, οἱ δ' ἡσσωμένων,
 εἰ Ζεὺς γε Τυφῶ καρτερώτερος μάχη·
 Ὑπερβίῳ τ', εἰ πρὸς λόγον τοῦ σήματος 505
 εἰκός γε πράξειν ἄνδρας ᾧδ' ἀντιστάτας,
 Σωτήρ γένουι' ἂν Ζεὺς ἐπ' ἀσπίδος τυχῶν.

λυτ. β. ΧΟ. πέποιθα τὸν Διὸς ἀντίτυπον ἔχοντά <τ'>
 ἀφίλον ἐν σάκει τοῦ χθονίου δέμας,
 δαίμοσιν ἐχθρὸν εἰκασμα βροτοῖς τε καὶ 510
 δαροβίοισι θεοῖσι,

502 μέντοι M. Qu. *τοιάδε μὲν τοῖν...?

before these lines. Two late MSS transpose 505, 506 (with *εἰς δὲ* δὲ..., whence Pauw *εἰς δὲ δὲ πράξειν ἄνδρας*). There are no variants affecting the construction, except that in 506, for *εἰκόσ γε πράξειν* (sic) of M, m' not only emends with *πράξειν* (i.e. *ew* superscr.) but also writes *δὲ* over *γε*. The order is preserved with the

504—507 m' writes β γ α δ

502 μὲν τοι: perhaps μὲν *τοῖν (= τοῖσιν) should be read.—προσφίλεια δαιμόνων: i.e. respectively. The expression is for the concrete *τοιάδε προσφίλεις δαίμονες*: cf. 237 *ἐντέλεια* (n.).

504—507 m' writes β γ α δ before these lines respectively. If this is anything more than an attempt at emendation we might suppose that the line beginning with *εἰς* was accidentally omitted through the eye of the copyist catching *εἰ* of the next, and that it was subsequently written in the margin and thence inserted at the wrong place. But if this alteration were made it would be difficult to give a satisfactory rendering of *εἰς γε πράξειν ἄνδρας ᾧδ' ἀντιστάτας*. To join *ᾧδ'* with *πράξειν* is scarcely natural for the position or the rhythm, while, on the other hand, there would be no sense in *πράξειν* standing alone. 'Men opposed in this way' (i.e. with these particular devices) is the almost inevitable sense. Meanwhile the line *εἰ Ζεὺς γε Τυφῶ κ.τ.λ.* follows aptly upon 503: 'we are on the winning side...since Zeus is mightier than Typhon.'

The order of M is therefore in all probability correct. We might construe *εἰ* with all that follows, viz. *εἰ Ζεὺς γε Τ. καρ. μάχη Ὑπερβίῳ τε...γένουι' ἂν Ζεὺς*, with v. 506 parenthetical. The combination of *εἰ...γένουι' ἂν* is open to no objection, the construction being that of *Ag. 921 εἰ πάντα δ' ὅς τις πρόσσωμι' ἂν, εὐθεροῖσι ἐγώ* (where the clause with *ἂν* represents an apodosis to a suppressed

hypothesis); or *εἰ* may = *εἰ* 'since Zeus would naturally prove (if occasion arose) protector.' But it must be admitted that it requires unusual effort to construe *εἰ* with the *τε*-clause after v. 504, and also that the parenthetic *εἰς γε κ.τ.λ.* (which is still open to the objection already stated for *πράξειν*) is more than awkward. If (with Verrall) we make the parenthesis consist of *πρὸς λόγον...ἀντιστάτας* the sense of those words becomes clear and *ᾧδ'* falls into its proper place, but the parenthesis itself hardly appears Aeschylean. It seems best therefore to punctuate more fully at *μάχη*, and to make the slight correction *τ' *εἰ* for *τε*.

'Ὑπερβίῳ τ' *εἰ* then begins a statement, not an hypothesis, and the sense is 'and to Hyperbion—since it is only likely that men so opposed will fare according to their emblem—Zeus will naturally prove Saviour.'

τοῦ σήματος: the device in each case.—*γε*, though felt with *εἰ*, is correctly placed to emphasise *εἰς*, 'since it is at least probable....' Eteocles, as elsewhere, does not make a positive prediction or boast (cf. 401), but in this instance he claims great likelihood. [That *εἰς* *ἔστι* is found elsewhere with *pres.* or *aor.* is surely no bar to the natural use of the future. It is in fact the *aor.* which is the remarkable tense, and to deny a future because we find an *aor.* is as perverse as it would be with *ἔστι* *ἔστι* or *ἔστι*. In these and similar expressions the *aor.* was substituted for the fut. only because

their choice of favouring powers, and ours is the prevailing side, but theirs the weaker, if Zeus is mightier in fight than Typhon. To Hyperbius—since it is like that men thus matched will fare according to their blazon—Zeus must prove Saviour, for his place upon the shield.
[HYPERBIUS departs.]

CHO. Sure am I that the adversary of Zeus, in that he bears upon his shield the friendless form of the earth-born thing, the likeness loathed by higher powers, by mortals and anti-strophe.

emendation *τ', εἰ for τε. †. 505 Τρεπβίω τε πρὸς Μ. Corr. *ed. Τρεπβίω του Blomf., δι Butler. 506 πρῶται Sidgwick. ἀτημέτας recc. 507 γένετο Ζεὺς recc. 508 ἔχοντα | ἀφίλον Μ. <γ> add. *ed. †. πέποιθα δὲ Robortello. τὸν Ζηνὸς ἀντίπαιον ἔχοντ' Dind., τὸν δὲ Διὸς ἀντίπαιον πέποιτ' Weil (σχέθαι? would be as likely). 510 δαίμονες Brunck and most editors (and probably schol.). †. βροτοὶ τε | καὶ δαροβίοι Μ, corr. Brunck. 511 θεοῖσιν Hermann.

the implication of futurity was often sufficiently felt in the *εἰ* or *ἐὰν* itself.]

507 Σωτήρ: the emphatic word. 'Zeus will prove Zeus Soter.'—ἐν ἀντί-δος τυχόν: from the 'happy' fact of his being upon the shield. Cf. 388 κερύν (n.).

508 sq. πέποιθα τὸν κ.τ.λ.: for the reading see 468 sq. (crit. n.). In ἔχοντά *γ' the particle is effective, since it adduces an argument.—ἀντίπαιον is masculine. The Chorus regards Hippomedon as himself the adversary of Zeus, inasmuch as he carries a challenge to Zeus upon his shield.—ἀφίλον: 'without a friend' among any of the three classes named immediately; cf. Eur. *H. F.* 561 ἀφίλον, ἵν' αὖθις σοὶ λέγω, τὸ δυστυχέι.—χθονίου=γγενοῦς. The omission of the noun has its purpose. Typhon is 'that thing born of earth' (not god nor man but a being unique).

510 δαίμονσιν ἐχθρόν κ.τ.λ.: 'hated by δαίμονες, βροτοὶ and immortal θεοί.' The expression is not meant to be merely comprehensive, but Typhon was not recognised by any of these classes as belonging to them. Cf. Hes. *Theog.* 295 ἣ δ' ἔτεκε ἄλλο πλεῖστον ἀμήχανον οὐδὲ εἰοικὸς | θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοις θεοῖσιν, *Hymn. Apoll.* 351 οὐτε θεοῖς ἐναλγικῶν οὐτε βροτοῖσι, | δεινὸν τ' ἀργαλέον τε Τυφάονα, πῆμα βροτοῖσιν. Where words like these are thus juxtaposed their meanings are duly distinguished, and 'mixed forms, half animal half human, belong to beings half way between man and god, demons rather than full-fledged divinities and demons malignant rather than benevolent. Such are Boreas,

Echidna, Typhon and the snake-tailed giants' (Harrison *Prol. GA. Rel.* p. 259). The fact that in less studied language θεοί are often called δαίμονες (in the comprehensive sense of 'higher powers'), while the Titans may occasionally be called θεοί (*sup.* 498, *Hymn. Apoll.* 335, *P. V.* 443 Τιτῶνα...θεῶν | Ἀτλασθ') does not alter the fact that a more scrupulous distinction existed. Cf. *Soph. fr.* 511. 2 οὐτε δαίμων οὐτε τίς θεῶν, Eur. *Med.* 1391, *Plut. Mor.* 415 A οἱ τὸ τῶν δαίμονων γένος ἐν μέσῳ θέντες θεῶν καὶ ἀνθρώπων... Ἕλλησιν δ' Ὀμηροῦ μὲν ἐπὶ φαίνεται κοινῶς ἀμφοτέροις χρώμενοι τοῖς ὀνόμασι καὶ τοῖς θεοῖς ἔστιν οὐτε δαίμονας προσεγορέων. Ἡσιόδοι δὲ καθαρὸς καὶ διαμερῆναι πρῶτος ἐξέθηκε τῶν λογικῶν τέσσαρα γένη, θεοὺς εἰτα δαίμονας εἰς ἕκαστον, τὸ δ' ἐπὶ πᾶσιν ἀνθρώποις, *ibid.* 419 A (δαίμονες differ from θεοί in not being immortal), 417 F, 153 A τί ἀφελμώτατον; θεοί. τί βλαβερώτατον; δαίμων.

Though Typhon is himself a δαίμων he has no friend among his own class.—(δαίμονσιν βροτοῖς τε forms one notion, καὶ βρ. θεοῖσι a second.)

511 δαροβίοισιν θεοῖσι: the θεοί αἰὲν ὄντες of Hom. *Il.* 24. 99. In strict language δαροβίος is simply 'long-lived' and may be used of δαίμονες no less than θεοί: cf. [Hom.] *Hymn.* 4. 260 (of the nymphs) αἱ δ' οὐτε θνητοῖς οὐτ' ἀθανάτοις ἐπονται | θάρην μὲν ζῶουσι κ.τ.λ., and *Soph. O. T.* 1099 μακράλives (nymphs). While ἀθάνατοι are necessarily δαροβίοι, not all δαροβίοι are ἀθάνατοι. Aeschylus however is using a traditional epithet of deity ('lasting-lived') without the same consciousness of limitation in *δαρο-* which

πρόσθε πυλᾶν κεφαλὰν ἰάψειν.

- ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὐ λέγω,
πέμπταισι προσταχθέντα Βορραΐαις πύλαις,
τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίωνος· 515
ὁμνυσι δ' αἰχμὴν ἣν ἔχει, μᾶλλον θεοῦ
σέβειν πεποιθὼς ὁμμάτων θ' ὑπέρτερον,
ἧ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ
Διός. τὸδ' αὐδᾶ μητρὸς ἐξ ὀρεσκόου
βλάστημα κάλλιπρον, ἀνδρόπαις ἀνὴρ· 520
στείχει δ' ἰούλος ἄρτι διὰ παρηΐδων

514 βορραΐαις M, corr. Porson. 516 sq. ἣν ἔχων...σέβει Pauw. †. 518 ὀρός for Διός recc., Hermann &c. †. μητρὸς M, μητρὸς recc. It is just possible that

he would feel in μακρο-; the 'lasting' may be for ever, and he manifestly means 'immortal.'

A hatred mixed with a shrinking, half of fear, may be felt even by the immortals. Cf. Hom. *Il.* 20. 64 οἰκτα... | σμερδαλ' ἐρύκεντα, τὰ τε στυγέουσι θεοὶ περ. Theoc. 24. 29 τόθι φάρμακα λυγρὰ κέκρυπται | οὐλομένοισι ὀφείσσω, εἰ καὶ θεοὶ ἐχθαίρουσι.

512 κεφαλὰν ἰάψειν = 'fall headlong.' Cf. *lyr. incert. ap. Plut. Mor.* 417 C μψ-αἰχμηὶ σὺν ἐλόνῃ. But κεφαλὴ may = 'life' (Hom. *Il.* 17. 242 ἐμῇ κεφαλῇ περι-δεῖδαι, *Od.* 2. 237 παρόντων κεφαλὰς, *Bacchyl.* 5. 91).

514 sq. Βορραΐαις: see *Introd.* § 16. For Parthenopaeus cf. Eur. *Phoen.* 145 sqq., 1104 sqq. — τύμβον κατ' αὐτόν: cf. *fr.* 30 κατ' αὐτὸν τύμβον Ἀθλίου Αἰχῆ. Eur. *Supp.* 660 κρήνη παρ' αὐτὴν Ἀρεῖος. Here, however, there is probably in αὐτόν the point that the tomb of the builder of their walls, Amphion, is a place held in chief respect, and the vision of the enemy boastfully challenging there is particularly enraging. To such a point Διογενοῦς adds a suggestion of impiety. Amphion was son of Zeus and Antiope. The tomb bears the same name in Eur. *Supp.* 662 (σεμνὸν μνημεῖον Ἀμφίωνος), Paus. 9. 17. 7. In Eur. *Phoen.* 145 Parthenopaeus stands ἀμφὶ μνημα τὸ Ζήθων and the schol. there states that it was common to the two brothers. So Paus. 9. 17. 4 Ζήθῳ δὲ μνημα καὶ Ἀμφίονι ἐν κοινῇ γῆσι χώμα ἐστὶν οὐ μέγα. The tomb doubtless figured in the epic. (According to another account the tomb of Amphion was at Tithorea: Steph. Byz. *in voc.*)

516 sq. ὁμνυσι δ' αἰχμὴν κ.τ.λ. The swearing by a spear seems to have been a custom (it is at least a tradition) of epic or pre-epic times. Cf. *Hymn. Herm.* 460 (Apollo loq.) καὶ μὰ τὸδε κρανίον ἀέν-τιον. Very similar to the present place is Ap. Rhod. 1. 466 (Idas loq.) ἴστω νῦν δόρυ θούρον, ὅτῃ περιώσιον ἄλλων | κύδος ἐνὶ πτολέμοισιν ἀείρωμαι, οὐδέ μ' ὀφείλλει | Ζεὺς τόσον, ὁσσάτιον παρ' ἐμὸν δόρυ, where the speaker is reproved by Idmon (480) σὸ δ' ἀτάσθαλα πάμπαν λείπας, the impiety consisting, as here, not in the oath itself but in the depreciation of a god (cf. Verg. *Aen.* 10. 773 *dextra mihi deus est telum, quod missile libro, | nunc ad-simul*). It is not that a special sanctity attached to a spear more than to another weapon or old possession, since Achilles swears καὶ μὰ τὸδε σκῆπτρον (*Il.* 1. 234), and cf. Eur. *Phoen.* 1677 ἴστω εἰδηρὸς ὀρεκὶν τί μοι εἶφος. The sanctity probably lay in the venerable character of the article as a *κειμήλιον*, which from its record of successful exploits had come to be regarded—like an axe among the older Zulus or the swords Durandal and Excalibur—as possessing supernatural virtues. For such a spear cf. Eur. *I. T.* 823 Πέλοπος παλαιὸν ἐν δόμοις λογγὸν πατρός.

This consideration lends the necessary point to the otherwise weak-looking ἣν ἔχει, 'a (special) spear of his.' It is hardly satisfactory to render simply 'the spear which he holds,' still less to regard the phrase as meaning no more than in e.g. Chaucer, *Prol.* 676 *By oounes henge his lokkes that he hadde*.

The trusting of course includes trust in one's own might in wielding the weapon.

and by long-lived gods, will be dashed headlong before the gates.

SCOUT. So be it. Next for the fifth, posted at the Northern gates, right by the tomb of Amphion, son of Zeus. He swears by a spear he holds—in his assurance honouring it beyond a God and more dearly than his eyes—'Verily I will lay waste the town of the Cadmeans in spite of Zeus.' So doth he give tongue, the fair-visaged scion of a dam laired in the hills, a boy-man warrior, whose young crop of hair in the thick fast growth

the local sound may have been retained sarcastically, but an accidental 4-form sometimes occurs in dialogue (cf. *P. V.* 518 *εἰλαρον*). 520 *καλλιπρῶπον* M.

μᾶλλον θεοῦ κ.τ.λ. i.e. πεποιθὼς αὐτῷ, ὥστε μᾶλλον θεοῦ εἶβεν αὐτῷ, the infin. being consequential. With the boldness of his expression cf. *Cho.* 37 τὸ δ' εἰνυχαῖν, | τὸ δ' ἐν βροτοῖς θεὸς τε καὶ θεοῦ πλεον, *Dicaeog. fr.* 3 θεὸς μέγιστος τοῖς φρονοῦσιν οἱ γὰρ ἦν.

ὀμμάτων δ' ἐνέκτερον: the eyes being the most precious possession (377 n., *Catull.* 3. 5 *quem plus illa oculis mihi amabat*) and therefore often sworn by (*Herond.* 6. 23 μὰ τοῦτον τοῖς γλυκείας, *Theoc.* 6. 22, *Petron.* 133). There is no Zeugma in εἶβεν applied to the eyes as well as to a god, since εἶβεν = τιμᾶν ('set store by') in various contexts.

[To join ἔχει πεποιθὼς εἶβεν (as = πέποιθε εἶβεν) is extremely improbable and awkward: (a) πέποιθε is itself a perf. and cannot be resolved into ἔχει πεποιθὼς, (b) there should be no separation of the words, and the order should be πεποιθὼς ἔχει, as in *Soph. O. T.* 710 οἶά μοι βεβουλευκὼς ἔχει. (With aor. ἔχω may precede or follow the participle, but it is at least juxtaposed.) The only apparent exception is *Soph. Ph.* 601 ἐν γ' εἶχον ἥδη χρόνιον ἐκβεβληκότες, where the reading is doubtful. Other passages, in which ἔχω has a separate force (e.g. *Xen. An.* 1. 3. 14 πολλὰ χρήματα ἔχομεν ἀνηρπᾶκότες), manifestly have nothing to do with the matter.]

518 λαπάξεν: 47 (n.). The exact words of the oath are formally quoted. In βλε Διὸς the gen. bears a strong emphasis, assisted by the position: 'in spite of (even) Zeus.'

519 sq. τὸ δ' αὖδ' κ.τ.λ.: sarcastically. 'This is the sort of way the man-boy—son of a wild woman of the hills—talks.—αὖδ': 'gives voice' (to things ἀρρητα).—μῆτρος δὲ ὀρεσκόν: Atalanta, the father being uncertain (Ares or Mila-nion). Here the poet would naturally

not choose Ares and so put Parthenop. under his protection. Atalanta's haunts were upon Mt Maenalus in Arcadia (*Eur. Phoen.* 1163 Μαῖνάδων ὄρη), where she had been suckled by a bear. She housed in caves (ὄρεσκόν). The point made in this description is that she was a type of the fierce and uncivilized (ἄγριοι), and that her son exhibits these qualities (see 534 sq. n.). She may have been one avatar of Artemis (*Farnell Cults of the Greek States* II. p. 448).—καλλιπρῶπον and ἀνδρόπαις both convey a shade of sarcasm: it is a youth of this sort who talks so big.—καλλιπρῶπον: so of Iphigenia (*Ag.* 245). καλλιπρῶπον· εὐπρόσωπον (*Hesych.*). The original sense of πρῶπα itself was 'face.' In *Eur. Suppl.* 889 Parth. is εἶδος ἐξοχώτατος.—ἀνδρόπαις: between boy and man, here with the implication that it is but a boy who is 'playing the man' (i.e. the warrior, the 'brave'). According to that version of the story which includes the Epigoni he is old enough to leave a son.

521 sq. σταῖχα δ' κ.τ.λ.: 51 (almost = γὰρ) carries on the notion of ἀνδρόπαις ἀνὴρ: 'yes, the young beard is only just growing.' He is of the age described in *Hom. Il.* 24. 348 πρῶτον ὑπηήτην, τοῦ περ χαριστάτην ἦδη. That this description was included in the epic would appear from *Eur. Phoen.* 1160 (ἀρτι δ' αἰνυμένων γένου). His youthfulness among the heroes became proverbial: cf. *Mart.* 6. 77. 2 *tam iuvenis quam nec Parthenopaeus erat*. For the expression which follows cf. *Eur. Bacch.* 1184 νέος δ' ἄνδρος ἀρτι γένου ὑπὸ κρόνῳ ἀπαλὰ τριχαῖ κατὰ κομον βάλλει (of Pentheus).

σταῖχα...διὰ παρηβών: not 'coming through (the skin of) his cheeks' but 'marching gradually along (i.e. down) his cheeks.' Cf. *Xen. Sympr.* 4. 23. 1 τούτω...παρὰ τὰ ὦτα ἀρτι βούλος καθέρπαι. It is usual to punctuate so that παρὰ τὰ

ὥρας φουούσης ταρφύς, ἀντέλλουσα θρίξ.
 ὁ δ' ὤμόν, οὔτι παρθένων ἐπώνυμον,
 φρόνημα, γοργὸν δ' ὅμμ' ἔχων, προσίσταται.
 οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις· 525
 τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
 σάκει, κυκλωτῷ σώματος προβλήματι,
 Σφίγγ' ὠμόσιτον προσμεμηχανημένην
 γόμοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας·
 φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἕνα, 530

522 The usual punctuation is ...φουούσης, ταρφύς ἀντέλλουσα.... †.

524 γοργόν

joined to θρίξ. Such a fem. is sufficiently common in epic and its imitators (e.g. *Il.* 10. 27 *τοὺλὸν ἐφ' ὀργῆν*, *Od.* 5. 467 *θῆλυς ἔρση*, 12. 236 *ἡδὸς ἀντμή*, Theoc. 20. 8 *ἀδά χαίτων, ἔριγν.* 18 (23). 3 *χάρων ἄδιν*): see the remark in Pseudo-Plut. *Vit. et poes. Hom.* § 42. In tragedy it seems to occur only in *θῆλυς* (Soph. *Tr.* 1062), where femininity is sufficiently expressed. But, apart from any objection to the form, this arrangement leaves ὥρας φουούσης rather weak. The punctuation in the text makes ταρφύς (by position) emphatic and part of the predicate, while the gen. abs. is inserted in the necessary place to explain this quick growth: 'the crop grows fast, for it is the growing season.' For the predic. cf. *Il.* 22. 142 *ταρφ' ἐταίσει*, Hes. *Th.* 690 *κεραυοὶ...ποτίοντο...ταρφέες*. The notion of ταρφύς is of that which comes thick and fast (e.g. a shower of missiles, ταρφέες *lei* of *Od.* 22. 246, and see Ath. 15C): cf. Callim. *Hymn. Iov.* 56 *ταχὺ δὲ τοι ἦλθον λουλαί*. It should be noted further that, if λουλος had meant simply 'down' or 'young hair,' the words ἀντέλλουσα θρίξ would never have been added. As usual, we have a metaphorical expression defined by the literal. λουλος stands for 'crop' (of corn), as in the popular song *πλείστον λουλον λαι, λουλον λαι*. Cf. Ath. 618 D for οἶλοι and λουλαί as sheaves, and the title *Τουλό* of Demeter. ταρφύς itself is a word connected with crops (*ταρφέα δρέγματα*), and ὥρας also obtains manifest point from this rendering. The derived sense of λουλος appears already in Hom. *Od.* 11. 319 *πρὶν σφῶν ὑπὸ ἀροτράφουσιν λούλου* | *ἀνθῆσαι πυκάσαι τε γένει εὐανθέι λέχυν*. Herondas (1. 52) has *τοῖς λουλοῖς ἀνθιόντας*.—ἀντέλλουσα carries on

the idea of the crop: cf. *fr.* 300. 6 *Διγυπτοὶ ... Δῆμῆτροι ἀντέλλει σταχὶν* (where the verb is trans., as in Ap. Rhod. 2. 43 *χρυσόεντας λούλου* | *ἀντέλλουσιν*).

528 sq. οὔτι παρθένων ἐπώνυμον. Although the name *Παρθενοναῖος* has not been mentioned, it has been suggested in v. 519. It should be remembered that Eteocles would already know the names of the Argive chiefs; he is only being informed which are the seven and what posts they have received. The plur. παρθένων is generic. In γοργόν δ' the δὲ is not simply connective, but is antithetic to the last statement = 'his proud temper' (which shows best in the eyes) 'is not maidenlike, but fierce.' In γοργόν (as in *γοργωνίας* of *P. V.* 372) the Greek mind naturally thinks of Γοργόν (cf. Hom. *Il.* 8. 349 *Γοργοῖς ὄμματ' ἔχων ἢ βροτολαογού' Ἀρηος*, of Hector), but the epithet is one often applied to warriors (Eur. *H. F.* 130, *Andr.* 1123, *Rhes.* 8), and is not uncomplimentary (Xen. *Cyr.* 4. 4. 3 *μείζους φαίρεσθε καὶ καλλίους καὶ γοργότεροι*). The word seems to have been applied to Parth. in the epic: cf. Eur. *Phoen.* 146 *ὄμμασι γοργῶς εἰσιδῶν νεανίας*.

528 οὐ μὴν ἀκόμπαστός γε: not 'yet he does not...' (which is unsuited to the context), but 'I must not forget his boastful blazon.' As καὶ μὴν...γε = 'and the more by token' or introduces a new topic (*sup.* 231, *Cho.* 204) so οὐ μὴν...γε with the neg. ἀκόμπαστος = (καὶ) μὴ εἶν ἀόμπτω γε.

526 τοῦ...ἐναέος: 'that (great, notorious) reproach,' which lay in the subjection of Thebes to the Sphinx: cf. Eur. *Phoen.* 1731 *Σφίγγος ἀναέρος ἐναέος*.—χαλκηλάτῳ σάκει: a shield of hide plated with bronze. In κυκλωτῷ ('shaped into

of spring is but now spreading o'er his cheeks. With savage pride—in no wise maidenlike, as fits his name—and with fierce eye, doth he advance. Nor is it without his boast that he takes stand at the gates; for on his bronze-plated shield, rounded to screen his body, he banded our country's shame, a raw-ravenging Sphinx laid on with cunning rivets, a shining form high in relief. Beneath her she bears a human being, one

7' rec. †.

527 κύκλῳ M, κύκλῳ τῷ m.

528 γόμφουσι τρυμῇ Wakefield.

a circle') the round shield is again emphasised in contrast with the Theban oblong kind (cf. 629 n.). The words *σάματος προσβλήματι* cannot be treated in Aesch. as an idle addition for quasi-ornamental purposes. They denote size; the shield is a complete covering for his body: cf. Hom. *Il.* 11. 33 ἀμφιβρότην (dovida) and the precept in Tyr. 9 (7). 23 μαρὸς τε κτήμας τε κἄτω καὶ στήθεα καὶ ὤμων | δαΐδοι εὐρέησι γαστρὶ καλυφόμενοι. The round shield had in any case the superiority in breadth. For the mere expression cf. Hybrias fr. 2 τὸ καλὸν λαίσθηον, πρόσβλημα χροῦός.

528 sqq. Σφίγγ' ὀρέσσιτον κ.τ.λ. Eustathius (p. 1160. 49) explains that the figure of the Sphinx was movable and could be worked about on the face of the shield, so as to possess the appearance of life (ὡς δὲ καὶ μηχανῇ τι ἐκινεῖτο, ἐκρουσθὰ ὄντα καὶ οὐ διδίου προσηλωμένα τῷ σώκει καὶ οὕτω ἐφάνταζον τοῖς ὁρῶσι τὸ αὐτοκίνητον, ὅποιον δὴ τι πλάττει καὶ Αἰσχύλος ἐν τοῖς Ἐπτά ἐπὶ Θήβας). It is not absolutely necessary to assume this for ἐνῶμα, since ἐνῶμα ἐν σώκει τῇ Σφίγγα might simply mean 'he handled a shield with the Sphinx upon it' (cf. 477 διήσαντος). But προσμηχανημένην γόμφους is not simply προσκειμένην or προσθαφισμένην, and there should be some μηχανῇ implied. If we compare Eur. *Phoen.* 1124 ποτινάδες δ' ἐπ' ἀσπίδι | ἐπίσημα πῶλοι δρομάδες ἐσκήπτων φύβῳ, | εἰ πως στρόφυγιεν ἐνδοθεν κυκλοῦμαι | πόρπαχ' ὑπ' αὐτὸν, ὥστε μαινεσθαι δοκεῖν, we shall see that such a device was not unknown to epic tradition, and we shall naturally suspect a common source in the *Thebaica*. The exact method of achieving the motion is obscure, but is to be guessed from the nature of a Greek στρόφυγξ, which was a pivot turning in a socket. The figure in relief is supposed to be attached to the bronze plating by such pivots, here called γόμφου. The

brief manner in which Aesch. states the matter probably implies (like the *was* of Euripides) that he had himself no definite conception of the mechanism, the notion of which he merely borrows from the epic. In [Hes.] *Scut.* 216 sq. on the shield was Περσεύς, | οὐδ' ἄρ' ἐπιπαῖον σάκεος ποῖον εἶδ' ἐκὼς αὐτοῦ, | θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐσθάρκτα. The last words of this are very naive and only show how such wonders could grow. Cf. *ibid.* 164 τῶν (of the snakes) καὶ ὀδύσσω μὲν ἐναρχὴ πτεῖον, εἴτε μάχοιτο | Ἀμφιτρυγιάδῃ.

528 Σφίγγ': Introd. p. xxvi.—ὀρέσσιτον: she is not merely the Sphinx, but the Sphinx represented in this character, to increase the savage truculence of the emblem. Eur. (*Phoen.* 1024) speaks of her χαλαὶ ὀρέσσιτον.

529 ἐνῶμα: viz. when I saw him.—λαμπρόν: so as to be the more conspicuous to the Cadmeans against its background.

530 φέρον δ' ἐφ' αὐτῇ: Eur. *Phoen.* 808 Σφίγγος... | ἃ ποτε Καδμιογενὴ τετραβήμοσι χαλαῖς | ταῖσσι χρηματομένη φέρον αἰθέρος εἰς ἄβυσσον φῶς | γένναν. She is a Kér (Harrison *Prol. Gk. Rel.* pp. 208 sqq.) and therefore a creature of prey, as in [Hes.] *Scut.* 157, where the Kér Ὀλλων ζῶον ἔχουσα νεότητος, Ὀλλων δούρον, | Ὀλλων τεθνηῶτα κατὰ μέδων θλασποῖον. For a similar representation cf. Eur. *El.* 470 (on the helmet of Achilles) ἐπὶ δὲ χρυσόστυν κράνη | Σφίγγες ἐνέξω δολιδμον | ἄγρην φέρουσι, *Phoen.* 1137 (on the shield of Adrastus) ἐκ δὲ ταχέως μέσων | ὀράκοντος ἔφερον τέκνα Καδμείων γράβους.—Καδμείων ἐνα: 'one of (our) Cadmeans.' This would appear, not merely from a general assumption as to her natural prey, but from visible tokens in dress or the like. This use of ἐνα is as good Greek as English (*Soph. O. C.* 1592, *El.* 1342, Eur. *Hel.* 6, 83, 1207, *Bacch.* 917, *Or.* 264 &c.).

ὡς πλείστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
 ἔλθων δ' ἔοικεν οὐ καπηλεύσειν μάχην,
 μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν πόρον,
 Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνὴρ,
 μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφάς,
 πύργοις ἀπειλεῖ τοῖσδ' ἅ μὴ κραῖνοι θεός. 535

ET. εἰ γὰρ τύχοιεν ὧν φρονούσι πρὸς θεῶν
 αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσματος·
 ἢ τὰν πανώλεις παγκάκως τ' ὀλοίατο.
 ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα, 540
 ἀνὴρ ἄκομπος, χεὶρ δ' ὀρᾷ τὸ δράσιμον,
 Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου·

531 τῷ διαπύεσθαι Verrall. 533 καταισχυνεῖν M, corr. m. καταισχυνεῖ Hermann.
 534—535 These verses are sometimes wrongly suspected. †. 534 ὁ Παρθενο-

531 ὡς πλείστ' κ.τ.λ.: 'so as to make most missiles be aimed at this man' (viz. Parthenopaeus more than another). The weapons are not actually being hurled, but this is stated as the consequence (and presumably the deliberate purpose) of such an opprobrious emblem. This attitude of Parthen. is dwelt upon in the next words: he seeks wholesale fighting (the following 8' practically = γὰρ).

For the expression and the notion cf. Hom. *Il.* 5. 618 Τρῶες δ' ἐπὶ δούρῳ ἔχοντες (on Ajax), *Od.* 5. 309 ἡματι τῷ ἐπε μαι πλείστοι χαλκήρεα δούρα | Τρῶες ἐπέρριψαν.

532 sq. ὁδόν. The point of the word is explained by μακρᾶς κελεύθου. 'Now that he has come (all this way), he will not peddle in fighting; he will fight wholesale.' Arcadia is more remote than Argos. It should have been observed that μακρᾶς κελεύθου...πόρον is opposed to καπηλεύσειν as the travelling ἐμπορος is to the local κἀντολός. A merchant who travels far should do business worthy of his journey. Possibly in πόρον there is also a glance at 'resources.' Ennius (*a.p.* Cic. *Off.* 1. 12. 38) has *non cauponantes bellum, sed belligerantes*. In *Et. Mag.* p. 490. 12 it is said ὁ δὲ Ἀλεχέως τὰ ὅλα πάντα καλεῖ κἀντολὰ· κἀντολὰ προσφίρων τεχνήματα.

534 sqq. Παρθενοπαῖος Ἀρκάς (which should not be separated from what precedes) is uttered sarcastically: 'He will deal wholesale—our Parthenopaeus from Arcadia.' There is some contempt in

'Αρκάς (cf. 519, 540), which is carried on by the next words.—ὁ δὲ τοιόσδ' ἀνὴρ: i.e. ὁ δὲ, τοιόσδ' ὧν ἀνὴρ (cf. Hom. *Od.* 16. 205 ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακὰ... | ἦλθον, *Cho.* 479 κἀγὼ, πάτερ, τοιόσδε σοῦ χρεῖαν ἔχω): 'Yes, he, a man like this (of 519 sqq.), threatens our Theban (τοῖσδ') walls.' It was an outrage for the comer from uncivilized Arcadia to menace the town of Thebes.—μέτοικος (viz. at Argos) is derogatory, as any Athenian in the audience would feel. Parthen. ('Αρκάς, οὐκ Ἀργεῖος, Eur. *Phaen.* 1153) owes to Argos the debt of a breeding which Arcadia could not give.—καλὰς is ironical, but is serious in so far as it means that 'it was Argos which gave him such training as he has received towards becoming καλὸς κἀγαθός.' Cf. Eur. *Suppl.* 890 Ἀρκὰς μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰνέχου βόας | παιδεύεται κατ' Ἀργεῖ· ἐκτραφέας δ' ἐκεί | ... | λήχεις δ' ἐνεστώσι ὥσπερ Ἀργεῖοι γηγῶς, | ἡμῖν χῶρε. The epic manifestly included this matter. [To bracket these lines as spurious is surely a grievous mistake. Each champion must be named somewhere in the speech for the sake of the audience. The 'long journey' requires some specification; the sarcasm is effective; and the lines are not such as would occur to an interpolator.]

537 sq. πρὸς θεῶν: with τεχνέων (and stressed). As usual, the help of the gods comes first, then the mention of the human champion (540 sq.), cf. 434, 491 sq.—φρονέοντι also bears some emphasis: 'may they meet with what they meditate.'

of the Cadmeans, to make this champion the chief aim of our missiles.

Once come, it seems, he will be no huckster of his fighting nor do discredit to the long travel he hath made—Parthenopaeus, Arcadian. Yes, such sort of a man—stranger to Argos, but paying it full price for goodly breeding—threatens the walls with this, which may Heaven not fulfil.

ET. May Heaven serve them according to their choice and all those boasts and blasphemies! Utter, for sure, would be their dire and wretched doom. But for this one too, the Arcadian of your tale, we have a man who makes no boast, but whose hand looks for the thing to do—Actor, brother to him last

παῖος rec. (attempting to emend the metre, for which see 475 n.). †. 538 ἄργει + rec. 538 ἀργίας M, corr. in (ois superscript). There may have been a reading ἀρούς ('of their wickedness'). 541 χεῖρ δὲ ὄρῃ Winckelmann. I no longer propose χεῖρ δ'

The full sense is virtually *εἰ γὰρ τοῦτων τύχοιεν πρὸς θεῶν, δ' (eis θεοὺς) φρονέουσι*. φρονέουσι doubtless includes pride (the plur. δ' φρονέουσι being used for the several instances of μέγα φρονεῖν), but primarily the use is that of φρονεῖν τὰ τινα, φρονεῖν εἰς (κακῶς) τινα: 'as they are opposed to the gods (in their pride), so may the gods pay them in kind.'

αὐτοῖς ἐκείνους κ.τ.λ.: 'with those impious boastings (or κομπήμασιν = blatant emblems) and all' (e.g. 414, 456, 518). In tragedy this comitative dat. is used only in the plural.

539 πανώλης = *perditi*, relating here the material to the moral sense. 'As they are mad and reckless (πανώλεις) in their φρονήματα, so would they perish in utter destruction (πανώλεις). As they are πάγκακοι ('utterly wicked'), so would they perish πανκάκως ('in utter misery'). Greek rather prefers than dislikes such combinations as πανώλεις ἀλέσθαι (= παντελῆ διεθρον ἀλέσθαι).

540 καὶ τῷδ': to meet this boaster we have, as in the previous cases, an unboasting opponent. — δὲ λέγεις τὸν Ἀρκάδα: 'whom you describe for your Arcadian.' The contempt implied in τὸν Ἀρκάδα is somewhat strengthened by placing the expression in the rel. clause, instead of giving the expected τῷ Ἀρκάδι. Metrically the accus. is of course more easily handled, but the difficulty of the dat. could have been surmounted. Apart from such considerations, however, a mere attraction of case to the rel. is not rare: cf. Hom. *Od.* 1. 69 Κόκλῳπος κεχόλωται,

δὲ ὀφθαλμοῦ ἀλάσσει, | ἀντίθεον Παλόφῃμον, Soph. *El.* 160 ἀλβίος, δὲ γὰρ ποτὲ ... δέξεται... μολόντα Ὀρίετα, Ar. *Lys.* 61 οἶδ' ἂν προσέδοκον... | πρῶτας παρίστασθαι δεῦρο τὰς Ἀχαρτέων | γυναῖκας, οὐχ ἤκουσιν, Eur. *Hec.* 771, *Heracl.* 67 &c. The reputation of the Arcadians (προσέληνοι) for rudeness appears from schol. to Ar. *Nub.* 397 (μῦθοι), Philostr. *Apoll.* 8. 7. 43 Ἀρκάδες... ἀγροικότεροι ἀνθρώπων εἰσι καὶ συνόδεις. According to schol. on *P. V.* 554 they were ὕβρισται.

541 ἀντὶ ἀκομπος κ.τ.λ.: with the familiar antithesis of λόγος and ἔργον, as in 434 sq., 460. The sense of ὄρῃ may be either (1) 'looks out for' or (2) 'wears the look of.' The former answers to e.g. Hom. *Od.* 8. 443 ἀνδρὶ νῦν ἴδε πῶμα, Soph. *Aj.* 1165 σπεύδων κοίλῳ κἀντέον τιν' ἴδῃν, Pind. *P.* 2. 34 χρῆ... αἰεὶ παντὶς ὄρῃν μέτρων, Theoc. 15. 2 ὄρη διφρον, Εὐνῶτα, αὐτῆ, *epigr.* 12. 4 ἐκτίθετο νίκην | ... καὶ τὸ καλὸν καὶ τὸ προσθεῖον ὄρων, Eur. *Hec.* 901 πλοῦν ὄρωντες ἔργον, Herond. 6. 32 χητέρην τιν' ἀνθ' ἡμέων | φλὴν ἀθρεῖν, and (with infin.) Xen. *Cyr.* 1. 4. 21 μόνον ὄρων τὸ καλεῖν τὸν ἀλίσκομενον, Epict. *fr.* 2. 6 ὁρῶσα τίττω κἀσθλεῖ μόνον. The other sense 'wears the look of action' (cf. ὄρη δεδοράται, φόβον βλέπειν) is less to the point, although the use is common: cf. Pind. *O.* 9. 119 ἀντρα... ὄρωντ' ἀλάν, Theoc. 13. 45 ἐαρ ὄρῶσα.

There is of course some emphasis on χεῖρ, which here does the seeing, and on τὸ δεδομένον as the only object in view. Cf. Eur. *fr.* 376 εἶδῃναι τὸ δραστήον.

ὅς οὐκ ἔασει γλῶσσαν ἐργμάτων ἄτερ
 ἔσω πυλῶν ῥέουσιν ἀλδαινειν κακά,
 οὐδ' εἰσαμείψαι θηρὸς ἐχθίστου δάκους
 εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος·
 ἔξωθεν εἰσω τῷ φέροντι μέμψεται
 πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
 θεῶν θελόντων πᾶν ἀληθεύσαιμ' ἐγώ.

545

στρ. γ'. ΧΟ. ἰκνεῖται λόγος διὰ στηθέων,
 τριχὸς δ' ὀρθίας πλόκαμος ἴσταται,

550

ἐρεῖ (Class. Rev. 111. 104). ῥ. 544 εἰσω Blomfield. 545 τείχος (for θηρὸς) Francken, Σφραγῆς Schütz. Such changes are weakenings. ῥ. 547 ἔξωθεν δ' εἰσω G. C. W. Schneider, ἔξωθεν οὐσα Donner, ἔσω μένουςα Wecklein. ῥ. 548 εἰσω Porson. ῥ. The sense might perhaps be clearer if vv. 547, 548 were transposed. 548 κροτησμοῦ M, κροτησμοῦ M^a. 549 θεῶν θελόντων δ' ἂν M. δ' om. recce., κἂν rec. Corr. * ed.

548 sq. ὅς οὐκ ἔασει κ.τ.λ. The sense of this passage is not easy to crystallise, depending as it does upon whether ἔσω expresses motion into or action inside.—*ῥέουσιν* is also ambiguous, since it suits either a stream 'flowing' into the gates or a 'fluent' tongue inside. We may render either by (1) 'will not permit a (mere) tongue (viz. that of Parthenopaeus) without deeds to flow into the gates and foster trouble' or (2) 'will not let a mere flow of tongue without deeds, inside the gates, make matters worse' (i.e. on our side there will be no mere talking, but action). In either case the phrase *γλῶσσαν ῥέουσα* is primarily chosen as expressing fluency and a lack of restraint: cf. Plut. *Mor.* 509 D οὐκ ἔστι γλώσσης ῥεούσης ἐπιτοχέως οὐδὲ κολασμῶς, Hor. *Sat.* 1. 7. 28 *salvo multoque fluenti*, and e.g. Soph. *fr.* 843. 3 πολλὰ γλῶσσαν ἐκχέας μάτην. Nevertheless the literal picture of *ῥέουσιν* is not yet lost in the Greek (as it is in the English 'fluent'), and the poet is led to complete its sense with *ἀλδαινειν*, which suggests the fostering of plants by irrigation. We have therefore 'a stream of tongue which makes trouble grow.' But whose tongue? And in what way does it 'make trouble grow'? If it is the tongue of Parthenopaeus, the thought is that Actor will not permit him to force his way in with mere bragging, so as to work mischief upon us. If it is the tongue of Actor (or his Thebans), the sense is that he will not permit the answer to Parthen. to be a mere flow of tongue, safe inside the walls, which will only make matters worse. (*ῥέουσιν*

would then include the notion of idle waste: cf. Soph. *O. T.* 258 τί δὴ τὰ δέξῃς ἢ τί κληρόνους καλῆς | μάτην ῥεούσης ὠφέλημα γίγνεται;)

The objection to the latter rendering is that *ἀλδαινειν κακὰ* does not appear to be any necessary consequence of deedless talk inside the gates (unless, just conceivably, by provoking the divine *φθόνος*, which is at present earned only by the foe). Moreover, if it is Actor's own tongue that is concerned, *ὅς ἔασει* is hardly a natural expression. The former rendering is much the better, especially if we understand a reference in *πτόλιν* to the sluice-gates of irrigated country (such as that in the lower Cephissus valley). The gates of Thebes act as sluices to shut back a stream. When ordinary sluices are opened the water is let in and *ἀλδαινει τὰ φυτά*. If the 'sluices' of Thebes are opened, there is a hurtful flood; it is *κακὰ* that the stream *ἀλδαινει*. Hence the whole = 'he will not suffer a stream of tongue without deeds to stream through (our sluice-)gates and cause a growth of mischief.' For *ἀλδαινειν* and water cf. Plut. *Mor.* 664 C τὰ δ' ἐστραταῖα τῶν ὑδάτων εὐαλδῆ καλοῦσιν οἱ γεωργοί. For *γλῶσσαν* as 'mere' talk cf. Eur. *H. F.* 219 οὐδὲν ἔστι πλὴν γλώσσης ψέφον. [*γλῶσσαν ῥέουσαν* might doubtless be considered as a description ('fluent tonguester') of Parthenopaeus himself.]

548 sq. εἰσαμείψαι: 'enter.'—*θηρὸς* ... *δάκους*: the first gen. depends on the second: 'the monster of a hated beast.' This construction is indicated by Eur. *Hipp.* 646 ἐφθόγγα δ' αὐτοῖς ἐνγαστρῷ.

chosen. He will not suffer talk without deeds to pour inside the gates and make mischief grow, nor will he yield entrance when one bears upon a foeman's shield the likeness of the worst-loathed beast and monster.

She will have quarrel with her bearer, when from without inwards she finds hammering thick and fast beneath the town. May I speak naught but truth, thanks to the Gods' goodwill.

[ACTOR *departs*.

CHO. Through my breast the news strikes home, and my ^{3rd} *strophe*.

We need not find much difficulty in the corruption (δ for π): cf. Soph. *El.* 467 πᾶν (Δ) for δῶν (cott.), Ar. *Pax* 870 δέουσι (B) for πέουσι. δῶν would be possible, but is neither so near nor so satisfactory in sense. †. τὰν Elmsley, τὰδ' ἄν Arnold, ἀλλ' Headlam (punctuating after θελότων). θεῶν δ' ἄν θελότων δῆρ' Butler, δ' ἄν καταρ- θώσασιν' from Weickl. (from Weill's τὰδ' ἄν ἀληθεύσασιν' ἐπὶ). τὰδ' ἄν ἀγρεύσασιν' ἐγώ (*Class. Rev.* III. 103). 551 *δρῖος* Blomfield.

κίψω δέκῃ | θηρῶν, *Cycl.* 325 θήρειον δέκας. The two words ἐχθιστον... πολέ- μίας accentuate the point; the entrance of so hateful a thing is quite intolerable.—φέ- ροντα: not τὸν φέροντα (i.e. of Polyn. in particular) but τινὰ φέροντα (= ἢ τις φέρῃ). See *Cho.* 69 (n.) and add Hom. *Il.* 9. 318 ἴση μῆϊρα μένοντι, Semon. *fr.* 7 (8). 98, Carcin. *fr.* 4. 2.

547 sq. ἔξωθεν εἰσω κ.τ.λ. There is a pause, and the asyndeton is dramatically good. The sense is not 'she from the outside of the shield shall blame the bearer who is inside it' (i.e. because she bears all the brunt). This is a weak point to make and lends no special value to κροτήσας. Rather the Sphinx is an ἐκροστήσας δέμας (529); the repossessed work is properly hammered from within outwards. Now on the contrary her image is to be hammered inwards, with blows thick and fast (cf. 531). The usual process is reversed (cf. Plut. *Mor.* 463 E ἄν ἔξωθεν εἰσω τὸν λογισμὸν ἀνατρέψῃ—'inside out'). The order is permitted by the emphasis in the sense, 'she shall blame him because it is "outside in" that she is hammered.' The appearance of φέροντι after φέροντα is sufficiently Greek, but is helped here by the stress: 'it is her bearer whom she will blame.' The point of ὑπὸ πτόλιν seems to be 'when (or if) she is brought close to the city.' Despite the order the words look to φέ- ροντι. [A conjecture τυγχάνουσα τοῦ πτω- λιν, helping the above sense of 'reversely,' might perhaps be considered.]

549 θεῶν θελότων *πᾶν κ.τ.λ. See crit. n. It is manifest that Eteocles is declaring (or praying) with the proviso

'God willing.' In the last lines he has made an assertion in a manner more bold than is usual with him (cf. 305 sqq., 401, 436 sq., 493). It needs some qualification, exactly as in 612 (q.v.).—ἀληθεύσασιν' ἐγώ has every appearance of being genuine, and the thought required is e.g. 'for my part (ἐγώ, who am no braggart), I trust I am speaking what is true (in predicting this fate to his Sphinx), but it must of course be as Heaven wills.' The error therefore lies only where it lies in the metre, viz. in δ' ἄν. If we give to πᾶν the sense of 'nothing but' (as in πᾶν' ἀγαθὰ πεπράγαμεν and the like), the text = 'may I, for my part, in all cases speak but the truth under pleasure of the Gods.'

550 ἐκείνου: 'comes home.' Cf. *Cho.* 374 ἀλλὰ δὲ κλέβει γὰρ τῆδε μαρτύριον | δοῦπος ἐκείνου, and *ibid.* 379. The whole ἐκν. δὲ στήθεων = 'penetrates to the heart.' Cf. *Cho.* 54 δ' ἔρω φρεσὶ τε... περαινῶ, *Ag.* 1036 ἐσω φρεσὶν λόγουσα.— λόγος is the story told by the ἄγγελος of the threats of Parthenopaeus following upon those of the other ἀνέσται (553).

551 τριχὺς δ' κ.τ.λ. It should be noted that the hyperbole (which is greater with πλόκαμος than with the ordinary θρίξ) is saved by the pres. ἵσταται: 'it begins (or seeks) to rise.' For the expression itself cf. Hom. *Il.* 24. 359 ὀρθαὶ δὲ τρίχες ἕσαν, Soph. *O. C.* 1464 εἰ δ' ἄκραν | δειμ' ὑπῆλθε κρατὶς φέβαν, *O. T.* 1624, *Cho.* 32, Eur. *Hel.* 632 κρατὶ δ' ὀρθλοῖς ἰθιέρας | ἀνεπτήρωκα (of joy), Soph. *fr.* 791 ὀρθόκερως φρίκη. The feeling here is partly dread, but partly also horror at their blasphemies, as the next words

μεγάλ' ἃ μεγαληγόρων
κλύω <τῷ> ἀνοσίων ἀνδρῶν. εἰ θεοὶ
θεοί, τοῦσδ' ὀλέσειαν ἐν δῇ.

- ΑΓ. ἔκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον 555
ἀλκὴν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν.
Ὅμολώσιον δὲ πρὸς πύλαις τεταγμένους
κακοῖσι βάζει πολλὰ Τυδέως βίαν,
"τὸν ἀνδροφόντην, τὸν πόλεως ταρακτορα,
μέγιστον Ἄργει τῶν κακῶν διδάσκαλον, 560
Ἐρινύος κλητῆρα, πρόσπολον Φόνον,

552 sq. μέγλα μεγαληγόρων | κλύω ἀνοσίω M. Corr. *ed. f. κλύουσ' recc.
κλύουσ' Hermann, κλύουσιν Wellauer. 558 εἰ θεοὶ M^a (θεοὶ M). f. εἴθε
γὰρ recc. εἴθε δὲ Schwenk (εἴθε μοι might be nearer, if it had been required).

shew. The adj. is proleptic. [The passage is only prosaized by the substitution of ἔρπια.]

552 sq. 'μεγάλ' ἃ μεγαληγόρων *κλύω <τῷ> κ.τ.λ. The μέγλα of M was an almost inevitable error. The sense of ἃ is ἐπὶ ταῦτα (or τοιαῦτα): 'at the haughty boasts I hear.' Cf. *sup.* 83, P. V. 939 ἢ μὴ ἐπὶ Ζεὺς... | ἔσται ταπεινός, ὅσον ἐξαπτόμεται | γάμον γαμεῖν, Plat. *Phaed.* 58 E εὐδαίμων ὁ ἀνὴρ ἐφαίνοτο, ὡς ἀδείης ἐτελεύτα, Hdt. 1. 31 ἐμακάριζον τὴν μητέρα, ὅσον τέκνον ἐκόρησε. —μέγλα...μεγαληγόρων recalls e.g. μέγας μεγαλωστί, αἰνέσθην αἰνέσι. If the missing syllable is supplied with τῶν (which is technically easiest), μεγαληγόρων of course = μεγαλ. ὄντων, a construction favoured by tragedians: cf. Eur. *El.* 1006 μήτερ, λάβωμαι μακαρίας τῆς σῆς χερσὶ, *Cho.* 494 (n.).

558 sq. εἰ θεοὶ θεοί: if the Gods are really Gods, and possess the power of Gods, i.e. if they are mightier than mortals, let them punish such words as those of Parthenopaeus. Cf. Soph. *O. C.* 623 εἰ Ζεὺς ἐπὶ Ζεῖτι. Probably also there is a reference to the supposed derivation from θεῖναι: 'if the Gods are what their name implies, viz. disposers' (cf. the vulgar English notion that 'God' is etymologically related to 'good'). —τοῦσδ' practically = τοιοῦσδε, 'men like these.'

ἐν *84. The ἐν γὰρ of MSS (at least without τῇδε) makes no ascertainable sense.—84 would very naturally be misunderstood as the 'Doric form for γὰρ' (cf. schol. to P. V. 589 τὸ δὲ ἃ δὲ ὡ γὰρ, οἱ γὰρ Διρκεῖς τὴν γὰρ δὴν καὶ δὴν φασιν),

and the less usual form (for δαί) would help confusion. For the word cf. *inf.* 909 and *Anth. Pal.* 6. 2. 3 (Simon.) πολλὰ δὲ στενέοντα κατὰ κλέων ἐν δαί φωνῶν. For the contraction cf. *κτὴν νῆ* (=ναί) in Alcman *fr.* 23.95, a form quoted also from Sophocles. Similarly ἐν φῶ' ἀπὸ τοῦ φωνί (*El. Mag.* 803. 45 = Eur. *fr.* 534).

558 sq. ἔκτον κ.τ.λ. Amphiarus (see *Introd.* p. xxxi and *Eur. Phoen.* 171 sqq., 1111 sqq.) has been reserved as late as possible (Polyneices must necessarily come last), not as being a man of minor importance, but as being of a different type. We may construe either (1) ἄνδρα σωφ. ἀλκὴν τ' ἄριστον with μάντιν following independently as a further description, or (2) ἄνδρα σωφ. ('wise and modest as a man') is answered by ἀλκὴν τ' ἄριστον μάντιν (i.e. 'and no less valorous for being a seer'). In the former interpretation he possesses two cardinal virtues, σωφροσύνη and ἀνδρεία; he is also a seer. But (as Verrall also holds) the latter rendering is pointed to by two passages which seem to imply a common source in the epic description, viz. *Find.* O. 6. 15 (Adrastus loq.) τοῦτον στρατὸς ἐφθαλμὸν ἐμῷ, | ἀμφοτέρω μάντιν τ' ἀγαθὸν καὶ δορὶ μάχασθαι, Soph. O. C. 1313 Ἀμφιάρεω, τὰ πρῶτα μὲν | δῖον κρατέρων, πρῶτα δ' ὀϊνῶν ἑοῖς (=καὶ μαχητῆς καὶ μάντις = ἀλκὴν ἄριστος μάντις).—σωφρονέστατον. The kind of σωφροσύνη specially thought of is doubtless that opposed to the ὕβρις and μεγαλαυχία of the other champions, but there is a connotation of σοφία, which makes it neces-

air would raise its locks on end, when I hear how boastful the
aud boasts of those impious men. If Gods are Gods, may
hey bring these to naught.

SCOUT. For sixth I am to reckon a warrior right sage
and seer right valorous, mighty Amphiaraus. With post at the
Homoloian gates he hurls many an ill name upon the mighty
Tydeus. 'Murderer, troubler of public peace, grand master
to Argos in the art of wrong, Summoner of Avenging Power,

554 ἐν γὰρ Μ, om. rec. Corr. *ed. †. *Emms Wecklein.*

556 Διὰ τὸ δ' rec.

561 λυγρὰ H. L. Ahrens. †.

sary for him to be met (*inf.* 581) by
similar opponents, σοφοὶ τε κάγαθοι
(= ἀνδρείοι).

557 Ὀμολωσίην: *Introd.* § 16.

558 κακοὶς βάξω πολλά: πολλά
are the many terms given immediately.
Grammatically the word is contained acc.
used as adverb, while κακοὶς is modal or
instrumental: 'be-talks Tydeus with....'
Cf. *Hes. Opp.* 186 μέμψονται δ' ἄρα τοὺς
χαλεποῖς βάξοντες ἔκτισιν. This answers
to e.g. *Hom. Il.* 2. 224 ἀντάρ ὁ μακρὰ
βοῶν Ἀγαμέμνονα νείκεε μύθῳ, the κακὰ
here used being κακοὶ λόγοι or μῦθοι.
For the sense of βάξω see 470, and for
the relations of Tydeus and Amphiaraus
367—370.

559 τὸν ἀνδροφόντην κ.τ.λ. A quo-
tation of the names actually applied by
Amphiaraus. The article forms part of
the language usual in such cases, the
direct expression not being ὦ ἀνδροφόντα
but σὲ τὸν ἀνδροφόντην...λέγω. Cf. *P. V.*
976 σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρ-
πικρον, | τὸν ἔξαμαρτύντ' εἰς θεοῦ... | ...
τὸν πυρὸς κλέπτῃν λέγω, *Xen. Cyr.* 3. 3.
4 ὁ δ' Ἀρμένιος συμπρούπεμπε καὶ οἱ ἄλλοι
πάντες ἀνθρώποι, ἀνακαλοῦντες τὸν εὐεργέ-
την, τὸν ἄνδρα τὸν ἀγαθόν. The article
in such instances is strictly demonstrative.

Tydeus was ἀνδροφόντης as having
slain in Calydon Alcathous and Lycauges
(schol.), or his uncle Thoas, or his own
brother Olenias (the accounts differ).
That homicide was the cause of his
expatriation to Argos. Cf. *Eur. Suppl.*
147 ΘΗ. ἦλθον δὲ δὴ πῶς πατρίδος ἐκλι-
πόνθ' ὄρου; | ΑΔ. Τυδεὺς μὲν αἷμα
ξυγγενεῖ φεύγων χθονός. In πόλεις
παράδοξα the reference is not, of course,
to Thebes: neither is it specifically to
Argos (a thought which belongs to the
next line). Rather the expression is
generic, comparing his treatment of in-
dividuals (ἀνδροφόντην) with his treat-

ment of πόλεις. He is a murderer of his
fellowman and a disturbance to a com-
munity. Of this character Calydon had
first had experience, now Argos. The
way in which Argos suffers by him is
next mentioned.

560 μέγιστον: see 412 (n.) for this
use of μέγας. Tydeus is the chief
prompter of the Theban campaign (*Int-*
rod. p. xxxi). Amphiaraus had opposed
the expedition, but Adrastus says (*Eur.*
Suppl. 158) ἦλθον Ἀμφιάρεος γὰρ πρὸς βίαν
because of the νέον ἀνδρῶν θόρυβος. This
was mainly the work of Tydeus (see
Apollodor. 3. 6. 8) and was apparently
described in the epic. Tydeus had mar-
ried Deipyle, daughter of Adrastus.

τὸν κακόν: generic; not 'the present
troubles' with Thebes (which would
require τῶνδε as in 561), but of wrong
courses in general. Conduct is divided
into two classes, the right course (τὰ ἀγα-
θά) and the wrong (τὰ κακά). Cf. *Enn.*
881 οὐτοὶ καμοῦμαι σοὶ λέγουσα τάγαθά,
Cho. 781 (n.), *inf.* 581.

561 Ἐρινὸς κλητῆρα: obviously
not the Erinys of Oedipus (with which
Tydeus has nothing to do), but a general
description. He is one who invokes or
calls out the activities of the Erinys, his
behaviour being such as to provoke those
agencies. For the quality implied in an
Erinys see 70 (n.). Tydeus is a perpe-
trator of unnatural acts. According to
the current Greek notion such a man
causes those who associate with him to
share in his calamity or curse; cf. the
use of ἔρρειν, φθαρῆναι πρὸς τινα, ἐξομάρ-
γυσθαι τί τι, and e.g. *Ar. Eq.* 4. *Av.*
916 κατὰ τί δειρ' ἀνερθάρης; (= 'why
did you come here with a plague upon
you (to our injury)?'). Tydeus thus
summons an Erinys to Argos in the pre-
sent instance.—κλητῆρα can hardly here
be used in the special legal sense. Rather

κακῶν τ' Ἀδράστῃ τῶνδε βουλευτήριον."
καὶ τὸν σὸν αὖθις πρὸς σποράς ἀδελφὸν
ἐξυπτιάζων ὄμμα, Πολυνεῖκους βίαν,
δῖς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος

565

562 κακῶν δ' recc. τ' del. Wecklein. 563 πρὸς μέραν Μ, πρὸς μέρος or πρὸς μέρος recc. Corr. *ed. †. πρὸς μέρος Verrall. προσμολών marg. Ald. (unlikely in the fact), πρὸς μέρος H. Voss, προσθροῦν ὁμοσπορον Francken, προουελών Μ. Schmidt (προσ-βοῦν would be nearer). αὖθις ἐς πατρὸς μοῖραν κείν Hermann. I had previously

it simply = 'summoner' (τὸν Ἑρῆς καλοῦσα, cf. κλητῆρα τὸν καλέσαντα Hesych., quoting from Ion). In *Suppl.* 630 κλητῆρ = κληρ, corresponding to the *κληρκα* καλήτερα of Hom. *Il.* 24. 577. But an attendant *calator* has no place here. It is hard to see how Tydeus could act as the summoner of other persons on behalf of an Erinyes, while it is easy to understand how he could call for the Erinyes herself. [The conjecture κλητῆρα is ingenious, but does not improve matters.]

πρόσβολον Φόνου: 'minister of Bloodshed,' i.e. Tydeus is specially devoted to the interests of Bloodshed and sees to it that that grim power receives his dues. He lets pass no opportunity of bringing about slaughter. A πρόσβολος is a temple-minister or priest (*lepra* schol.), as in *Enn.* 1025, Bacchyl. 14. 2 ('Ἀθάνας πρόσβολος), who takes care that the sacrifices are provided. The thought is the same as in *Ag.* 736 *λερεῖς τις ἄνα δόμοις προσεθρήβη* (read *προσεθρήβη*), *Eur. Or.* 261 *ἐτέρων λεραῖς* (of the Furies). Cf. *Cycl.* 396 τῷ θεοστύγῃ | Ἄιδου μαγείρῃ.

562 βουλευτήριον: neuter, 'the instrument of advice': cf. *πανστήριον*, *θυτήριον* (*Eur. I. T.* 243), *εἰναστήριον* (*Or.* 590), *Eur. Andr.* 446 *Στάργη τρικοῖ*, *δόλια βουλευτήρια*, | *ψευδῶν ἀνακτες*. In *Tr.* 252 Cassandra is *σκότια νυμφευτήρια* of Agam.

563 καὶ τὸν σὸν αὖθις κ.τ.λ. The reading of Μ πρὸς μέραν is not intelligible. It is doubtless possible that the word *μέρα*, used of a 'division' of the Spartan army, may once have possessed a wider use ('part' or 'portion'), but, if so, it apparently lay very far back, and we can hardly receive into Attic trimeters a word which is not only absent from Attic and its cognate Ionic, but is without any literary tradition. If such a word had been possible we might perhaps have rendered 'invites to his share' (in the reproaches). The case is different with

ἀδελφὸν, which is the only Homeric form, is Ionic, and has ample literary vogue. Sophocles (*O. C.* 535) uses ἀδελφεῖ in lyrics, and, though the form does not elsewhere occur in trimeters, it may be urged (a) that ὅμμε (*Enn.* 613) is no less unique, *χέλρεσσι* occurs in trimeters in *Eur. Alc.* 756, *μέσσοι* in *Soph. Ant.* 1223, 1236, *fr.* 5, and in principle the appearance of ἀδελφεῖ is no more strange than that of *μοῖνοι*, *ξείνοι*. Cf. also *fr.* 350 *τὰς ἰδς*, *Eur. Hipp.* 1247 *ἐκρῶθον* (*senar.*), *Phoen.* 1246 *ἔσταν δὲ λαμπρά*, *Hel.* 532 *πεπλωκῆτρα*, *Rhes.* 525 *δέχθαι*, *Achaeus fr.* 24 *ἐλέλμεν*: (b) that, since the sense of 'brother by birth' (and probably 'twin': cf. 917 r.) is here emphasised, the longer-drawn and rarer form ἀδελφεῖ (cf. *Skt. saḍarābhyaḥ*) may be deliberately chosen as more effective for the purpose.

The thought is that Polyneices is brother of Eteocles from the point of view of birth, but not from that of natural feeling. He is more than kin, but less than kind. To the Messenger also the brothers are ἀδελφεῖ in blood, but there the likeness ends, since Polyn. is unpatriotic and irreligious. The word *σποράς* is emphasised, and though one might at first be tempted to suggest *e.g.* *πρὸς σποράς γ'* or *ὡς σποράς γ'* with that stress in view, careful examination will show that to the best Greek the γ' is in such instances quite unnecessary, if not enfeebling.—τὸν σὸν ('your own') and the like are in tragedy always stronger than σὸν &c., the article being a real demonstrative added to emphasise either a distinction or a point of pathos. See *Cho.* 14 (n.), 89, 478, 484 (n.). 'Amphiaraus,' says the Scout 'turns (*ἀδελφός* = *deinceps*) from Tydeus to your own brother—brother so far as birth goes....' A corruption of *πρὸς* (σ) *σποράς* to *πρὸς μέρας* was due to the very similar shapes of the cursive uncials for *σ* and *μ*, and the further change to the accus. was

minister of Slaughter, Adrastus' counsel in this course of mischief.'

And next upon that brother of thine—begotten for such—the mighty Polyneices, he calls with upturned eye and dwelling

thought of ... αἰθῆς, <ὥς> ὠρέω μ' ὄραν, κείνῳ, but this perhaps involves too much departure. 504 *δνομα* M, corr. Schütz. † (cf. MSS at Soph. *O. C.* 100, *Trach.* 379, Eur. *I. A.* 354, *I. T.* 903, Ath. 303 c for similar confusion. In Hipponax *fr.* 83 ap. Suid. τὸ *δνομα* is glossed in one MS by τὸ *ὀφθαλμῶν*). 505 τ' del. Blomfield.

probably made through some fancy as to the sense.]

504 *ἐκπνέει δνομα*. The objection to *δνομα* is not to the repetition in *τοῦνομα* of the next line. Enough instances have already occurred to shew that of such repetition the Greeks of this period thought nothing. Cf. *Ag.* 14 φόβος γὰρ ἀνθ' ὅπρου παρὰσταρεῖ | τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὅπρου. Nor does the infrequent metrical resolution affect the question (380 n.). Rather the difficulty lies in the sense. *ἐκπνέειν* might possibly be taken of 'spreading out' (*ἀναπτύσσειν* schol.) or 'making to sprawl,' like a man who lies *ὅπρου*. By this would be meant that he utters either (1) the name 'Πολύνυκες,' or (2) the word *ἀδελφεόν* in a long-drawn fashion. But against (2) it may be urged that *ἀδελφεόν* is a word of the Messenger, not of Amphiaras, and against both (1) and (2) that τὸ *δνομα* would be needed. The sense of *ἐκπνέειν* is also rather far-fetched. Moreover, if *δνομα* means the name 'Πολύνυκες,' there is a tautology with the next line (hardly lessened by making τ' there exegetic). The confusion of *δνομα* and *δμμα* is of the most frequent: see crit. n.

The meaning of *ἐκπνέειν δμμα* might be (a) 'turning back his head and looking up.' This would imply an appeal to Heaven, for which Blomfield quotes Lycoph. 362 ἢ δ' εἰς τέρασμα... | γλήφας ἀνω στρέψασα χώσεται στρατῷ, Verg. *Aen.* 2. 405 (Cassandra) *ad caelum tendens ardentia lumina frustra*: (b) 'turning up his eyes' (in the sense of Shak. *R. and J.* 2. 2. 29 *white-upturned eyes*, Ath. 519 A τὰ λευκὰ ἐπανάβαλ' οὖν τοῖν ὀφθαλμοῖν). The notion of Amph. thus using his eyes in horror might seem to a modern somewhat grotesque, but in fact the Greeks made much facial demonstration of their feelings: cf. *Cho.* 284 *ρωμῶν* ὀφρὶν (n.), Bacchyl. 16. 17 *ἰδεν δὲ Θεσέως*, | *μελ' ὀφρῶν* | *διόσσει δμμα*, καρδίαν δὲ *φοῖ* | *σχέτλιον* ἀμύζειν ἄλγος, Plut. *Mor.*

44, *Hymn. Herm.* 278 &c. A more curious form of expression occurs in Eur. *fr.* 764 *πρὸς αἰθέρ' ἐκαυλλήσας ἔσρας*. Paley quotes Shak. *K. Hen. VIII.* 1. 2 *mounting his eyes he did discharge a horrible oath*.

505 *δῖς τ' ἐν τελευτῇ κ.τ.λ.* The sense of *ἐνδατοῦμενος* is 'dwelling upon,' derived from that of separating into components, or parcelling out with slow deliverance. Cf. *fr.* 350 δ δ' ἐνδατεύεται τὰς ἐὰς ἐσθαιδίας, Soph. *Tr.* 791 τὸλλὰ δ' οἰμωγῇ βοῶν, | τὸ *ἐνδατεύειν* λίκτρον ἐνδατοῦμενος, Eur. *H. F.* 218 *λόγουι ἐνδατοῦμενος*. A cognate use of *δατεύειν* is that of dividing by biting = 'chewing' or 'eating' (e.g. Hom. *Il.* 20. 394 *ὦμα δάσασθαι*), and the notion of 'biting apart' the syllables was perhaps that intended in the original application of the word to contexts like the present, before it became established for poetry. Hesych. explains by *μεριζόμενος καὶ οὖλον κακῶς λέγων σφοδρῶς*. For the first word he certainly had tradition; at *Il.* 24. 151 *τοὶ δὲ χθόνα ποσσὶ δατεύοντο* the schol. explains by *ἐμριζον βαδίζοντες*, and so schol. Aeschin. 65. 7 (from Soph.) *δατεύμενος ὑπομεριζόμενος*. But such a passage as that in Hom. *l.c.* may again very well be related to the familiar notion of 'eating up' the way with stride after stride (*ποσσὶ*). *ἐνδατοῦμενος* therefore differs little in (its original) sense from 'chewing over' the name.

The meaning of *ἐν τελευτῇ* is not at once obvious. But inasmuch as the language here used indicates only that Amph. calls upon Polyn. by name, slowly emphasising it, while the speech addressed to him (though not necessarily in the expectation that he would hear it) follows the call (*καλεῖ*), we can hardly take the words as = 'at the end of his speech.' It is better to gather the sense from the close connection with *τοῦνομα*; 'he dwells twice upon the name in its ending' (which is *-νικης*); i.e. he repeats the name 'Πολύνυκες, Πολύνυκες,' but

καλεῖ· λέγει δὲ τοῦτ' ἔπος διὰ στόμα·
 "ἢ τοῖον ἔργον καὶ θεοῖσι προσφιλές,
 καλόν τ' ἀκούσαι καὶ λέγειν μεθυστέροις,
 πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα·
 μητρός τε πηγὴν τίς κατασβέσει δίκη;
 πατρίς δὲ γαῖα σῆς ὑπὸ σπουδῆς δορὶ
 ἀλούσα πῶς σοι ξύμμαχος γενήσεται;
 ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα

570

566 φλέγει δὲ Keck. †. 571 μητρί δὲ Grotius. †. πλεγγὺν Seidler. †. ἀκαρ
 M^a, ἀκαρ Blomfield. 572 τε recc. for δὲ. 574 In the mistaken effort to avoid

makes the most of the latter part (cf. Eur. *Phoen.* 636 ἀληθὺς δ' ὅραμα Πολυνεΐᾳ πατὴρ | ἐθετό σοι θεῖα προνοία νεκρῶν ἐπώνυμον and *inf.* 645, 814 sq.). [The word, as repeated, would in all probability be uttered in different tones, according to the Greek and Latin (if not universal) manner indicated in e.g. *Ἄρεα*, *Ἄρεα* (*Il.* 5. 31), *Hylā*, *Hylā* (*Verg. Ecl.* 6. 44), *vallē*, *vallē* (*ibid.* 3. 79).]

566 καλεῖ: simply = 'calls on the name of' as in Soph. *O. T.* 1245 καλεῖ τὸν ἔσθ' Ἀδίων πάλαι νεκρῶν. All this is an outburst which Polyn. may be much too far off to hear. At the same time it is well also to recall such a use as Soph. *O. T.* 779 ἀνὴρ...μ'... | καλεῖ παρ' αἰψῆ πλαστός ὡς εἶπεν πατρί.

Ἄγα 81 τοῦτ' ἔπος διὰ στόμα is a phrase less weak and commonplace in the Greek than it appears in a literal translation.—Ἄγα 81 τοῦτ' ἔπος = 'and this is the language he uses' (after calling upon Polyn.), while διὰ στόμα (cf. 51) denotes open speech as opposed to thought. For the width of meaning of ἔπος cf. 250, *Cho.* 46 (n.), Plut. *Mor.* 863 D ἐγὼ δὲ λέγειν ὀφείλω τὰ λεγόμενα, πειθεσθῆναι γὰρ μὴν οὐ παντάπασιν ὀφείλω, καὶ μὴ τὸ ἔπος τοῦτο εἶναι ἐν πάντα τὸν λόγον. For Ἄγα...διὰ στόμα cf. *Batrachom.* 74 (77) καὶ τοῖον φάτο μῦθον ἀπὸ στόματος τ' ἀγόρευσεν, Theogn. 266 ἢ δὲ τέρεν φθέγγετ' ἀπὸ στόματος, and the *ter uoce vocantis* of Latin. Headlam (*On Ed. Aesch.* p. 75) provides other instances.

567 sq. ἢ τοῖον ἔργον καὶ κ.τ.λ....: καὶ cannot be joined with ἢ as in the familiar ἢ καὶ of incredulous question,

but it may very well play its frequent part of throwing a tone upon a word or notion which follows. Here it is not upon the one word θεοῖσι but upon the whole notion θεοῖσι προσφιλές ('god-pleasing'), i.e. θεοὶ are not contrasted with other beings, but regard for the gods is by implication contrasted with disregard of them.—καὶ does not, of course, answer to the following τ'. (See Kühner-Gerth II. pp. 251 sq.) τ' is connective of the clauses, and the notion is μὴν θεοῖσι προσφιλές ἐστὶ, καλὸν τ' ἀκούσαι καὶ λέγειν μεθυστέροις; 'and is it a thing of honour (to you) for posterity to hear and tell of?' cf. Hom. *Il.* 2. 119 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἔσσομένοισι τυθίσθαι. [Amphiaraus, it will be seen, does not argue the question of Polyneices' claims, but only that of his piety and reputation for patriotism.]

568 sq. πάλιν κ.τ.λ.: cf. Soph. *Ant.* 199 δὲ (viz. Polyn.) γὰρ πατρίαν καὶ θεοὺς τοὺς ἐγγενεῖς | φυγὰς κατελθὼν ἠθέλησεν... | πρῆσαι.

στράτευμ' ἐπακτὸν: a gravamen lies in the adjective. He calls in an alien army to invade his own country. Cf. Soph. *Tr.* 259 στρατὸν...ἐπακτὸν. How nearly ἐπακτός = ξένος appears from e.g. Eur. *Ion* 592, Soph. *Aj.* 1296.

571 μητρός τε πηγὴν κ.τ.λ. τε does not answer to the following 81 (although that sometimes occurs: see Jebb on Soph. *Tr.* 143, *O. C.* 432), but introduces a new aspect or argument. After this 81 is connective, with an antithesis: lit. '(yes), and what right will ever dry up the maternal fount? And (so again)....' —μητρός is defining gen. with πηγὴν (cf.

twice upon the ending of the name. And these the words he utters: 'Doubtless a deed like this is welcome in Heaven's eye, and to be heard and told hereafter to thy glory—to despoil the country of thy fathers and the Gods of thine own race, by hurling upon them an invading host. Nay, how can there be a right to make dry the maternal fount? And how can it help thy cause when, through jealousy of thine, thy fatherland is made captive of the spear? For me, I shall make fat this land, buried

the repeated word *χθονα* | ... *χθονός* alterations have been made, e.g. *ωιδας* (Schütz), *ωιδας* (Lowinski).

345). The *πηγὴ μητρός* is the 'source consisting in a mother,' i.e. the source from which one takes his birth. Having used the phrase 'the source of a mother' for the 'mother who is the source of one's life,' the poet, instead of 'slay,' proceeds with a word adapted to *πηγὴ*, viz. *κατασβέσσει*, *σβέννυμι* being suited to various forms of 'using up,' e.g. quenching fire, exhausting a well, and so destroying life. With its present application cf. *Ag.* 878 *ἔμοιγε μὲν δὴ δαυμάτων ἐπίσσυτοι* | *πηγαὶ κατασβέσσειν*, 949 *ἴστω θάλασσα, τίς δέ σιν κατασβέσει*;—*τίς...δίκη* = 'what plea of right?' The whole thus = *τίς ἂν σὺν δίκη κατασβέσει*;

572 sq. *πατρίς δὲ γαῖα κ.τ.λ. = τῷ δέ σοι τὸ τῆς πατρίδα διὰ δῶναι ζήμαχος γνήσεται*; 'How will the enslavement of a fatherland make for your cause?' The participial expression (more familiar in Latin) is similar to that in *Cho.* 259 *οὐτ' ἀρχιεὺς σοι τᾶς δδ' ἀθανθεὶς τυθμῆρ* | *βίμοις ἀρήξει*, i.e. *τὸ πάντα τὸν τυθμῆνα ἀθανθῆναι οὐκ ἀρήξει*. See note there and add *Xen. Hell.* 2. 3. 34 *οὔτοι σωθεὶς μὲν πολλοὺς ἂν μέγα φρονεῖν ποιήσει*... *ἀπολόμενος δὲ πάντων ὑποτέμει* *ἐν τῇσι ἐλπίδας*, *Plut. Mor.* 68 C *ὁ δὲ καὶ ἐν παντὶ μὲν παρεθεὶς μεγάλη βλάβητι κ.τ.λ.* For the thought cf. *Eur. Phoen.* 571 *φῆρ', ἥν εἴης γῆν τήνδ', ὅ μὴ τύχοι ποτὶ*, | *πρὸς θεῶν τροπαία πῶς ἀναστήσει* *Δι*;

σῆς ἐπὶ σπουδῆς: 'through a jealousy (or ambition) of thine.' This is better than a possible 'through party spirit on your account' (cf. *οὐδὲ πόθος, οὐδὲ ἔρω*), since the former makes the blame more individual to Polyneices.

574 sq. *ἔμοιγε μὲν δὴ κ.τ.λ.*: i.e. I know very well my own fate and I am content to meet it. The *δε*-clause, if expressed, would refer to the fate of others.—*τήνδε*: not only with the same

force as in 48 (n.) ('I shall stay where we are'), but with implied antithesis. His seership should have enriched Argos; instead it will enrich Thebes. [For the fate of Amphiarus see *Introd.* p. xxiii (n.). Note however that nothing is said here of his chariot, as in *Eur. Phoen.* 171 and commonly in the legend.]—*παρᾶ*: 'enrich.' Though it is the country of the enemy (*πολεμίας*) he will bless it with fatness (i.e. wealth), viz. by being buried in it and becoming there a *μάρτυς* to whom men will resort, to the material advantage of Thebes. If there is any parallel allusion to the fattening of the earth by his body, that meaning is quite secondary, and, to prevent an acceptance otherwise, the next line is added in definition. [There is evidently no room for the notion of *Hor. Od.* 2. 1. 29 *quis non Latino sanguine pinguior* | *campus*? since Amphiarus was swallowed up alive.]—*μάρτυς* explains the enriching; grammatically it is predic. with *κατασβέσει* (i.e. *ὥστε μάρτυς εἶναι*). The word *κατασβέσει* is chosen because of the peculiar manner of his disappearance. *κρῆνται* (or its congeners) is regularly used of the circumstance: cf. *Soph. El.* 836 *'Αμφιάρειον...κρηθέντα*... | *καὶ νῦν ἐπὶ γαῖας* |... *πάμπυχος ἀνάσσει*. The point of *πολεμίας* is that a *ἥρω* whose burial-place became a *μάρτυς* would choose to confer its benefits on his own or a friendly country. For the dead *μάρτυς* in a foreign soil see *Ridgeway Early Age of Greece* pp. 507 sqq.

ἐπὶ χθονός is right. The consideration that he will be 'buried under' the earth (*ἐπὶ χθονός*) is feeble; here the thought is that his place as prophet will be 'found upon' Theban soil. Aesch. does not say where the oracle is to be. For *χθονα...χθονός* see *Cho.* 51 (n.).

- μάντις κεκευθὼς πολεμίας ἐπὶ χθονός· 575
μαχώμεθ', οὐκ αἶτιμον ἐλπίζω μόρον."
τοιαῦθ' ὁ μάντις ἀσπίδ' εὐκηλον σχέθων
πάγχαλκον ἥδα· σῆμα δ' οὐκ ἐπὶν κύκλω·
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει 580
βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα.
τούτῳ σοφούς τε καὶ αἰσχροὺς ἀντηρέτας
πέμπειν ἐπαυῶ· δευὼς δὲ θεοὺς σέβει.
ET. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτούς,
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις. 585

575 ἐπὶ χθονός recd. †. Confusion of ἐπὶ and ἐντὶ is extremely frequent (see MSS at Soph. *Aj.* 27, 345, *Trach.* 931, Thuc. 8. 10. 2, Xen. *Hell.* 1. 6. 18 &c.). 577 εὐκηλον ἔχων M, γρ. εὐκελον ἔχων m. Corr. *ed. †: εὐκηλος ἔχων Doaner, εὐκηλος νέμων Prie. 578 κότει Weckl., σάκει Dind., πέρει Lowinski. †.

579 δίκαιος is substituted for ἀριστος in many quotations of the

576 μαχώμεθ': i.e. if you must have it so.—οὐκ αἶτιμον: either (1) in the way of meeting his death—a death of honour, or (2) in his destiny after death (574 sq.). But μόρον = 'death' and not 'fate' (*Cho.* 8 n.), and this makes for the former sense as the one literally expressed, although the latter is perhaps not excluded (cf. Cic. *de Div.* 1. § 40 *Amphiarum sic honoravit fama...deus ut haberetur*, quoted by Paley). For ἀπὸ τῆς with simple accus. cf. *Cho.* 537 ἄκοι τομαῖον ἐλπίσασα πημάτων (n.) and (also with the unfavourable sense of ἐλπίς) fr. *adesp.* 460 ἐλπίσων κακῶ.

577 ἀσπίδ' εὐκηλον 'σχεθὼν πάγχαλκον'. That the sense required is 'holding his shield quietly' should appear from the contrast with the conduct of the other champions: cf. 526—529 (with ἐνέμα), 476 sq. (with διήσαντος), 372 sq. (the jingling bells). This sense is excellently given by εὐκηλον (cf. Ap. Rhod. 2. 936 οὐδὲ τινάσσει | μίσην, εὐκηλοισιν ἐνευδὼν πτερόγεσσιν). Nor can there be any objection to the combination of the adjectives, since εὐκηλον is predicative while πάγχαλκον is epithet: 'holding at rest a shield all of bronze.' The metrical difficulty of M might be met by νέμων (crit. n.), but this contradicts the sense. It is better to suppose that ἔχων is either corruption or explanation of σχέθων, for the tense of which see 416.

578 πάγχαλκον: i.e. not merely hide with plates of bronze (σάκος κατέ-

χαλκον), or wicker-work so covered (ἵτα κατέχαλκον), but made wholly of bronze. Contrast ἐπὶχαλκος ἀσπίς (*Hdt.* 4. 200), χαλκώωντων ἱστῶν (*Eur. Trg.* 1193).

σῆμα δ' οὐκ ἐπὶν κύκλω: cf. 476. This expression both describes the shield as round, i.e. Argive (cf. 527 κυκλωτῶ, 629 εὐκυκλω), and also helps us to visualise: 'there was no emblem to be seen on (all) its orb.' The epic apparently contained this point (cf. *Eur. Phoen.* 1111) 'Ἀμφιάρατος, οὐ σῆμα' ἔχων | ὄβρισην', ἀλλὰ σφαιρῶντος ἄσπιδ' ὅπλη.

579 οὐ γὰρ δοκεῖν κ.τ.λ. The antithesis of seeming and being (as of λόγος and ἔργον) is a favourite in Greek. Cf. Plat. *Apol.* 36 D ὁ μὲν γὰρ ὅμῃς ποιεῖ εὐδαίμωνας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι, *Astyd.* fr. 1 οὐ τοῦ δοκεῖν μοι τῆς δ' ἀληθείας μέλει, Plut. *Mor.* 88 π κενὸς δοκοῦντος καὶ ὄντος. So Sall. *Cat.* 54 esse quam videri bonus malebat (Cato). The present passage is referred to in Plat. *Rep.* 362 A τὸ δὲ τοῦ Διοχόλου πάλῳ ἦν ἄρα ὀρθότερον λέγειν κατὰ τοῦ ἀδικῶν· τῷ ὅτι γὰρ φήσουσι τὸν δίκαιον, ἅτε ἐπιτηδεύοντα πρᾶγμα ἀληθείας ἐχόμενον καὶ οὐ πρὸς δόξαν ζῶντα, οὐ δοκεῖν ἀδικῶν ἀλλ' εἶναι ἐθέλειν, βαθείαν ἄλοκα κ.τ.λ. There is of course no indication in this that Plato knew of the reading δίκαιος (crit. n.) for ἀριστος. He is led to quote Aeschylus simply for the antithesis of seeming and being. It was natural that, to suit occasions, any other epithet should be substituted for ἀριστος, so long as it was metrical. (For a full discussion of

to give my rede upon a foeman's soil. Let us fight! I fear no unhonourable death.'

So spake the seer, holding at rest his buckler of pure bronze. No blazon was on its orb, for his will is not to seem the bravest, but to be; and he reaps the produce of deep furrowing of the mind, wherefrom spring counsels trusty.

Against him I am for sending a match both wise and brave. He who honours Heaven is one to fear.

ET. Fie on the chance that brings together mortals, a righteous man with the worse and ungodly sort! In

present lines (c.f. Plut. *Aristid.* 3). See Hermann's full note, and †. 580 ὄλκα Krebs. †. 581 δφ' ἤ Plut. *Mor.* 37 B, 186 B, *Aristid.* 3, but ἐξ ἧς *Mor.* 88 n. So Ar. *Eq.* 4 ἐξ οὗ, but Suid. quotes with δφ' οὗ. 582 ξυαλλάσσοντες M, corr. m (superscr.), ξυαλλάσσοντες Blomfield. †. βροτοῖς m' and most edit. †. 585 διωκε-βροτέρους M, corr. m (superscr.). διωκεβροτάτους recs. (The confusion of compar.

the point see Hermann's note to this line.) δίκαιος obviously has no place here. Nor is it likely that Aesch. intended any allusion to Aristides, though Plutarch (*Arist.* 3) reports the tradition that all the audience looked at Aristides when the lines were uttered. It is altogether more probable that the lines were applied to Arist. by others, with the adj. so changed as to suit ὁ δίκαιος ἐπικαλούμενος.

580 sq. βαθείαν. In Plato (*L.C.*) the notion in βαθείαν is partly playful, with something of the sense of our 'deep' in the way of worldly wisdom. In the original here it denotes (1) 'rich produce' (*Theog.* 107 οὗτε γὰρ ἂν πόρον στείρων βαθὺ λήϊον ἀμύει), (2) 'deep ploughing' (of which the former is a result). That both notions are included is clear from the choice of ὄλκα with καρποῦμενος, an expression which is really a condensation of βαθείαν ὄλκα τέμνω καὶ 'βαθὺ λήϊον' καρποῦμενος. The mind of Amphiaras, like rich soil (cf. βαθύγειος, βαθύχθων 293), is βαθεία (βαθυφρων) in itself (cf. *Hom. II.* 19. 125 φρὴν βαθεία, *Pind. N.* 4. 7, *Theogn.* 1051); meanwhile his thinking (μέριμνα, βουλή) ploughs deep into that soil, and the result is βουλευματα which are of 'the trusty' sort (for τὰ cf. 560 n.). That result is intellectual, not moral, as in *Pers.* 145 φροντίδα κεδνήν καὶ βαθύβουλον. With the metaphor cf. *Pind. P.* 2. 74 'Ραδάμανθυ...φρονῶν | ἐλαχε καρπὸν ἀμώμητον, *N.* 10. 12 φρονῶν καρπὸν εὐθεία συνάρομ'εν δίκῃ. Apparently the present place suggested to Aristoph. the line (*Lys.* 406) τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλευματα.

[The metre of v. 580 (two tribrachs succeeding each other) is unusual for Aesch. (though cf. *Pers.* 287 ὦ πλείστον ἔχθρι ἐνομα Σαλαμῖνοι κλέων), but the peculiarity is more obvious to one who is counting the feet and syllables than to one reading for the sense. To read ὄλκα is surely unnecessary.]

582 sq. σοφοῦς τε ἀγαθοῖς: 'both wise and brave,' to match his own σωφροσύνη and ἀνδρεία (555 sq.).—ἀντηρέτας is generic for singular.—ἐπικαυῶ: *censuro* (*Cho.* 579 n.).—δεινὸς δὲ κ.τ.λ.: whereas in the case of the blasphemers the advantage has all been on our side (424).

584 φθὲ κ.τ.λ.: in answer to δεινὸς κ.τ.λ. Eteocles gives reasons why even Amph. is less to be feared. His company will ruin him.—τὸ ξυαλλάσσοντες: generic (as βροτοῖς shows); 'the chance which brings mankind into association (or dealings) with each other.' Cf. *Eur. Herod.* 4 πόλει τ' ἀχρηστοὶ καὶ ξυαλλάσσοντες βαρὺς, *Soph. O. T.* 33 ἐν τε συμφοραῖς βίον | ...ἐν τε δαιμόνιων συναλλαγαῖς, *Tr.* 845.—δρηνθος = τύχη, the sign (*ais*, *omen*) of fortune being put for the fortune itself (*Soph. O. T.* 52 δρηνθι γὰρ καὶ τῇ τῷτ' αἰσῶι τύχην | παρέρχεται ἡμῶν shows the intermediate step).

585 δίκαιον ἄνδρα κ.τ.λ.: in exegetic (or perhaps partitive) apposition, i.e. narrowing the sense of βροτοῖς (ἀλλήλοισι) ξυαλλάσσοντες: 'to wit, the right-minded man with men of less piety.' This is the same construction as in *Hdt.* 1. 52 ἀνέθηκε αἰχμὴν στερεήν, τὸ ξυστὸν τῇσι λόγχῃσι ἐόν ὁμοίως χροῖαν.—δίκαιον: *honestum*. The word is much more comprehensive than the English

ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
 κάκιον οὐδέν· καρπὸς οὐ κομιστέος.
 Ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.
 ἥ γὰρ ξυνεισβάς πλοῖον εὐσεβῆς ἀνὴρ
 ναύτησι θερμοῖς καὶ πανουργίᾳ τινὶ
 ὀλλυλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,

590

and superl. compendia is exceedingly common in all MSS.) 600 ἄτης δ' Bothe. καρπὸς οὐ κομιστέος | ἄτης ἄρουρας θάνατος κ.τ.λ. Keck. Valckenaer ejects the line. †.

'just,' including regard for *δικαίᾳ* in all its forms. The original sense of *δικαίᾳ* is 'the indicated (or prescribed) way,' i.e. 'right and proper' behaviour, whether from a moral, legal, or social point of view. Cf. Pind. *O.* 2. 9 *ὅταν δίκαιον ξένων*, *Cho.* 667 *δικαίων ὁρμήτων παρουσία* (n.), *Eucl.* 55 *καὶ κέρμοι ὅτε πρὸς θεῶν ἀγέλαστα | φέρει δίκαιοι ὅτ' ἐς ἀνθρώπων στέγας*. Here the other champions are regardless of the 'due behaviour' in regard to the gods, while Amph. observes all such *δικαίᾳ*.

τοῖσι δυσσεβεστέροις = τοῖς ἱούσι εὐσεβεστέροις, a sufficiently frequent use of the comparative. Cf. *Eur. fr.* 286. 10 *πᾶσι | αἱ μείζωνες αἰδοῦσι δυσσεβεστέρων*, *Ar. Ran.* 1445 *ἀμαθιέστερον* (= ἡγ. τῶν δεξιῶν) *πῶς εἶπὶ καὶ σαφέστερον*, *Milton P.L.* 2. 52 *more unexpert*. Verrall quotes *Mart.* 12. 34. 7 *vincet candida turba nigritatem*.

600 sq. *πράγμα*: *causa*, 'business' (2n.). So *πράγμα Ag.* 1537, *Eucl.* 491, *Cho.* 871. The sense produced by the combination *κακῆς κάκιον* is not the flat 'there is nothing worse than bad company' but 'than bad partnership there is nothing more bad.'

καρπὸς οὐ κομιστέος is abruptly expressed, and for the same purpose as the next line, viz. to emphasise a *γνώμη*.—*ὁμιλίας κακῆς* is understood again with these words, the gen. having a different nuance. With *κομιστέος* cf. *ῥοδ' ἐχθροὺς στενέχων πολέμου θέρος ἐκκομίσαντας* in an inscriptional epigram following the list of those fallen *ἐπὶ Θέρμῃ* circ. 440 B.C. (Roberts and Gardner *Ins. of Att.* p. 503), and, for the same metaphor, *Perr.* 823 *ὅβρις γὰρ ἐξανθεύς ἐκάρπυσεν στέχων | ἄτης, ὅθω πάλυλαυτον ἐξαμὲν θέρος*, *Eur. fr.* 419. 4 *ἐπειτ' ἀμύσσει τῶνδε δύστηνον ἔθνος*.

600 ἄτης ἄρουρα κ.τ.λ.: Valckenaer

suspected this to be a marginal illustration. To Dobree it was a Christian adscript. In *c.g. Soph. Aj.* 553 sq. *ἐν τῷ φρονεῖν γὰρ μὲν ἥμενοι βίαι, | τὸ μὴ φρονεῖν γὰρ αἰσὺν' ἀνάδυνον κακόν* the suggestion of an interpolation is more probable than in the present place, since there is added here a new thought or helpful explanation, while in the Sophoclean passage the explanation is less manifestly useful. Yet even there, if we sufficiently notice *κακόν* and render 'for not to have intelligence may be called a defect (no doubt), but it is a defect free from pain,' the case will appear less certain. Here there is not even a surface objection except to the asyndeton. This of course might be remedied by *ἄτης δ'*. But if the line is a *γνώμη*, which Eteocles delivers with appropriate intonation, the asyndeton is natural, and something more. If there is virtually a quotation, it is much as if, in a passage of Shakespeare, the speaker quoted 'The wages of sin is death.' We should not think it necessary for him to say 'The wages of sin, you know (you, or the like), is death.' On the other hand, if the line is Aeschylus' own (and it is his in specific gravity of style), it is delivered after a pause, and with a weight of utterance which well dispenses with the particle. Asyndeton—sometimes with broken structure—is a favourite dramatic device, as being true to impassioned speech (see *Cho.* 745 sqq.). *ἐκκαρπίζεσθαι* is middle. Ἄτης ('infatuated conduct') is either subj. or possess. gen. and is personified; 'the field ploughed by Ate (or the tilth which Ate owns) gets death for its crop' (*ἄρουρα* still retaining its sense of connection with *ἄρω*). Among monostich proverbs akin to the present are (1) *κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι*, (2) *ἀνδρὸς πατρὸς φίλος ἐνοχλῶν αἰεὶ*, (3) *φθείρουσιν ἄθῃ χρεῖσθ'*

no dealing is there worse ill than an ill partnership. Its harvest who would garner? 'Infatuation's tilth gets death for crop.'

Perchance a godly man boards ship with a guilty crew, where villainy is toward, and perishes with men whose kind the Gods

590 ναύηται of M is commonly altered in silence. See 447. *ἐν πανουργίᾳ* rec. *ἐν* Stanley. 591 θεωπέεσται should not be suggested. †.

οὐκ αὖτις κακὰ. But none of these has the strength of style exhibited here.

590 ἡ γὰρ... (591): *vel...vel...* The two cases supposed are those of a pious man amid a ship's crew of knaves, and a right-minded man amid a wrong-minded nation.

ζυγισθὲς πλοῦτον κ.τ.λ. This thought became a commonplace: cf. Eur. *fr.* 852. 4 μή μοι γένοιτο μήτε συνόλης θεοῖ | μήτ' ἐν θαλάσῃ κοινάτλου στέλλαι σκάφοι, *fr.* 609, *El.* 1354. Hor. *Od.* 3. 2. 16 *vetabo...sub idem* | *ut trahibus fragilemve necum* | *solvat phasilon*; *saepo* *Discipiter* | *neglectus incesto addidit integrum*, and contrast the story of Jonah and also Babr. 2. 117. 1 νῆος ποτ' αὐτοῖς ἀνδράων βυθιθεισῇ, | ἴδων τις ἔλεγεν ἄδικα τοῖς θεοῖς κρίνειν; | ἐνδὲ γὰρ ἀσεβοῦσι ἐμβεβηκότας πλοῖω, | πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκεν (and the sequel). A monostich proverb runs κακῷ σὺν ἀνδρὶ μηδ' ὅλως ὀδοιπόρει. The present place was apparently in the mind of Antiphon when he wrote (*de Herod. caed.* 139) πολλοὶ ἦδη ἀνθρώποι μὴ καθαροὶ χεῖρας ἢ ἄλλο τι μίasma ἔχοντες συνεισβάτες εἰς τὸ πλοῖον συναπώλεσαν μετὰ τῇ αὐτῶν ψυχῇ τοὺς ὁσίως διακειμένους τὰ πρὸς τοὺς θεοὺς.

590 ναύηται: see 447 *Νηίστρει*.—*θερμοῖς*. The excited and feverish (or inflamed) condition of men who have either committed or are about to commit a wicked deed is often thus described. Cf. Plut. *Mor.* 432 F *ὅταν ἐνθερμοὶ ἡ ψυχὴ γενομένη καὶ πυρώδης ἀπώσῃται τὴν εὐλάβειαν*. The notion is of the hot blood of (1) passion (Hor. *Od.* 3. 3. 2 *ardor prava iuventium*); (2) guilt, cf. *Eum.* 563 γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ, *Cho.* 1002 πολλοὺς ἀναιρῶν πολλὰ θερμοῖνοι (ἀν) φρενί, *Iuv.* 3. 49 *quis nunc diligitur nisi conscius et cui fervens* | *aestuat oculis animus semperque tacendis?*, 1. 167 *incita sudant praecordia cula*, and the jest in Plut. *Mor.* 632 A *Κιητοῦ...τὰς χεῖρας ἔχειν ψυχρὰς λέγοντος, Ἀφίδιος Μόδεστος 'ἀλλὰ μὴρ' ἔφη 'θερμὰς ἀπὸ τῆς ἐπαρχίας κεκ-*

μεας αὐτὰς'; (3) rash wickedness: cf. Eur. *fr.* 858 ὁ θερμόβολος σπλάγγων, *Soph. Ph.* 927 ὁ πῦρ σὺ...καὶ πανουργίας | *δευρὴς τέχνην ἔχωντος*, *Amphis ar. Ath.* 448 A *ὅρῃ τι καὶ πικρὰν* | *καὶ θερμὴν*, *Ar. Plut.* 415 ὁ θερμὸς ἔργων ἀνδρείων; (4) madness (Eur. *H. F.* 1092 *πῶς θερμὰς πνέω*). Here the second and third meanings perhaps combine, the latter being the more prominent.

καὶ πανουργίᾳ τῶν: καὶ is explanatory of *θερμοῖς*. The *πανουργία* is an act contemplated or in progress: 'when some villainy is toward.' This is the present position of *Amph.* among the Argives. [We might also render 'with wicked sailors or some piece of villainy,' but this destroys the balance of *ναύηται* | *πλοῖταις* in their respective clauses. Otherwise, again, *πανουργίᾳ* is collective abstract for concrete = *πανουργοὶ τῶν* (cf. *ξωτέλεα* 137 a. b.)]

591 ὁλῶν: gnomic, with *gnom.* aor. ὁλῶ following. For such variation see Goodwin *M. & T.* § 135.

ἀνδρῶν σὺν θεωπέεσται γένε. It might be tempting to read *θεωπέεσται* in order to support the apparently bare word *ἀνδρῶν*. But, apart from the consideration that, where one noun dependent upon another is in the gen., Greek often attaches the epithet to that noun which seems the less natural to us (cf. 551, *Cho.* 1068 *ἀνδρὸς βασιλεία πάθη*, *Eum.* 292 *χώρας ἐν τόποις λιβυστικοῖς*, Eur. *Cycl.* 11 *γένος Τυρσηκῶν ἁρπῶν*, *Soph. Ant.* 793 *ρεῖκος ἀνδρῶν ξύναμον*), there is the more important fact that the epithet belongs distinctly to γένε. Though the man himself is *εὐσεβής* (and therefore *θεοφιλής*), he is treated, not as belonging to the *θεοφιλὲς γένος ἀνδρῶν*, but to the *θεόκτιστος γένος*. (How neutral the word *ἀνὴρ* is in itself, and how indifferent Greek is to the repetition of a word, could hardly be better shown than in the lines 589—592.)

ἡ ξὺν πολίταις ἀνδράσιν δίκαιος ὦν
 ἐχθροξένοις τε καὶ θεῶν ἀμνήμοισιν
 ταύτου κηρήσας ἐκδίκως ἀγρεύματος,
 πληγαῖς θεοῦ μάστιγι παγκοῖνῳ δάμη. 595
 οὕτως δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω,
 σάφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνὴρ,
 μέγας προφήτης, ἀνοσίοισι συμμιγαῖς
 θρασυστόμοισιν ἀνδράσιν βίᾳ φρενῶν
 τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῖν, 600

592 ξυπολίταις recc.

594 ἐνδίκως recc.

ἐκδίκως Prien. ἐκ Δίκης Blomfield. †.

595 δάμη M, corr. G.

596 οὕτως m.

οὕτως ὁ Brunck. δακτύλου M.

599 ἀν-

592 sqq. ξὺν κ.τ.λ.: join ξὺν πολίταις κυρήσας.... In this instance the crew of a state takes the place of the crew of a ship. πολίταις ἀνδράσιν differs somewhat from the simple πολίταις, by meaning 'men in their capacity as citizens.' For δίκαιος ἀν (ἀνὴρ being carried on from 589) cf. note to 585 (where εἶπε δίκαιον ξένον shows the special application) and Hom. *Od.* 8. 575 *ἦν δ' οὐδὲ χαλεπὸν τε καὶ ἀγροὶ ἦδ' ἄλκιμα*, | *οἳ τε φιλόξενοι*. Here he respects the *δική* relating to strangers.

If any passage in the play refers to Aristides (ὁ δίκαιος), it is more probably this than v. 579. It is reasonable to suppose that there is some reference to contemporary events; otherwise the choice of ἐχθροξένοις is very strange. Why should this aspect of unrighteousness, with its antithetical δίκαιος, be the one specially contemplated? We may perhaps guess that it had some reference to the spirit which Athens was showing towards the states in the Delian Confederation. Aristides was the upholder of justice in this matter. It was apparently in B.C. 467 that the first revolt occurred.

A state might show wickedness (α) in its internal relations (unnatural *στάσις*), (β) towards foreigners and foreign states (ἐχθροξένια), (γ) towards the gods (ἀσεβεία). It is not clear whether ἐχθροξένοις τε καὶ θεῶν ἀμνήμοισιν refers to both the last two sins, or is an amplified expression of the second only (i.e. unjust to strangers and therein forgetful of the gods, who respect the rights of ξένια). All depends on the sense of ἀμνήμοισιν. It might be (1) 'forgetting that the gods are watching their deeds and observing their pledges' (as *ὅρκιοι θεοὶ* &c.), or (2) 'forgetting to

pay the gods their due honours,' i.e. simply neglecting their service. But the whole context suggests specific wrongdoing in some corporate act as a πόλις, and the former interpretation is therefore the better. (This is also the sense in Hor. *Od.* 3. 2. 29 *Diespiter neglectus*.) The single word δίκαιος answers better to the one notion 'behaving wrongfully to strangers and forgetting that the gods are witnesses.'

594 ἐκδίκως: not = ἀδίκως, but (logically) 'out of place.' The punishment is 'not according to *δική*' as regards the character of the sufferer (cf. *παῖδες Δίκης* and *ἡ γὰρ Δίκη ἐστὶ γερύσων*). Eteocles does not venture to call such treatment on the part of the Gods an 'unjust' act, he only says that it is contrary to 'kind.' Cf. *Cho.* 808, 894 *τάλμης ἑκατὶ κἀνδίκου φρονήματος* ('temper of her kind'). So *profer* in Shak. *K. L.* 4. 260. See *Cho.* 319 (n.), 883 (n.), and Verrall's note here. — ἀγρεύματος: here apparently verbal. The sense 'net' does not suit *κυρήσας* nor the following metaphor.

595 πληγὰς θεοῦ κ.τ.λ. An unruly animal is captured and tamed; destruction is not in point. In Hom. *Il.* 12. 32 ('*Ἀργεῖοι δὲ Διὸς μάστιγι δαμνέσθων... ἰσχυρῶντο*') the similitude is from a horse beneath the whip or goad. So *ibid.* 13. 812 *ἀλλὰ Διὸς μάστιγι κατὰ ἰδάμην Ἀχαιοί*. In Hes. *Theog.* 857 *ἔπει δὲ μιν ἔλασε πλεγγὺν Ἰφιδάμαν Τυφχόου* is 'tamed' (not 'slain') by the thunderbolt. The 'blow from Zeus' occurs in *Ap.* 379 *Διὸς πλεγγὺν ἔχουσιν εἰπεῖν*, where it is both a punishment and a lesson. (With the phrase itself cf. Plut. *Nor.* 168 C where calamities are called *πλεγγαὶ θεῶν*.) In the present passage the sense is the same.

abhor. Perchance with fellow-citizens—a righteous man, while they wrong the stranger and forget that there are Gods—he is caught without his due in the same mesh, and is lashed and tamed by Heaven's impartial whip.

So is it with the seer, Oecles' son, a sober man and just, valiant, God-fearing, a mighty mouthpiece of Heaven's mind. Against his better thought he joined himself with impious bold-mouthed men, when their long train set forth on that road

ἔρδει M. *φρεσὶν βίῃ* recce. 600 *πάλιν* (for *πάλιν*) recce. Schol. recognises both readings. *τὴν μακρὰν ὁδὸν* Oberdick prosaically. †. *καμπτὴν* for *πομπὴν* Heimsoeth.

A *μάστιξ* is not an instrument of slaughter. Whereas *ἔλωλεν* (591) is the proper word of the *εὐσεβὴς ἄνθρωπος* who sinks with the ship, *ἔδωκεν* is applied to a member of a punished community. *μάστιγι* is doubtless to be conceived (as by Verrall; cf. Leaf on *Il.* 23. 387) as a goad. In Hom. (*i.e.*) *μάστιξ* = *κέντρον* and in *Ag.* 647 *διπλῇ μάστιγι*, *τὴν Ἀργὴν φελαί* is closely connected (though not, when the passage is rightly construed, identical) with *ἔλλογχεον ἄνθρωπον*. In *Suppl.* 473 *μαστικτικὴν καρδίαν λόγον* points to a penetrating instrument. In *Soph. El.* 716 (where horses are being driven) *φείδοντο κέντρων οὐδέν*, while in *Aj.* 1633 *μέγας δὲ πλευρὰ βοῦς ἐπὶ σμικρῇ δυνάμει* | *μάστιγι* *ὁρθὸς ἐπὶ ὁδὸν πορεύεται* (though a *κέντρον* is of course the instrument). Such a *μάστιξ* or *κέντρον* might have one point or two. That this is the instrument here is also indicated by other passages referring to a recalcitrant animal, e.g. *P. V.* 321 *οὐκ οὐκ... πρὸς κέντρα κῶλον ἰκτενεῖς*, *Ag.* 1624, *Eur. Bacch.* 795 *πρὸς κέντρα λακτισοίμι (δὴ) θνητὸς ἄνθρωπος*. With the notion cf. the sense of *μεταρρυθμίζειν*. [Though *μάστιξ* was thus used of a goad, it was, of course, also used of a whip (*ἡ μάστιξ*).]

παγκόλιν: proleptic; it makes no discrimination in this case. The term is not a universal description of the *μάστιξ* of Zeus.

598 *οὕτως δ' ὁ...*: 'and in the same way (thus described) will Amphiarus...'. Cf. *Soph. Ant.* 426 *οὕτω δὲ χαθῆναι* (after a comparison), *Trach.* 116.—*ὕδιν Οἰκλέους λόγῳ* = 'yes, even the son of great Oecles.' There was no need merely to define *ὁ μάστιξ*, but Eteocles dwells upon his rank and distinction, which will not save him. For this form of expression and its uses see *Cho.* 251 (n.). Note also that *ὕδιν Οἰκλέους* is something more than *Οἰ-*

κλέους. Distinction on the father's part (probably well known in epic story) is reflected on the son. Cf. *Hom. Od.* 15. 243 *Ἀντιφάτης μὲν ἔστιν Οἰκλέους μετὰ θυμῷ κ.τ.λ.*

597 *σάφρων βέλαιος κ.τ.λ.* The line is almost an anticipation of the list of the four cardinal virtues, viz. *σωφροσύνη, δικαιοσύνη, ἀνδρεία (ἀγαθὴ) = 'brave,'* 536, 582, *φρόνησις*. But *εὐσεβεία* is substituted for the last, as is indeed necessary, since it is in *φρόνησις* that Amph. here fails, acting *βίῃ φρεσὶν* (599).

598 sq. *μέγας*: 'of great rank': cf. 412 (n.). The word *ἀνοστοῖσι* is brought close to the last notions *εὐσεβείας, σωφροσύνης*: 'the man of piety, the mouthpiece of the divine, with an impious crew!' So far as there is a slight peculiarity in the order of the words, it is due to this antithetical emphasis: 'joined, despite their impiety, with bold-mouthed men.' *θρασυτομέουσιν ἀνδράσιν* forms one term = 'blasphemers,' and to this *ἀνοστοῖσι* is epithet. With the proper intonation of the passage there is no real awkwardness in the position of *βίῃ φρεσὶν*, which belongs, of course, to *συμμεγείναι*.

600 *τείνουσι πομπὴν κ.τ.λ.*: 'when they were forming (long) procession on the way which is far to return.' The tense of *τείνουσι* is imperf. after *συμμεγείναι*, i.e. *συνεμῆλθον αὐτοῖς ὅτε ἔλθον*. The expression is condensed, but perfectly Greek, both in thought and grammar. The only question lies in the exact interpretation of *τείνουσι*. An army on the march is compared to a *πομπή* (such as that at the Panathenaea or to Eleusis). If such a procession is a large and long one—as an army would be—those who form it may be said *τείνειν πομπήν*, 'to lengthen out a procession.' Or again, if the procession continues for

Διὸς θέλοντος συγκαθελκυσθήσεται.
 δοκῶ μὲν οὖν σφε μῆδὲ προσβαλεῖν πύλαις,
 οὐχ ὡς ἄθυμος, οὐδὲ λήματος κάκη,
 ἀλλ' οἶδεν ὡς σφε χρὴ τελευτῆσαι μάχῃ,
 εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου. 605
 φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
 ὅμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,
 ἐχθρόξενον πυλωρὸν ἀντιτάξομεν
 γέροντα τὸν κοῦν, σάρκα δ' ἡβῶσαν φύει,

600 *ἄθυμος* Turnebus. †.
 σφε χρὴ τελευτῆσαι μάχῃ? †.

604 ὡ σφε M, corr. πί. (of is possible.) Qu. *ὡς
 605 κῆρος Burges. †. ἔστι recc. 607 ἔμμε δὲ

a long time on the march (instead of for the few hours required in the religious and local πομπή) its members may be said *τελεῖν* 'to prolong' it. Both meanings may perhaps be regarded as coalescing here. For the rest it has been customary to join τῇν μακρὰν with πομπήν (as a 'mission' or 'journey') = 'that mission which is a long one to return' (lit. 'for the returning'). It is better, however, to understand ὅδον and to relate the expression to e.g. Hdt. i. 67 *ἐπεμπεύον αὐτοὺς τῇν εἰς θεῶν* and the phrase τῇν ἐπὶ θανάτῳ *τελούντι πομπήν* is treated as a verb of motion (= *πομπεύουσι*) and the separation of τῇν from πομπήν is made by the intonation and was easily appreciated by the Greek hearer, who was accustomed (*Cho.* 1037 n.) to such phrases with τῇν (ὅδον) and also recognised in τῇν μακρὰν πάλιν *μολεῖν* a proverbial expression. Cf. Eur. *I. A.* 420 *ὡς μακρὰν ἔκρινον*, *ibid.* 664 *μακρὰν γ' ἀναιρῶν*, *Or.* 125 *τῇν πάλιν μέμνησ' ὁδοῦ*. For separation of words apparently in agreement cf. 424 (n.).

There is perhaps a grim allusion to marching to death, or making the journey to Hades. After extreme unction Rabelais remarked that they had 'greased his boots for the long journey.' But it is not necessary to assume more than a reference to the proverbial difficulties and dangers of war. A *στράτα* is a 'far road to travel' in that one is never sure when and how the return will be made. Cf. *Soph. O. C.* 662 (where the Thebans have threatened to fetch Oedipus from Attica and Theseus replies in metaphor) *τῇν σῆς ἀγωγῆς, οἷδ' ἐγὼ, φανήσεται | μακρὸν τὸ δειρὸν πέλαιος οἷδ' ἐπὶ πλάσιμον*. For πάλιν *μολεῖν* in a similar connection cf. Eur. *fr.* 353 *οὐδὲς στρατεύσας ἀδικα οὕτως ἦλθεν πάλιν*. There is such *ἀδικία* in the present case.

601 Διὸς θέλοντος: again Eteocles will not make assertion without this proviso. See 549 (n.).—*συγκαθελκυσθήσεται*: from their high vaults. The metaphor seems to be from wrestling (*Hom. Od.* 3. 237 *ὅπῃτε κεν δὴ | μοῖρ' ὀλοή καθέλκῃσι*, *Herond.* i. 15 *τὸ γὰρ γῆρας | ἡμέας καθέλκει*, explained by *Hesych.* as *καταβάλλει*).

602 *δοκῶ μὲν...* (607).—*οὖν* sums up or closes the topic. [*Less well μὲν οὖν* might be corrective of the implied thought: 'so far from his being dangerous, I believe...']—*μηδὲ* rather than *οὐδὲ* since *δοκῶ = τέπειθε* or *προσδοκῶ*.

603 *οὐχ ὡς ἄθυμος*. If this, and not *ἄθυμος*, is correct (and there is no obvious reason for the corruption), we may interpret by (1) *οὐχ ὡς ἄθυμος ἔστιν* (*non quia ignavus sit*), i.e. 'it is not because he is spiritless, nor from any weakness of his courage, that I think he will not attack,' or (2) *οὐχ ὡς ἄθυμος τις*, 'not as a spiritless man (would act),' i.e. 'I think he will refrain from attacking—not as a spiritless man (might refrain, *ὅτι ἂν προσβάλει*), nor from failure of courage.' The omission of *ἔστι* makes the former rather abrupt. For the latter it may be observed that the absence of *τις* (or *ἀνθρωπ*) is easily paralleled (cf. *Plat. Tim.* 29 *εἰ ἀγαθὸν ἐὶ οὐδὲς ἐγγίγνεται φθόνος*, *Arist. Poet.* 25. 18 *δ' ἂν φρόνιμος ἐπὶ τοῦτο*), and that the clause of *ὡς* with nom. and suppressed verb is of a common class (*Soph. Aj.* 525 *ἔχειν δ' ἂν οἴκῳ ὡς καὶ γὰρ φρενὶ | θάλαμ' ἂν*, *Ar. Ran.* 303, *Lucr.* 3. 455 *ergo dissolvi quoque convenit omnes animas | naturam, cum sumus*).

οὐδὲ λήματος κάκη might be an interpretation or reiteration of the previous words (as in the positive form we might

so far to travel back; and, if Zeus will, with them shall he be dragged to ground.

Nay, not even, methinks, will he assail the gates; not through faint heart nor craven spirit, but he knows what end awaits his fighting, if fruit must come of the rede of Loxias, whose wont is to say no word, or say it to the mark.

Yet against him, man to man, we will post mighty Lasthenes, a warder to drive strangers from the gate. Old is he in his wisdom, but lusty his thews with manhood, and swift his eye to

καὶ τῷ? Headlam.

602 φέρει M, φέρει m' (superscr.). Corr. Wellauer. †. γράφει Brunck, φέρει Herwerden.

have *ἀθυροὺς καὶ τὸ λῆμα κακόν*). But more probably *θυμὸς* and *λῆμα* are distinguished, the former being 'zest' for fight, the latter the physical 'courage' when engaged.

604 οἶδεν ὧς σφί κ.τ.λ. χρῆ = 'is fated': cf. *Cho.* 301 *ὅτι δὲ χρὴ τυχεῖν σωτηρίας, | σμικροῦ γένου' ἂν σπέρματος μέγας νικῆναι*, *P.V.* 229 &c. The sense is not 'that he is to die in this battle' (requiring *τῷδε*) nor 'what death he is to meet in fighting' (since this knowledge could not prevent Amph. from attacking the gates), but (as Verrall also indicates) 'what end his fighting is to bring' (viz. no success). Amph. would say 'It is useless for me to attack the gates; the city will not fall.' There is no likelihood that *σφί* is plur. (so soon after the sing. of 602); Amph. is supposed to be regarding his own actions from his own point of view. [It must be acknowledged, however, that the expression is somewhat peculiar in respect of *τελευτῆσαι μάχην* 'to reach an issue by fighting,' and we may perhaps conjecture *ἀλλ' οἶδεν ὧς σφί χρῆ τελευτῆσαι μάχην*. Though *σφί* (= *αὐτοῖς*) is commonly denied (like *μιν*, and for no better reason) to the poetry of tragedy, it is the form actually given by the best MSS in *Soph. O. C.* 421 (cf. *Eur. Suppl.* 769, *Med.* 398). A poet who can use *θμῖ* in trimeters may be permitted to use the *σφί* of Homer and Herodotus; see *Suppl.* 958 (n.).] Eteocles had evidently heard of the adverse oracle of Apollo which Amphiarus disobeyed when he joined the expedition *βίᾳ φρενῶν*.

605 εἰ καρπὸς ἔσται κ.τ.λ. With *καρπὸς* cf. *Εὐμν.* 716 (Apollo loq.) *κἀγωγε χρησμοῖς τοὺς ἐμοὺς τε καὶ Διὸς | ταρβέειν κελύω μὴδ' ἀκαρπύτους κτίσαι*, *Pind. I. 7.* 50 *ἐπὶ τὼν δὲ καρπὸς | οὐ κατέφθνε* (of Themis).—*θεσφάτοις*: generic

(not of the deliverance in this particular case): 'if oracles of Loxias are to bear fruit (as we know they do).'

606 φιλαί δὲ σιγῶν κ.τ.λ. It is surprising that some should take these words as referring to Amphiarus. His utterances are not here in question. When Eteocles has said 'the end of the fighting will be against him, if oracles of Loxias are to bear fruit,' he continues 'and Loxias would not utter oracles, if they were not intended to bear such fruit.' The god has no motive for speaking *μῶρον* or *ἄκαρπα*; he speaks only when and what the occasion demands (*τὰ καίρια*: cf. 1 (n.), *Cho.* 580 *σιγῶν δ' ἔσθ' ἔτι καὶ λέγειν τὰ καίρια*).

607 ὅμως δ': answering to v. 602.—*ἐπ' αὐτῷ*: 'to meet him' (cf. 434).—*φῶτα* is added with the same notion of 'man to man' (in distinction from divine agencies) as *ἀνὴρ* in 434, 492.—*Δασθέωνι*. In the epic the opponent was called *Periclymenus* (cf. *Pind. N. 9.* 26), but that word is unmanageable in iambs.

608 ἐχθρόβειρον: not in the sense of v. 593 but proleptic, 'to be a *τυλιάρης* hostile to strangers.' Eteocles is thinking of the *θυραῖος* of a Greek house and of the jealous watchfulness of some of this notorious class. Lasthenes has instructions to act the character as the public *θυραῖος*.

609 γέροντα τὸν νοῦν. Some editors punctuate at *ἀντιτάξομεν* and make this the beginning of a new sentence. There would of course be no difficulty in making *γέροντα* belong to *νοῦν* (*Eur. Or.* 529 *γέροντ' ὀφθαλμῶν*, *Hom. Od.* 22. 184 *σάκος γέρον*); but (apart from other considerations) the single particle *δ'* is more than strange in *φύει γέροντα τὸν νοῦν, σάρκα δ' ἥβῳσαν, ποδῶκετι δμῃα*. Moreover, if the construction were *φύει τὸν*

ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ.
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτοῖς.

610

ἀντ. γ'. ΧΟ. κλύοντες θεοὶ δικαίας λιτὰς
ἡμετέρας τελεῖθ', ὥς πόλις εὐτυχῇ.
δορίπωνα κάκ' ἐκτρέπον-
τες <ἐ> γὰς ἐπιμόλους· πύργων δ' ἐκτοθεν
βαλὼν Ζεὺς σφε κάνοι κεραυνῶ.

615

610 οἶμα Weil. †. χαρὶ Hartung. 611 ἀπὸ Romahn. 612 ἀκούσιον λόγου
ἡμετέρου κί (superscr.). 614 ἡμετέρας Μ, ἡμετέρας Dindorf. 616 sq. ἐκτρέ-

ροῦν γάρωντα, τὴν δὲ σάρκα ἡδῶσαν the single article would be less acceptable. On the other hand, if γάρωντα belongs to φῶτα, 'an old man in respect of his mind,' the article helps to separate γάρωντα from τοῦν, and, with the beginning of a separate (though antithetic) clause (φῶτα δ'...), no answering article is required. The change of structure to φῶτα δ' in place of φῶτα δ' is too common to need illustration.

τοῦν = 'his,' or (less well) 'the necessary'...—σάρκα = 'muscle': cf. *Ag.* 72. —φῶτα: i.e. the thews are still growing, as being youthful. No better emendation of the φῶτα of Μ and φῆρα of later copies is likely to be made. For the sense cf. 12 (n.), *Soph. Aj.* 1077 ἀνδρα... πᾶν σῶμα γεννίηται μέγα; and for the quantity 522 ὥρας φουέσσι. [φῆρα in itself is not out of the question: cf. *Cho.* 559 φουήν οἴσμεν Παροισίδα, 579 γλῶσσαν εὐφήμεν φέρειν, fr. adesp. 182 μὲ ἐθγέμεναι τὸν τρώεω χρηστὸν φέρειν, *Soph. fr.* 844 πᾶν καλὸν φέρει στήνα; but it does not account for φῶτα and has all the appearance of being a conjecture. The probable explanation of the reading in Μ is that φῶτα was miswritten as φῶγ, which was then read as φῶγ and glossed by φῶτα.]

610 ποδῶκες ὄμμα. If this meant simply a 'swift' eye (= ὠκύ, ταχύ) it would deserve the name of grotesque. But in reality it = 'an eye to which the foot answers swiftly' or 'accompanied by swiftness of foot.' The eye is alert for attack and defence, and the foot acts in accordance with its warnings. It should be remembered also that ὄμμα often practically = 'vision,' and that the physical organ is by no means always present

to the writer's consciousness. Swiftness of foot is a virtue in a warrior (as with πόδες ὠκύς Ἀχιλλεύς) and is best manifested in fight (*Verg. Aen.* 5. 430 *ille pedum melior motu fretusque iuventa*, of a boxer). Greek is liberal in concessions to the adjective, and, though 'vision with swift foot' is absurd for 'swift vision,' the combination is quite Greek in the sense here claimed. The expression is no harder than in *εὐστειν βάρβαρον* (*Eur. I.T.* 1112) = 'a journey in barbarian surroundings,' *λευκωσέχης ἐντόται* (*Eur. Phoen.* 1351) = 'blows with white arms,' *πολύκερος φῶτος* (*Soph. Aj.* 55) = 'much slaughter of horned beasts,' *τετρασκελὴς πόλεμος* (*Eur. H.F.* 1273) = 'a war with quadrupeds.' [The alteration to οἶμα is ill-advised. The physical qualities are described in muscle (σάρκα), eye (ὄμμα), foot (ποδῶκες), hand (χεῖρα).]

610 sq. χεῖρα δ' οὐ βραδύνεται κ.τ.λ. A difficult passage, of which many renderings and alterations have been proposed. Yet we may confidently keep the text and render literally 'and, in respect of his hand, he is not slow for his spear to seize upon a place laid bare from the side of the shield.'—δῶρον is the subject and γυμνωθὲν the object of ἀρπάσαι, which itself is 'consecutive' (= ὥστε ἀπρ.) to οὐ βραδύνεται (cf. *Cho.* 366 πάρος δ' οἱ κτανύοντες νῦν οὕτως δαμῆται | ... πρὸς τὴν πινθάσθαι, *ibid.* 735, 849, *Xen. Hell.* 5. 1. 14 ἡ θύρα ἡ ἐμὴ ἀνέπαται εἰσέναι τῇ δομένῃ).

Others join γυμνωθὲν δόρυ as object of ἀρπάσαι, which they understand as 'seize for use.' But that γυμνωθὲν refers to an 'exposed' part of the opponent's body (and that it is much less suited to the spear) should be obvious. Of the spear,

guide his foot, and with no tardy hand doth his spear dart upon aught laid bare from side of shield.

Yet for mortals to win the day is the gift of gods.

[LASTHENES *departs*.

CHO. Hearken, ye Gods, to our just prayers and fulfil them, ^{3rd anti-} that our country may win the day. Turn from us upon the invader of the land the fell work of the spear. From without the walls may Zeus smite and slay them with his bolt!

παντες | γῆς ἐπιμόλου M (with εἰς written by m' above the beginning of ἐπιμόλου). γῆς πρὸς ἐκ. recs. Corr. Hermann. ἐκτρέπονται γῆς H. Voss.

γυμνοῦντας is the wrong term, since the shield does not protect or sheathe the δόρυ and γυμνοῦσθαι is a word of too distinct a colour to be used simply for the spear darting forth. Moreover the simple gen. δαίδοις γυμνωθέν would manifestly be used rather than παρ' δαίδοις. ἀρπάζει δόρυ, again, would be appropriate to a warrior who snatches up his weapon, but not to one who already holds it.

The correct interpretation is plainly indicated by the use of γυμνωθῆναι in similar situations: cf. [Hes.] *Scut.* 334 ἐνθα κε γυμνωθέντα σάκευθ' ὅπο δαίδαλ' αἰεὶ | δόρυ μὲν ἔσθ' οὐτάμεν ὀξεὶ χαλεπῷ, *ibid.* 460 μὲν γυμνωθέντα σάκευθ' ὅπο δαίδαλ' αἰεὶ | οὐτάμεν, Theoc. 12. 187 ἐγγεσι μὲν πρῶτα τεισόμενοι πόνον εἶχον | ἀλλήλων, εἰ τοῦ τι χροὺς γυμνωθέντες ἴδουεν. One sense of ἀρπάζει is *occipere*, of seizing upon a spot (Xen. *An.* 4. 6. 11 τοῦ ἐρήμου ὁρῶν... ἀρπάζει φθάσαντας). Cf. also e.g. Soph. *Aj.* 1 πείραν τῷ ἐχθρῷ ἀρπάζει θηράμενον of the seizing of an opportunity. These senses blend ('seize, when opportunity is given...'). The combatants fight crouching (as far as possible) behind their shields; their feet move nimbly for position; their spears are held in threatening movement just under the rim of the shield (Theoc. 23. 184 σείω καρτερὰν ἐγχοῖς ὑπ' ἀσπίδος ἀντιγὰ πρῶτην). Each is watching for the enemy to expose (γυμνοῦν) any portion of his body from under the buckler; then with swift hand he will seize the opportunity upon that part. See Eur. *Phoen.* 1382 sqq. for a description of the fight between Et. and Polyn., and *ibid.* 1384 εἰ δ' ὅμ' ὑπερσχὸν ἴνους ἄτερους μάθοι, | λόγῃν ἐνῶμα στόματι ('with the point') προφθῆναι θέλων.

The simple δαίδοις γυμνωθέν would possess less vividness than ὑπ' δαίδοις

(as in [Hes.] *Scut. Ilcc.*) or παρ' ἀσπίδος. The latter gives a picture of a portion of the body peeping out 'from beside' the rim of the shield. Doubtless a prose-writer would have said γυμνωθέν τι or τὸ παρ' ἀσπ. γυμνωθέν, but the generic participle without art. is frequent. With the art. the exact sense is δ τι ἀν γυμνωθέν ('any exposed part'), without it the sense is ὅτι τι γυμνωθέν. See Cho. 69 (n.), 360 (n.), 661 αἰδῶς ἐν λεχθείσιν. [The notion of Brunch that παρ' ἀσπίδος = a *sinistra*, while δόρυ = *enim*, passes the legitimate use of language.]

612 θεοῖς: with emphasis; 'it is only Heaven that can grant success.' This tone is habitual to Eteocles (cf. 401, 549). The answer of the Chorus picks up the word and also εὐτυχίην. [Note that in all the six cases hitherto there is a justification of the eventual Theban success. It is only in the seventh that the blame is equal on both sides.]

615 δορίπνοια κάκ' κ.τ.λ. This follows the prayer for the πόλις; 'turning away from it, upon those who invade the land....' The Chorus recognises the difference between the character of Amphiaraus and that of the five boasters. It bases its plea therefore upon the 'justice' of its prayer, which considers only the claims of patriotism. Sin lies with an invader of the land of others (cf. 567 sqq.), and Amphiaraus is such.

With ἐκτρέποντες cf. *Ag.* 1465 μὲν εἰς Ἑλένην λόγον ἐκτρέψῃ, Eur. *Suppl.* 483 τὸ δυστυχίῃ δὲ τοῦτ' ἐς ἄλλων ἐκτρέπει.

616 πύργων and ἐκτοθεν are stressed: i.e. 'may Zeus slay them, and before they break into the stronghold.' They have occupied our land (γῆς); now they are assailing our walls; may death fall upon them from the *outer* side.

ΑΓ. τὸν ἑβδομον δὴ τόνδ' ἐφ' ἐβδόμαις πύλαις
 λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
 κοί θ' ἄς ἀράται καὶ κατεύχεται τύχας, 620
 πύργοις ἐπεμβὰς κάπικηρυχθεὶς χθονί,
 ἀλώσιμον παιᾶν' ἐπεξιακχάσας,
 σοὶ ξυμφέρεσθαι καὶ κτανῶν θανεῖν πέλας,
 "ἣ ζῶντ' ἀτιμαστῆρα τῶς ἀνδρηλάτην
 φυγῇ τὸν αὐτὸν τόνδε τείσασθαι τρόπον." 625
 τοιαῦτ' αὐτεῖ καὶ θεοὺς γενεθλίου
 καλεῖ πατρώας γῆς ἐποπτῆρας λιτῶν
 τῶν ὧν γενέσθαι πάγχυ Πολυνεῖκους βία.

618 τὸν ἐφ' Brunck, τὸν τ' ἐφ' Blomf., τὸν πρὸς Dind., σὺν τ' ἐφ' Ritschl. †.
 620 αἶας γ' ἀράται M as altered by m', which corrects αἶ (M') to αἶ and writes αἶ
 in an erasure. Corr. ° ed. †. αἶας τ' ἀράται σοὶ τ' ἐτεύχεται Weil. 621 χθονί

618 τὸν ἑβδομον δὴ τόνδ': 'we come in this case to the seventh and last.' δὴ (akin to φθ) closes the enumeration: cf. Plat. *Meno* 87 E ὅγιστα καὶ ἰσχυρὸς καὶ κάλλος καὶ πλεῖστος δὴ ('and here we will stop'). Apart from the actual list of the gates there is doubtless a suggestion in ἑβδομος of a sacred and complete number, and this gives further point to δὴ. Grammatically the expression is not as if τὸν had preceded ἐφ' ἐβδόμαις πύλαις, but (literally) 'I will enumerate, at the seventh gate, in this instance the seventh and last.' In Eur. *Phoen.* 1123 these gates are called the *Κρηναίαι*. See Introduction § 16.

619 sq. πόλαις σοὶ θ' ἄς κ.τ.λ. See crit. n. The error of M is to be emended by better means than the αἶας of the second corrector. Any reader must feel that πόλαις by itself (especially as placed) is weak and insufficient. It is true that Polynices invokes mischief on the country (621 sq.), but he also invokes it individually upon Eteocles (623—625). It is no rational summary of the passage 621—625 to describe it as an imprecation on the πόλαις. The sense required is provided in the text, where the emphasis on σοὶ is brought out by its position.

The pleonasm in ἀράται καὶ κατεύχεται is purposed, emphasising the wickedness of his deliberate and insistent imprecations. Emphatic pleonasm, being true to nature, is familiar in drama: cf. Eur. *J. T.* 490 ἐπιστάμεθα καὶ γυνώσκωμεν, Soph. *Ant.* 41 εἰ ξυμπούμεν καὶ ξυεργάζομεν, Shak. *Macb.* 2. 3. 79

The spring, the head, the fountain of your blood | Is stopped.

621—625 The lines should be taken as quotation in or. obl. of the actual language of Polynices. This is essential for a proper interpretation of τῶς (624) and τόνδε (625). Cf. *Ag.* 1600 μέγας δ' ἄφεργον Πελοπίδαις ἐτεύχεται, | λάτιστα δέλκτον ξυνόλοις τιθεὶς ἀρετῇ, | ὅθως ὀλέσθαι πᾶν τὸ Πλεισθένει γένος (representing the direct ὅθως ὀλέσθαι). So here Polyn. says ξυμφεροίμεν αὐτῷ καὶ ἣ κτανῶν θάνομι πέλας, ἣ φυγῇ τὸν αὐτὸν τόνδε τρόπον τισαίμεν (αὐτὸν), ἀτιμαστῆρα τῶς (= ὅθως) ἀνδρηλάτην (ἄντα).

621 sq. πύργοις ἐπεμβὰς: not mounting the walls for the purpose of proclamation, but having set foot upon them successfully in the assault.—κάπικηρυχθεὶς and ἐπεξιακχάσας carry on the same sense of ἐπν, which is that of triumph or exultation. He plants his foot (cf. λαξ ἐπιβῆναι) upon the walls (as a victor on a fallen enemy, cf. Plat. *Dem.* 21. 1); he is proclaimed conqueror over the prostrate land (cf. κηρύσσω and ἀνακηρύσσω in the games); he utters the jubilant cry of assured victory over it.—χθονί is understood ἀπὸ κτανεῖν with the words which follow it. It is better not to make ἐπεξιακχάσας synchronous with, and explanatory of, ἐπιμνησθεὶς, as if his loud paean were the manner of signifying that the capture is achieved; the words form an independent notion. For the sense of παιᾶν see 234 (n.) and Smyth *Gk. Metic Poets* p. XL. With ἀλώσιμον cf. *Ag.* 10 ἀλώσιμον...θάξω.

SCOUT. Last to the seventh I come, at the seventh gate—
to thine own brother. These the bans and curses he calls down
upon the town and thee; that with foot planted upon the walls,
and proclaimed triumphant o'er the land, he may raise loud the
conqueror's exulting shout, then match himself with thee, and,
slaying thee, die at thy side. 'Or' saith he 'if he live, he who
thus sets me at naught with banishment, may I punish him
with exile, like for like with this!' Thus doth he shout, and
withal calls upon the Gods of kin and fatherland to give his
prayers regard—prayers all his own—a mighty Quarreller in
good sooth!

rec. κάτασφυγξέης χθονός Keck.

624 ζῶν Schütz, Heimsoeth. †. τῶν M^a.

τῶν δ' rec., θ' ὡς rec., τῶν δ' Ald., οὗν Prien. ἀνδραγατῶν Blomf., ἀνδραγατῆς Madvig.

The passage requires interpretation only.

626 βίαι m.

623 εἰς; emphasized.—ἐμφέρισθαι: 'be pitted against': cf. 497 ἐνολέων.—καὶ κρατὸν θανάτῳ πῖλος: not that he prays to die himself, but he proclaims his readiness to die, if only he can first kill. This form of expression is frequent. Cf. *Chor.* 437 ἐπειτ' ἐγὼ νοσφίτας ὀλοίμην (where schol. quotes Callimachus *θεθναίην δ' ἐκείνους ἀποπνεύσαντα τιθόμην*), Eur. *El.* 281 θάνοιμι μητρὸς αἵμ' ἐπισφάξας' ἐμῆς, *Soph. Aj.* 390 πῶτε ἄν... τοὺς διασάρχας ὀλέσσω βασιλῆη | τέλος θάνοιμι καὶ τὸς; For the alternative cf. *Soph. O. C.* 1306 (ὅπως)... ἢ θάνοιμι παρδίκῃς | ἢ τοὺς τόδ' ἐκπράξαντας ἐκβάλοιμι γῆς; (*Polyn. loq.*).

624 sq. ἢ ζῶντ' κ.τ.λ.: Polyneices would say 'Or, if I do not slay him, but if he (escapes me and) still lives, may I punish him, who outrages me thus with banishment, with exile in the same manner as this (of mine).' The expression is full, after the manner of the *verba concepta* in prayers, oaths or vows, which seek to avoid ambiguity by such redundancy. In ἀτιμαστήρα there is scarcely the same force as in ἀτιμῶν. Polyneices is indeed rendered ἀτιμῶς as a Cadmean, but he is also set at naught, or flouted as a brother and a prince.—τὸν αὐτὸν τρόπον was evidently part of a formula in praying for retribution: cf. *Cho.* 272 εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἵτιους | τρόπον τὸν αὐτόν, ἀταποκτεῖναι λέγων.

626 sqq. τοιαῦτ' ἀνεί κ.τ.λ. καὶ = 'and withal' (so *et=et tamen*), i.e. 'and, while so crying, he (yet) dares to call the gods of kinship, belonging to the fatherland.' There is a double emphasis on the irony of the prayer. Though he is medi-

tating harm to the country (πῶλε) and dishonour to its gods (569 sqq.), he still calls upon the gods of that country (πατρίδας); while meditating the slaughter of his brother, he calls on the gods of kinship (γενεθλίους).—ἐποστήρας: to direct them to successful issue: cf. *Cho.* 1, 581, 1061 (ἀλλ' εὐτυχίῃ, καὶ ε' ἐκπνεύων πρόφρων | θεοὶ φυλάσσοι) and ἐπόπτης (*Pind. N. 9. 5* Πυθῶναι αἰετῶς ὁμακλάρου ἐπόπταις, i.e. Apollo and Artemis at the Pythian games).

This monstrous and unreasonable prayer he can only make through his character as Πολυνεΐκης (cf. 564).—πάγχν Πολυνεΐκου βία: 'in very truth a mighty Quarreller.' The force of πάγχν is that of *εἰσα* in 400, 402.—The phrase with βία is not here a mere periphrasis, but rather it = Πολυνεΐκης βίαιος, and πάγχν is felt with both members of the phrase. [It is exceedingly feeble to join πάγχν to ἐποστήρας γενέσθαι.]

Not merely is τῶν ἄν more emphatic than ἄν; λιγὼν would have been sufficient in itself if there had not been some special point added by these words. We may explain by (a) 'his prayers' as opposed to ours, i.e. he asks the gods to ignore our prayers and to further his; or (b) *suarum* (in e.g. Cic. *Fin.* 3. 1. 4 *rerum artes verbis in docendo quasi privatis utuntur ac suis*) 'his very own' or 'truly his,' i.e. such as belong indeed to a Πολυνεΐκης. The latter is manifestly much more effective. [The use of ὁ δὲ = *scilicet* is not very frequent in tragedy, but in *Soph. O. C.* 519 for *δομοὶ δ' γ' Ἀιδῆς τοὺς νόμους τοῦτους ποθεῖ* we should surely read *τοὺς οὗτοι*.]

ἔχει δὲ καινοπηγὲς εὐκυκλον σάκος
 διπλοῦν τε σῆμα προσμεμηχανημένον. 630
 χρυσήλατον γὰρ ἄνδρα τευχιστὴν ἰδεῖν
 ἀγχι γυνή τις σωφρόνως ἡγουμένη.
 Δίκη δ' ἄρ' εἶναι φησίν, ὥς τὰ γράμματα
 λέξει. "κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν
 ἔξει πατρῶν δωμάτων τ' ἐπιστροφάς." 635
 τοιαῦτ' ἐκείνων ἐστὶ τάξευρήματα.

629 γρ. εἴθετον schol. †. 632 ἡκαμένη Butler. 633 Δίκη γὰρ Hermann.
 634 λέξει λι (l by m), λέγει recc. †. τ' for δ' rec., γ' Schütz. 635 πατρῶν recc.
 636 ἐκείνῃ γ' Pauw. I formerly suggested τοιαῦτ' ἐκείνων (sc. Δίκη καὶ Πολυνείκευς)

629 καινοπηγὲς. Polynices, a Boeotian, would previously carry an oblong Boeotian shield, but since his sojourn at Argos, and as a member of the Argive army, he now bears one which is truly round (εὐκυκλον).—καινοπηγὲς is not therefore merely picturesque, although such panoramic and realistic touches are not despised by Aeschylus or his epic authorities (cf. 578 πύχθαλον, 529 and context). The shield actually is new, and, for a Boeotian, it is in a new fashion (καινο-). The notion in -πηγὲς is not simply of making (=ποιῶν), but such a shield is 'built,' as being constructed with leather base, bronze plates, figures in relief and ὅχων within. Cf. πηκτὸν ἄροτρον (Hom. Od. 13. 32) and Il. 5. 193 δίφροι | καλοὶ πρωτοπαγεῖς νεοτεχνεῖς (which further illustrates the appreciation of newness, as does Il. 21. 592 κρημὶ νεοτεύκτου κασσιτέρου). Had the shield not been new it could not have borne this particular blazon, nor would there have been any need to describe it to Eteocles. [The conjecture εἴθετον destroys an important point.]

630 διπλοῦν: i.e. there are two separate figures of equal importance in the picture. The other σήματα have either shown one figure or a compact group (e.g. the Sphinx holding a Cadmean).—προσμεμηχανημένον: see 528 (n.). It would seem that the figure of Justice actually moves on the shield in leading the man.

631 χρυσήλατον. For gold work on shields cf. Hom. Il. 18. 517 ἀμφὺ χρυσέῳ χρύσεια δὲ εἰματα ἔσθην, *ibid.* 574 αἱ δὲ βόει χρυσοῖο τετεύχαστο κασσιτέρου τε, [Hes.] Scut. 183 (warriors on the shield) ἀργύροι, χρύσεια περὶ χροὶ τεύχε' ἔχοντες. The metal here is not inlaid

(as in 481), but is hammered plate.—ἰδεῖν is commonly treated as an idle addition to τευχιστὴν, but this is not just to the poet. The point of the word is that the gold plate displays not only a man, but a man in full armour, the work being so skilful that the parts stand out clearly delineated. ἰδεῖν thus virtually = 'distinctly' or 'conspicuously.' This is properly the force of the infin. in e.g. Soph. O. C. 327 ὃ πάτερ δύσμοιρ' ὄραν, Eur. I. A. 274 κατείδομεν | πρόμνας σῆμα ταυρόπουον ὄραν, [...'Ἀλφειῶ, Ar. Eccl. 387 λευκοσπλήθης ἰδεῖν, Pind. I. 6. 22 ἰδεῖν μορφάεις. [It is just possible to relate ἰδεῖν to the whole clause: i.e. the woman leads the armed man 'visibly,' this being part of the mechanism. Cf. [Hes.] Scut. 166 στίγματα δ' ὥς ἐπέφαντο ἰδεῖν. But the position of the word is against this.]

632 γυνή τις: not strictly a woman, but a being represented as a woman: 'a female form.'—σωφρόνως ἡγουμένη. There is no tautology with ἄγα, but the whole = 'she leads as his guide.' The σωφροσύνη is shewn in her deportment. Though Polynices himself exhibits no σωφροσύνη, the artist who depicted his Δίκη would necessarily follow the canons for that allegorical figure.

633 Δίκη δ' ἄρ' κ.τ.λ. In the preceding τις, in δρ', and in the fut. λέξω we are subtly placed back in the position of the ἀγγελοῦ while he is deciphering the blazon. He sees what is apparently (τις) a woman; she turns out (δρ') to be Δίκη, as one will find on reading. [Verrall takes δρ' as implying 'that the narrator does not accept her declaration,' i.e. the messenger reports it either somewhat sarcastically or with hesitancy: 'she says she is Justice.']

634 sq. λέξω. The fut. might be

His shield, true round, is new of build, with twofold emblem fixed cunningly upon it. A work of gold displays a man full-armed, and as 'twere a woman leads him with sober guidance. 'Justice,' it seems, she calls herself, according to the letters; 'And I will bring home this man, and he shall have a country, and right to use his father's house and substance.'

Such are the devisings on their side. 'Tis left for thyself to

ἐστὶ τὰ γυμνάσια, but I now retain the text, although inclined to believe that *τάβυβρίσματα* is the true reading. (Both *υ* for *β* and *-γ* for *-ισ* are common confusions: cf. *Ag.* 1009 *ἀλλαβεία* (Fl.) for *ἀβλαβεία*, *Ar. Av.* 774 *εἶρος* (S & c.) for *ἑβρων* (R. V.), *Xen. Hell.* 3. 4. 54 *χαυρίαι* (B) for *Χαβρίαι*, and *Eubul. ap. Ath.* 612 *ε* *κατηλέσται*

due to the eye wandering from *λέγω* and catching *ἐξ* of the next line, but it may very well be correct (v. sup.).—*παράγω*: from exile (cf. *κατείναι*, *κάθεδος*).—*πόλιν ἐξ*: not 'shall get' (*εἰσέλθω*), nor 'the country,' but 'shall possess a country.' He shall no longer be an exile and *ἀπολίτ*. A prose-writer in such circumstances uses *μετέχειν πόλεως*. Justice does not promise that Polyn. shall be master of Thebes nor of *τὰ πατρῷα δώματα*, but only that he shall have his place in Thebes, and in the house and its property.—*δωμάτων* is not merely the house as abode, but includes the possessions. See *Cho.* 126 (n.), and cf. *Eum.* 757 *Ἀργεῖος ἀνὴρ αὖθις, ἐν τε χρήμασιν | οἰκεῖ πατρῷος*. For the position of the exile see *Cho.* 135 (n.).

ἐπιστροφάς: 'range' (Paley, who quotes *Ag.* 963 *ἀνδρὸς τέλειον δῶμ' ἐπιστροφωμένον*). Cf. *Eum.* 550 *ξενότιμον δωμάτων ἐπιστροφάς*, and Hesych. *ἐπιστροφάι*: διατρίβαί, διαίται: ἀσχεδόν Φριζή.

636 sqq. *τοιαῦτ' ἐκείνων κ.τ.λ.* The exact sense of the following passage requires some search. We must first realise the situation. Six Theban champions have been sent to six of the gates; the seventh remains. It would not naturally enter into the minds of the company that Eteocles himself would elect to fight with his own brother. When he declares his intention (659 sqq.), both the Messenger and the Chorus are horrified and endeavour to dissuade him. It is manifest that the Scout himself does not even think of such a meeting; he simply asks the king whom he proposes to send. It is true that in 269 sqq. Eteocles has spoken of posting six champions with himself for seventh, but the messenger was not then present, and, if the Chorus remembered the observation, its fulfil-

ment would now seem out of the question. Had Eteocles appeared in full armour equally with the six, the case might have been more obvious to the Scout. But Eteocles is not yet armed (see 661 sq.). The Scout therefore enquires in all good faith who is to go.

The most natural interpretation is therefore that at v. 635 the *ἀγγελος* ends his enumeration of the Argive champions and now adds comprehensively 'such are the inventions on their side.' The remaining words mean ' (my duty, so far, is done), it is for you now to decide who is the right man to send. So far as the carrying of announcements is concerned, you will always find me to be trusted; (the rest is not my business); you are the captain of the ship.'

Two points must here be noted. (1) To refer *ἐκείνων* to the last-named champion and his device, and to render 'such are the devices of them (viz. Polyneices and his *Δίκη*),' is surely impossible for *ἐξενρήματα*. *ἐκείνοι* are 'the enemy': cf. *Pers.* 398 *σάλευγξ δ' αὐτῇ πάντ' ἐκείν' ἐτέφλεγεν* and *sup.* 468 (*τάδε*). (2) The combination *αὐτὸς ἤδη* with imperat. is used where a speaker has said his say and now leaves the matter with the hearer: cf. *Cho.* 112 *αὐτὴ σὺ ταῦτα μαρθάνου' ἤδη φράσαι*, *Luc. De Merc. Cond.* 42 *σὺ δ' οὖν... αὐτὸς ἤδη ἀκριβῶς ἐπισκοπῶν ἕκαστα ἐνέησον*.

With the above sense *ἐξενρήματα* is quite possible of the various 'notions' or 'inventions' which have occurred to the enemy as blazons. They are the 'devisings' of their ingenuity. (Otherwise the easiest emendation would be **ἐβυβρίσματα*; see crit. n.) *Dem. Lacr.* 930 *τοιαῦτα τούτων ἐστὶ τὰ κακουργήματα* reads like an echo of this place.—*δοκέει* (*placet*) is manifestly correct. *δοκέει* (whether with *πέμπειν* or *πέμψαι*) could

σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖ
 ὥς οὐποτ' ἀνδρὶ τῷδε κηρυκευμάτων
 μέμψῃ, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.
 ET. ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
 ὦ πανδάκρυτον ἄμὸν Οἰδίου γένος·
 ὦμοι, πατὴρ δὴ νῦν ἀραὶ τελεσφόροι.
 ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
 μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
 ἐπωνύμῳ δὲ κάρτα, Πολυνείκει λέγω,
 τάχ' εἰσόμυσθα τοῦπίσημ' ὅποι τελεῖ,
 εἰ νῦν κατάξει χρυσότευκτα γράμματα
 ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
 εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῇν

640

645

(A.B.) for -ηται (V.L.), Phryn. fr. 2 γυοδόνηται for -ηται &c.)

667 δοκεῖ M^a.

δοκεῖ rec. †.

641 ἄμὸν M^a, ἄμὸν M, ἄμὸν rec.

643 κλάειν Porson.

646 The final εἰ as written in M suggests an earlier γ. Πολυνείκει rec. †.

however stand colloquially (Ag. 16, Ar. Vesp. 177, Ran. 1421 (n.)).

638 ἀνδρὶ τῷδε = ἐμοί. It is scarcely relevant, and would be without much point, to refer the words to Polyneices, i.e. 'you will never find fault with (the indefiniteness of) his proclamations' or 'accuse him of giving insufficient warning' (viz. in 634 sqq.). As referring to the ἄγγελος we may render κηρυκευμάτων by (1) 'you will never have occasion to blame me in respect of the news which I bring you,' or (2) 'in respect of carrying announcements (from you).' The latter is preferable, in view of the natural sense of κηρύξ and its cognates. The former notion would rather require ἀγγελμάτων, while in κηρυκεύω lies the sense of conveying a message entrusted. Moreover the line, coming as it does between σὺ δ' αὐτὸς γνῶθι τίνα πέμπειν δοκεῖ and the same phrase repeated (in another form), should have some close connection with the former words, viz. 'make up your mind whom you will send: I will carry your message to him; but I offer no advice.' For the phrase with μέμψῃ cf. [Eur.] Rhes. 50 φλυθὼν ἄγγελος, ὡς | μή ποτ' εἰς ἐμὴν τινα μέμψῃς εἰσθῆναι.

639 γνῶθι ναυκληρεῖν. Cf. Soph. Ant. 1089 ἴνα... γνῶθι τρέφειν τὴν γλῶσσαν ἡνυχαιτέρην, Hom. Il. 7. 238 αἰδ' ἐπ' ἀμειψαὶ νυκτὶ βόειν.

640 sq. ὦ θεομανές: with γένος. As an apostrophe, referring to Polyn.,

it would have been the nom. ὦ θεομανής. 'This family of ours' is maddened by the gods, who mean to destroy it (*quasi deus vult perdere prius dementat*). In Christian phraseology, the family is possessed of the devil. Cf. θεοβλαβής and Eur. Or. 845 θεομανεῖ λίσσῃ δαμνέει. The initial dactyl (if it be so pronounced) is upheld by Cho. 215, 984, Ag. 7, 1311, P. V. 756, fr. 255 (ὦ θάνατε), 392 (ἦ βαρὺ). It is possible, indeed, that θεο- was slurred, as in θεόμοροι (Pind. Ol. 3. 10), θεογενέος &c. The same might be said of Σουμ. 40 ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομνησθῆναι. But there is no need to assume this. —τε καὶ ('yes, and...') amplifies with an explanation or motive: 'because it is hated by the Gods.' The repetition in θεο- θεῶν is deliberate for emphasis; nothing less than the Gods could work such ruin. For the sense of μέγα see μέγιστος 412 (n.) and cf. Ap. Rhod. 4. 445 σχίστῃ 'Ἐρμῇ... μέγα στύγος ἀνθρώπου. πανδάκρυτον. To it belong πάντα δάκρυα in the Greek sense of 'nothing but' tears.—Οἰδίου. The thought is not simply 'we sons of Oedipus,' for Etocles is not distinctly regarding himself as θεομανής. But the trouble began with, and is derived from, Oedipus; hence 'this family of ours, belonging as it does to the unhappy Oedipus.'

642 πατὴρ δῆ. Either (1) δῆ goes closely with πατὴρ: 'yes, it is our father's,' or (2) δῆ belongs to the sentence, the full

say whom thou wilt send. In me a messenger's duty shall never fail thee, but 'tis for thyself to captain the country as thou deemest best.

ΕΤ. O maddened of Heaven, Heaven's great abomination, our house of Oedipus, whose portion is all tears! Ah me! our father and his curses! 'Tis now they bear their fruit. Nay, it is no time either to weep or wail, lest our due of lamentation grow heavier with interest. For him so truly named—for Polyneices—we shall soon know what virtue lies in his blazon; whether the bragging of gold lettering on a shield, and a foolish frenzy, will fetch him home again. Had that daughter of Zeus,

640 τοῦτοισιν' M, but with δ as correction. *τάτοισιν* Victorious. 640 συμφοῖς M, σύν φοῖς m' (marg.). A previous suggestion συμφοῖς φρεῖ might find some support in γρ. φρεῖ of rec. (Par. B), but σύν φοῖς is better. MSS show no consistency in the assimilation of the nasal to the following consonant. With the present

expression being εἰσι δὴ ('manifestly'), σύν in any case is very emphatic, but δὴ σύν cannot be used for σύν δὴ. The former application of δὴ is the better. After the mention of Oedipus, παρὸς δὴ emphasises the reference to him: 'Of Oedipus—for it is from our own father and his curse that the trouble comes.'

643 κλαῖν...δδύρεσθαι. As the antithetical οὔτε...οὐν' show, the words are not synonymous. In a mere fulness of expression we should have either οὐ κλαῖν καὶ or at most οὐ κλαῖν οὐδ'. The verbs are similarly joined in Hom. *Il.* 24. 48 κλαύσας καὶ δδύράμενος, the former denoting tears, the latter lamentations (cf. 50 sq.).

644 μὴ καὶ τεκνωθῇ κ.τ.λ.: an expression so curious in the choice of both verb and adj. that it requires more attention than it has received. The scholiast's αἰζηθῇ is feeble. δυσφορέτης contains the notion of paying a 'heavy call' (cf. βαρὺς), with a glance also at the pecuniary use of φόρος. τεκνωθῇ (cf. τόκος and σπρ. 424) contains that of 'interest.' The sense is thus 'for fear this γόος may bear interest (the tone being lent by καὶ, which cannot of course go with the adj.) in the shape of another yet harder to support,' i.e. it is no fit time (πρῶτα) to weep and wail; but in order to prevent greater cause for wailing (in the shape of the mischief threatened to Thebes by Polyneices), we must act. To waste time in lamenting will be to increase the reasons for it.

645 κάρτα: cf. 400, 402 (n.), 565, 628, *Eum.* 50.—Πολυνείκεα. Either this

or Πολυνείκη (crit. n.) will stand. See Jebb on Soph. *Aut.* 31 σοὶ | κάρτα, λέγω γὰρ κάρτα, κηρύττω'. *Aj.* 569 Τελαμῶνι δείξαι μητρί τ'. Ἐριβόλα λέγω. Cf. Aesch. *fr.* 173 Ἀστυκλείας...τῇ σῆς λέγω τὰ μητρός.

646 ὅποι τέλος: 'to what end it will come.' Cf. *Cho.* 526 καὶ ποῦ τελευτῇ καὶ κατανούτας λόγους; 1073 ποῖ ὅττα κραεῖ; *Pers.* 737 πῶς τε δὴ καὶ ποῖ τελευτᾷ; *Suppl.* 611. τελεῖν is used intransitively of the issue or destination: cf. *Cho.* 1019 οὐ τὰδ' οἶδ' ὅτῃ τελεῖ, *Pers.* 128. The tense may be either fut. or pres. (of vivid realisation): cf. 37 (n.).

647 sq. χρυσότευκτα: i.e. however gorgeous or pretentious. It is not τὰ χα. ('his'), but generically 'mere gold letters will have no power.'—σύν φοῖς φρενῶν: either (1) with the whole phrase, 'while the wits are mad' (cf. *Ag.* 769 τὰ χρυσόπαστα δ' ἐδεθλα σὺς τίνων χειρῶν, i.e. 'where hands are defiled'), or (2) closely with φλύοντα, 'boasting in madness of mind, σύν being modal (cf. Soph. *Ph.* 1223 ἔρπει ὥδε σύν σπουδῇ ταχύς). The former is to be preferred. With φοῖς cf. Soph. *Aj.* 59 φοιτῶν' ἄδρα μανίδων νόσους, and φοιτάλεος (= παράκοτος, μανιώδης, Hesych.). The alliteration of φ is frequently effective, as in the sarcastic *Cho.* 88 παρὰ φλῆγ φλῆγ φέρει. In *Ag.* 497 τὸδ' ἐλθὼν πῶς ἐφύλωσεν φρένας it seems less designed.

648 sq. ἡ Διὸς κατὰ, παρόντος Διᾶ. The article and the doubling of title are intended to elaborate the dignity and purity of the real Διᾶ, in contrast to the imaginary Διᾶ upon the shield. 'If

ἔργοις ἐκείνου καὶ φρεσίν, τάχ' ἂν τόδ' ἦν· 650
 ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
 οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
 οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
 Δίκη προσεῖπε καὶ κατηξιώσατο·
 οὐδ' ἐν πατρώας μὴν χθονὸς κακουχίᾳ 655
 οἰμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
 ἦ δῆτ' ἂν εἴη πανδίκως ψευδάνυμος
 Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
 τοῦτοίς πεποιθὼς εἰμι καὶ ξυστήσομαι
 αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος; 660

place cf. Soph. O. T. 324 σὺμφωνημ' (L). σὺν τόφῳ Ald. 651 φεύγοντα Blomfield. †. 652 τῷ Meineke. 653 ξυλλογῇ M. 654 προσεῖπε Martini (from

that (*illa*) daughter of Zeus, the virgin Right....' The titles are part of the accepted theogony: cf. Hes. *Opp.* 256 ἡ δὲ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα, | κυδρή τ' αἰδοῖα τε θεῶς οἱ Ὀλύμπου ἔχουσιν, *Thesg.* 901, *Cho.* 948 Διὸς κόρη (n.). —παρῆν: *adessd.*, of the *praesens deus* (cf. *παρεστέλει*). —ἐκείνον: with emphasis, 'a man like him.' —τάχ' ἂν τόδ' ἦν: not, of course, by a conquest in war, but Eteocles might have permitted it in some natural course of circumstances.

651 φυγόντα κ.τ.λ.: 'at his birth.' It is injudicious to substitute φεύγοντα, which would direct more attention to the physical process. Justice would not address the child during this, but as soon as it was accomplished. Paley quotes Hor. *Ode.* 4. 3. 2 *quem tu, Meipomene, sciret | nascentem placido lumine videris*, but Latin lacks the nice difference of pres. and aor. part., and here the verb is of addressing, not of watching. The latter remark applies also to Hes. *Thesg.* 82.

With the phrase cf. Pind. *N.* 1. 35 σπλάγχνον ὅτο μητέρος αἰτίαι θαντὸν ἐς αἴγλαν... | ὠδὴν φεύγων... μῶλεν, Lucr. 1. 170 *masculur aique oras in luminis exit*, Verg. *Aen.* 7. 660 *partu sub luminis edidit oras*, *Eum.* 668 ἐν σκότεισι γῆδός τεθραμμένη.

653 τροφῆσιν: including παιδεία (cf. 535). —ἐφηβήσαντα: specifically referring to the age of ἐφηβοί (at eighteen). —πῶ (which belongs to the following verbs) can hardly be regarded as more than a metrical convenience. For similar

insertions in the same place cf. Soph. *Trach.* 303 μή πορ' εἰδοίμ' σε | πρὸς ταμῶν οὐτω σπέρμα χρησάμεντα καί, *ibid.* 1060 οὐδ' Ἑλλάς οὐτ' ἑλγισσοί οὐδ' ὄσση ἐγὼ | γαῖαν καθάριον ἱέμεν ἱέραι πῶ, *El.* 786 νῦν δ' ἐκηλά του | τῶν τῆσδ' ἀπειλῶν ὄνυχ' ἡμετέροισιν, Eur. *Ion* 1277, Phalaccus *ap.* Ath. 440 E ἴσα δὲ πίνω | οἷσι οἱ ἀνθρώπων ἦρσαν οὐδὰ μὰ πῶ.

653 γενείου ξυλλογῇ τριχώματος: (1) with γενείου dependent on τριχώματος = ἐν τῷ συλλέγειν τὸ τοῦ γενείου τριχῶμα: (2) with γενείου possessive = 'in his beard's gathering of hair.' The order points to the latter. 'As his beard thickened its hair' is no mere periphrasis. The beard had begun to show already in the previous stage of ἐφηβος, but it gathers thickness in the next. He is no longer πρῶτον ὑπώφηται but grows a full γένειον.

654 προσεῖπε καὶ κατηξιώσατο: 'accosted and recognised,' the latter verb being exegetical. There is no gain, but a loss, from reading προσεῖπε. Cf. Cic. *Phil.* 2. 33 *affari aique apprehere*, Eur. *Suppl.* 959 οὐδ' Ἀργεῖος λαχία | προσφθέγγεται ἂν τὰς ἀτίκτους, Or. 520 Ἐλάνη... ὅσπερ αἰτίαν, | ὅτ' ἂν προσεῖται, 1603 τίς δ' ἂν προσεῖται σ'; *Hipp.* 792, *Alc.* 194 κοῦτις ἦν ὅτῳ κατέ, | ἂν ὅσ προσεῖται, Theodect. *ap.* Ar. *Pol.* 1. 4 τίς ἂν προσεῖταιν ἐξίσταται λάρων; In *Ar.* 769 (Δίκα) τὰ χροῦνταστα δ' ἐβέβη οὐ πίνω χερῶν | παλιντότοις ὁμοῖσι λυκοῦ δῖα προσέβα του we should read προσέφατα. The notion that Justice would

the virgin Right, countenanced his acts and thoughts, perchance that might have been. But neither when he escaped the darkness of the womb, nor in his nurture, nor when he grew to man, nor when the hair was thickening in his beard, did Right deign to accost or own him. Nor, yet, methinks, does she stand at his shoulder now, when a fatherland is outraged. Surely not right, but all a lie, would be her name of Right, if she partnered his reckless purpose.

In this faith will I go and face him—I myself. Whose place is it more than mine? Whose rather? Leader to leader, brother

schol.). The substitution in schol. is perhaps accidental (cf. Soph. *O. T.* 463 *Δελφίς εἶδε πέτρα* as variant for *εἶρε*). †. *por'* *εἶδε* Wakefield. 655 *οὐτ'* M, corr. recc. *κακουγίης* Hartung. †. 657 *ῥῆγ'* M, corr. m'. *ῥ' ῥῆγ'* Weckl. &c. †. 660 *δίκης* M^a.

not 'have a word to say' to Polyn. is surely as natural as that she would not 'look at' him.—*κατηξιάσαστο* = 'deemed worthy of herself, i.e. of her society'; the opposite of *ἀναξιδόσθαι* (*Σουμ.* 366 *Ζεὺς... ἀξιώμασιν ἰθὺς τόδε λόγος* | *ἀκατηξιάσαστο*, a passage which further supports *προσέειπε*). Cf. *Ag.* 894 *ταῖς δὲ τοῖς ἐμὲ προσφθέγγουσιν*.

655 *οὐδ'* *ἐν πατρίδας μὴν κ.τ.λ.*: 'nor yet again, be sure...'. For *οὐδὲ... μὴν* cf. 794, 525 (*οὐ μὴν... γέ*), *Cho.* 188 *ἀλλ' οὐδὲ μὴν νῦν ἡ κτανέου' ἐκείρατο*, Eur. *Or.* 1117, *Hd.* 1047.—*πατρίδας* stresses the impietas, in which *Δίκη* can take no part (571 sqq.).—*κακουγίης*: *κακώσκει* schol., but strictly the word describes a condition, i.e. *ἐν τῷ κακῷ ἔχειν τὴν παρὰ δὲ ὑπ' αὐτοῦ*. This is its sense also in Plat. *Rep.* 615 B *εἰς δουλείας ἐμβεβληκότες ἢ τινοὶ ἄλλης κακουχίας μεμνημένοι*.

660 *οἶμαι*: sarcastic meiosis.—*πίδας* is not otiose, but adds the notion of zeal to *παρστανέν* ('support'). She cannot stand by him with that closeness which makes for effective help.

667 sq. *ἡ δῆτ'* is preferable to *ἡ δῆγ'* as being a more natural and accepted combination. *ῥῆγ'* would require a different position of *δῆτ'*, e.g. *ἡ εἰη ἂν δῆτα*.—*πανδίκως* never merely = *παντελῶς* (Jebb on Soph. *Tr.* 611), but is based on the earlier sense of *δίκη* ('manner') already discussed (586, 592, 594 n.). In *Cho.* 677 *πρὸς τοὺς τέκοντας πανδίκως μεμνημένοι* | *τεθνεῶτ'* 'Ὅριστον εἰπέ the sense is not *πάντως* but 'acting rightly by your trust'; *Suppl.* 423 *φρόντισον καὶ γενεῶ* | *πανδίκως εὖσεβῃ* | *πρόξενος* (with all the *Δίκη* implied in the connection). At the

same time there is in *πανδίκως... Δίκη* an obvious play which necessitates our giving to *πανδίκως* some of the distinct sense 'justice.' Dike would be falsely named, with every 'plea' against her. Her name would be false by all the width of what is meant by *Δίκη* (= 'we should, with all justice, deny her the name of Justice'). This application of the adv. would have been more manifest if the sentence had taken another shape, e.g. *ἡ δῆτα πανδίκως ἂν λόγοιμεν ψευδόμενον εἶναι Δίκην*.

παντὸς is itself a negation of *Δίκη*, since *Δίκη* lays down limits. Without *φρένας* the word would not connote distraction or frenzy.—*φωτὶ* contains, as often (but not invariably), a suggestion of contempt or pity.

669 sq. *τούτους*: 'these arguments.'—*αὐτὸς* gains emphasis by its position.—*μᾶλλον ἐπιεικέστερος* is here probably not an ordinary double comparative (though Thom. Mag. p. 238. 8 quotes this passage after remarking that poets *καυστομῶσι* in that use). Analysed it = 'who, rather, is more called upon?' Cf. *Suppl.* 285 *Λιβυστικαῖς γὰρ μᾶλλον ἐμφορτέστεραι* | *γυναῖξιν εἶπε* ('rather, I should say, you are more like...'), Eur. *El.* 222 *ἄλλους κτάνοιμι μᾶλλον ἐχθροὺς εἶθε* ('may I, rather, kill others, who are more hated'). For passages containing combined comparatives see Plat. *Phaed.* 79 B, *Gorg.* 487 D, Eur. *Hec.* 377, *Hipp.* 483, Xen. *Cyr.* 2. 4. 10, Iophon *fr.* 2 (*τοσοῦτον μᾶλλον ἥσσον εἰσεται*), Ath. 275 B.

ἐνδικοτέρος: 'more fit and proper.' Again with basis *Δίκη* = 'appropriate conduct' (594 n.).

ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις
ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
κνημίδας, αἰχμῆς καὶ πέτρων προβλήματα.

*ΑΓ. μή, φύλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὄργην ὁμοίως τῷ κάκιστ' αὐδωμένῳ.
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους αἰλις
ἐς χεῖρας ἐλθεῖν· αἶμα γὰρ καθάρσιμον.

665

668 πετρῶν M (but ε was previously accentuated). αἰχμῶν καὶ πετρῶν recce. Some editors omit the line, but †. 664—672 These lines are assigned in the MSS and

661 sq. ἄρχοντί τ' ἄρχων κ.τ.λ. To punctuate after this line and make the words depend on the previous *στήσομαι* (with *τίς*...ἐνδικότερος parenthetic) leaves ἐχθρὸς σὺν ἐχθρῷ rather weak. Moreover to say 'I will go and match myself—to whom is it more proper?—as leader against leader and brother against brother' is highly unnatural, since it is in no way *ἐνδικον* for brothers to fight. As punctuated, and as translated above, the text means 'we are public enemies in our commands, we are private enemies as brothers.'—σὺν...στήσομαι is so-called tmesis.

662 sq. φέρ' ὡς τάχος κ.τ.λ. Addressed to some attendant or to his attendants in general.—κνημίδας: He might have said 'Bring me my armour' (cf. Eur. *Phoen.* 779 *ἐκφέρειτε τεύχη πύσσά τ' ἀμφεβλήματα*), but the words are more precisely those which would be used in the circumstances. He is not yet armed, otherwise his κνημίδες would already have been upon his legs. On the contrary, he calls for that part of his armour which was always first donned by the epic warrior (and naturally so, since the body-armour prevented free stooping). Cf. Hom. *Il.* 19. 369 *κνημῖδας μὲν πρῶτα περὶ κνήμην ἐθηκεν* (and then the *θώραξ*), 3. 330, *Batrachom.* 124 *κνημῖδας μὲν πρῶτον ἐφάρμοσεν*, [Hes.] *Scut.* 123 *ὅς ἐστιν κνημῖδας ἀριχάλειος φασεσθ' | ...ἐθηκεν, δεύτερον αὖ θώρακα*.

αἰχμῆς καὶ πέτρων κ.τ.λ. The shins were easily assailable, and not least with stones (*Il.* 4. 518 *χειμαδίῳ γὰρ βλήτρο παρὰ σφυρὸν ἀμείβεσθαι | κνήμην δεξιτερῇ ... | ἀμφοτέρω δὲ τένοντι καὶ δόντα λίαν ἀναιδέως | ἄχρως ἀπυλοῖσθαι*). For the necessity of protecting them cf. *Od.* 24. 228, *Alcaeus fr.* 56. 4 *λάμπραι κνήμεις ἀπὸς ἰσχυρῷ βλήναι*. In *Il.* 21. 592 sqq. Agenor casts his javelin and smites Achil-

les on the shin, but the κνημὶς saves him (*ὁδ' ἐτέρησε, θεῶ δ' ἤρπακε δῶρα*). The obj. gen. is of a common type: cf. *Ag.* 938 *σπᾶν...Σειρίον κινέει*, *Soph. O.* 7. 1200 *θανάτω...πύργοι*, Eur. *Or.* 1488 *θανάτω προβολῶν*, *Plat. Tim.* 74 B *προβολὴ καυμάτων*, *Il.* 4. 137 *μήτηρ θ', ἢ ἐφόρειν, ἔρημα χροῖς, ἔρκεσι δάκτυλων*, *Ap. Rhod.* 4. 201 *ἀσπίδας...ἔχμα βολῶν*. With *προβλήματα* itself cf. *Plut. Mor.* 691 D *Γερμανοὶ μὲν οὖν κρούσι πρόβλημα ποιεῖνται τὴν ἐσθήτα μόνον*, *Ar. Vesp.* 615.

If it is asked why Aesch. adds this epic apposition to κνημίδας at all, the answer lies in the thought: 'bring me my greaves, to be ready for spear and stone, i.e. 'I will prepare myself for fight in every shape, but a man must protect himself.'

664—672 Lines 664—669 have always been given to the Chorus (i.e. the Coryphaeus) and 670—672 to Eteocles, but editors have been sorely puzzled to fit them with a natural sense. It will be observed that, except in the *σχιζομυθία* and in the place (356—361) where the leaders of the two *ἐκχόρμα* speak three lines to each other, the part of the Chorus has always been lyrical. Nor does the Coryphaeus anywhere make a set speech. It is unnatural that one of the Theban women of the Chorus should take the position of a full actor and deliver a *rhōsis* to the king. The sentiments of the Chorus are sufficiently expressed in their proper lyrics (673 sqq.). The ascription of the speech here to the Chorus must have been due to the notion that there was no other character upon the stage, it having been assumed that the *ἀγγελοι* had withdrawn at v. 639. But the Scout was still waiting for instructions as to the seventh gate, not expecting Eteocles himself to undertake it. The lines are therefore most naturally

to brother, it will be standing foe to foe. [*To an attendant.*] Bring me forthwith my greaves, to send off spear and stone.

SCOUT. No! son of Oedipus, of men most precious. Let not your temper grow wrong as his who speaks so wickedly. Nay, enough for Cadmeans to fight with men of Argos, for that bloodshed leaves no stain. But death like this, dealt one to

editions to two speakers, viz. 664—669 to the Chorus, 670—672 to Eteocles. Corr. *ed. †.

667 χείρας M, corr. rec. καθάρσιον M, but the correction seems

put into his mouth. This creates no difficulty as far as v. 669. But, further, it would not only create no difficulty, it would on the contrary remove one of a very serious kind, if the following lines (670—672) were also assigned to him. After warning Eteocles that the pollution of deliberate fratricide is beyond purgation, he continues, 'if any calamity were to happen to a man (i.e. if he meets his death), let it be without shame (such as would occur in this case), for that is the only advantage (of one over another) where dead men are concerned; but when calamity is combined with shame (as it would be in such a fight as yours), there is no good word to be said': i.e. if Eteocles is perchance to meet death, let him meet it elsewhere than in deliberate and shameful conflict with his brother. *αἰσχρὰ* (*turpia, prava*) are things morally wrong.

In the mouth of Eteocles the lines are practically unintelligible. It has been supposed that he is speaking of the 'disgrace' of refusing a challenge; but this is no answer to the question of pollution, and, if he means 'well, if such a misfortune (as the killing or being killed in polluted fratricide) is to come, let it come without cowardice on my part,' the remark implies a curious inconsequence and tangle of mind. Moreover if Eteocles has not spoken since v. 663, his next uncompromising speech (676) has more effect than if he had uttered the moralisings of 670—672. But the strongest arguments for the new ascription are to be found in (1) the simplification which results, (2) the unlikeliness that the set speech belonged to the Chorus.

664 Οἰδῖπρον τίκεις. Whereas φάταρ' ἀνδρῶν is the appeal of affection to the man, this is the appeal of respect to the king. Cf. 359. It is better not to assume any reference to the temper of the father as a warning to the son.

668 ἐργῆν: 'temper and disposition,' wider than 'anger.'—τῷ κάκιστ' αἰδωμένῳ: viz. Polyneices, 'who utters such words of wickedness.'—αἰδωμένῳ is middle, as in *Cho.* 151 ταῦτα τοῦ θαύματος ἐξαιδωμένως, *Eum.* 383, *Soph. Aj.* 773 ἐρπύνομεν τὴν ἡδὴν ἰσ' ἐχθροῖς χεῖρα φοῦριαν τρέψαι. The reference is to 620—625. [It would be extremely feeble to take τῷ as generic, whether with αἰδωμένῳ as middle or as passive. It is, again, very far-fetched to render 'him who bears the worst of names' (viz. Πολυνεῖκεν). Nor can the sense be τῷ κάκιστ' ἀπὸ σοῦ αἰδωμένῳ (schol.), 'to him whom you so vehemently reproach.' A possible version is 'to one who is called κάκιστος,' i.e. a δυνάστης, ignorant of nobility and its obligations. This might add some point to the honorific Οἰδῖπρον τίκεις of the previous line. For αἰδᾶν so used cf. *Eur. And.* 19 Θεσσαλὸς δὲ τὴν λῆδιν | Θερίδιον αἰδᾷ, *Alexis ap. Ath.* 122C ὁ παραμασθήτης ἐν βροτοῖς αἰδόμενος. But the rendering would be too far-drawn.]

669sq. ἀλλ' ἀνδρας Ἀργείοισι κ.τ.λ.: i.e. it is enough for the two armies to fight, they are foreigners to each other; we do not want Cadmean against Cadmean, still less when those Cadmeans are brothers. In *Alis* the thought is that matters can be decided 'sufficiently well' without any blood-pollution; there is no need for Eteocles to take the gate.

αἷμα γὰρ καθάρσιον of the MS can hardly be rendered (as by Verrall) 'for there is blood for cleansing.' To say nothing of the abruptness through the omission of the substantive verb *ἔστι* (not *ἔστιν*), it is not the case that in a battle between foreigners the slayer needed purification by the ceremony of *Eum.* 452 (*ἔστ' ἂν πρὸς ἀνδρὶ αἵματος καθάρσιον* | *σφαγὰ καθαιμάτωσι νεοθῆλου βοτῶν*), *Ap. Rhod.* 4. 693—717, *Cho.* 1057 &c. Such purification is necessary only for homicide within the same tribe, or of

ἀνδροῖν δ' ὁμαίμωιν θάνατος ὧδ' αὐτοκτόνος,
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
εἴπερ κακὸν φέροι τις, αἰσχύνῃς ἄτερ
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσῳ.
κακῶν δὲ κᾶσχροῶν οὕτω· εὐκλείαν ἐρεῖς.

670

τρ. α'. ΧΟ. τί μέμονας, τέκνον; μήτι σε θυμοπλη-
θῆς δορίμαργος ἅτα φερέτω· κακοῦ δ'
ἐκβαλ' ἐρωτός ἀρχάν.

675

ΕΤ. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,

necessary. †. 668 αὐτοκτόνος M, αὐτοκτόνος m'. αὐ Elmsley for ὧδ'. 670 φέροι
recc. Some prefer the punctuation ...ἀτερ, | ἔστω 671 εὐδοί Pauw. ἐν m' and
schol. αὐ Bücheler. μένει γὰρ κέρδος ἐν Heimsoeth. τεθνηκόσι rec. 672 κ' αἰσχρῶν
M. εὐκλείαν M. εὐ εὐκλείαν Lowinski. †. εὐκλείαν φέροι Halm. 673 m' writes

a *féros*, or in some other circumstances creating a bond. Cf. Otacl. ap. Ael. V. H. 3. 44 ἐπευας τὸν ἐταῖρον ἀμύνων· οὐδ' ἐρίμην | αἶμα, πλείς δὲ γῆρας καθα-
ρότερος ἢ πάρος ἦνθα, a passage which might rather indicate the meaning 'for the blood (so shed) is purifying blood' (viz. through being shed in a good cause). If we retain καθάρσιον it must be in this sense, since it cannot simply = καθαρόν ('the bloodshed is pure'). But the notion is somewhat recondit, and it seems better to read *καθάρσιον (cf. βιώσιμος, ἀρτίσιμος, ἀλώσιμος, οἰκτιρσιμος &c.). This does not mean that any purgative process of the above ritual kind was needed, but simply that the blood could be washed off the hands, and there an end. It created no μῆλασμα ἀκάθαρτον.

668 ἀνδροῖν δ' ὁμαίμωιν. The dual is effective, bringing the consideration down from the generalities of the plural to the particular case of two ('like you'). Stress lies on ὁμαίμωιν.—668 αὐτοκτόνος = 'in this deliberate spirit of murder.' There may be purification in some other instances of domestic homicide (cf. Eum. 281 μητροκτόνον μῆλασμα δ' ἐκπλύνων πύλαι). We may, if we choose, call the line a provisional nominative, but it is better to speak of it as an effective aposiopesis. Cf. Cho. 518 τὰ πάντα γὰρ τις ἐσχίσε δὲ αἶμας | ἐνὶ, μάτην δ' ὀλέθου, ibid. 1057 (n.), Eum. 100.

668 οὐκ ἔστι γῆρας κ.τ.λ. : i.e. it remains always young and fresh (αὐ μαρμα-

ρεται: cf. Eum. 280). Similarly Soph. O. C. 954 θυμὸς γὰρ οὐδὲν γῆρας ἔστιν ἄλλο πλὴν | θανάτῳ. But there may be also a reference to γῆρας in the sense of the old skin sloughed off by a snake or other animal: cf. Theophr. fr. 177 (w) τοῖς ἀστακοῖς...ἐκδύεσθαι (φροῖ) τὸ γῆρας, Arist. H. A. 5. 17. 10 γῆρας ἐκδύειν, Aesch. fr. 45 καθαίρομαι δὲ γῆρας. So Eum. 286 χρόνος καθάρει πάντα γῆρας καὶ ἄμα.

τοῦδε τοῦ: more emphatic than τοῦδε. For the thought cf. 721, Cho. 70 πόροι τε πάντες ἐκ μιᾶς ὁδοῦ | <φοῖ> βαλόντες τὸν χειρομυτῆ φόνον καταβλέποντες ἴθυσαν μάταν.

670—672 εἴπερ κακὸν φέροι τις: a euphemism (= εἰ τι πάθει τις) for 'if one were to be killed.' It was preferred to put such disagreeable suppositions in the remoter form of the optative as well as in the 3rd pers. rather than the 1st. Hence the apodosis ἔστω is natural grammar. For κακὸν = κακόν τι cf. Ag. 273 οὐδ' εἴτε κεδνὸν εἴτε μὴ πεπρωμένῃ κ.τ.λ., Soph. O. T. 516 αἰ...τὸν νομίζῃ πρὸς γ' ἑμὸς πεπρωμένος | λόγουσιν εἴτ' ἐργαίουσιν εἰς βλάβην φέρον, Plat. Rep. 368 Α θίωσιν πεπρωμένους, Alexis ap. Ath. 74 F πρὸς μόχθηρον ἡδὺ προσηύδα | ἀπορῶν πεπρωμένῃ. [Some prefer to punctuate εἴπερ κακὸν φέροι τις αἰσχύνῃς ἄτερ, | ἔστω]

μόνον γὰρ κέρδος κ.τ.λ. : the only advantage which one dead man has over another is that of being well spoken of.—

other by two brethren of one blood—of that pollution there is no growing old.

If one should suffer harm, let it be free of shame; for that is all that boots when men are dead. But of harm that goes with shame what good word can you say? [Exit SCOUT.

CHO. Child! What art thou set upon? Let not insensate¹²⁷ lust of fight fill thy soul with wrath and carry thee away.^{strophe.} Banish the wicked passion at its birth.

ET. Since Heaven with this urgency must have it so, let

3 over 6 of μέμνηται (cf. Eur. *I. A.* 1264 where MSS give μέμνηται for μέμνηται). μέμνηται
or | θυμοληθής M, corr. recce. 674 ἀπὸ μέμνηται M, corr. m. M divides the
line at φέρτω |. 678 ἐκβαλ' M^a.

ἐν τεθνηκόσιν may be either (1) 'among dead men' (whose honour in the after-world depended on the manner of their death and burial, and on their estimation among the living: cf. *Cho.* 344–352, 483 and notes) or (2) 'in the case of dead men' (cf. *Ag.* 1451 τὸν αἰεὶ φέρονται ἐν ἡμῶν | Μοῖρ' ἀνδάντων ἔσθαι, *Cho.* 951 n.). These meanings may, however, coalesce. The article is absent when the sense is hypothetical rather than generic, i.e. ἢ τεθνηκόσιν τινὲς ὄσι. Cf. 611 (n.), and for this (frequent) use of the anarthrous plural, *Ag.* 39 μαθοῦσιν αὐτὰ καὶ μαθοῦσι λήθουσι, 59 πέμπει παραβῆσαι Ἑρῶν (= εἰ τινες παρίβησαν), frag. adesp. 414, 2 καὶ πρὸς παθόντων καὶ κακοῖσι κειμένων | σοφὴ κέκληται.

672 κακῶν δὲ κήσυχρῶν: deeds which are ἄμα κακὰ καὶ αἰσχρὰ. Cf. Theogn. 608 αἰσχρὸν δὲ κέρδος καὶ κακόν, ἀμφοτέρων, [Eur.] *Rhes.* 102 αἰσχρὸν γὰρ ἡμῶν καὶ πρὸς αἰσχρόν κακόν, 756 κακὸς πέτραται κατὰ τοῖς κακοῖσι πρὸς | αἰσχίστα. The words should not be taken as masculine.

οὐτὶν' εὐκλείαν ἐρεῖ. The 2nd pers. is generic and might have been expressed by εἰποις ἐν (*dicas*): cf. 706, Herond. 4. 28 οὐκ ἐρεῖς αὐτῶν, | ἢ μὴ λάβῃ τὸ μῆλον, ἐκ τάχα νόξει; *ibid.* 32. For simple accus. with ἐρεῖς cf. *Suppl.* 918 οὐκ ἐρεῖς ἀναρχίαν. For εὐκλείαν see 389 ἀνολα (n.) and 893 ἀμμοφεία. [The correction φέρω is not required, but would be easy and good in itself, the act. being used in the sense of 'obtain', 'carry off'. Cf. Theogn. 201 φέρειν κέρδος, Soph. *Aj.* 436 πᾶσαν εὐκλείαν φέρων, O. T. 590 ἐκ σοῦ

πᾶν' ὅπου φέρον φέρω, Eur. *Hel.* 66, fr. 65. 3. Cf. 193 n.]

673 αἴ. τέκνον: an indication of the age of some portion of the Chorus. See note to the ἐνδοκίμοι.—θυμοληθής: either (1) so full of passion that there is no room for the reason, or less well (2) 'filling thy soul' (cf. χειροληθής).—ἀπὸ μαργῶς: 367 (n.).—φέρτω: 'carry you away,' as in *P. V.* 909 ἔξω δὲ ἔρῳ φέρομαι λίσσῃ | πνεύματι μάργῃ, Plut. *Cor.* 34 ὥσπερ ἐκὸν πνεύματος φέρεσθαι τὸν τᾶντων, or with a different metaphor or agency *Cho.* 1021 ἐκτέρῳ φέρονται γὰρ νικώμενοι | φέρεται δόξαται, Soph. *El.* 714 ἄστομα | πῶλον βίη φέρονται.

678 ἐκβαλ'...ἀρχάν=principiis obsta. —ἔρωτος: used of any passionate desire: cf. *Cho.* 595 (n.). Philodem. *de Mus.* (Kenke p. 81) σιωπῇ γὰρ τὸ πᾶσαν ὀρυμνὴ καὶ ἐπιθυμίαν ἐκ τῶν παλαιῶν ἔρωτα καλοῦσθαι.

679 τὸ πρῆγμα...θεός. θεός is emphatic; it is Heaven which has taken in hand the 'business' (*causam*, cf. 586) and is pressing it on. In view of the following lines it should be noted that ἐπισπέρχων is used of winds (*Od.* 5. 304 ἐπισπέρχουσι δ' ἄελλαι | πατοῖαν ἀνέμων) and was perhaps a mariner's word. Cf. also Ap. Rhod. 3. 345 ἴσον δ' ἔξ ἀνέμου θάλα (sc. τὴ ναῦς) καὶ δὲ ἀνέροι ἀντα | νωλεμέων χεῖρες ἐπισπέρχων ἐρεμνῶν. [This, with the etymologising reference so often found in κάρτα, might possibly suggest a supposed connection of θεός with θέω (as in Plat. *Crat.* 397 c); but probably this is too subtle, and κάρτα simply='beyond doubt.']

ἴτω κατ' οὖρον κύμα Κωκύντου λαχὼν
Φοῖβω στυγηθὲν πᾶν τὸ Λαίου γένος.

α'. ΧΟ. ὠμοδακῆς σ' ἄγαν ἡμερος ἐξοτρύνει
πικρόκαρπον ἀνδροκτασίαν τελεῖν
αἵματος οὐ θεμιστοῦ.

680

ΕΤ. φίλου γὰρ αἰσχροῖ μοι πατὴρὸς τελεῖν ἄρα

679 sq. The compiler of the schol. (q.v.) apparently had in his text ὁ δ' ἀμαθῆς and πικρόκαρπος, while σε was absent (Paley). He may also have had ἀντικτασίαν or ἀνδροκτασίαν. 679 m' writes ἐπ' over ἐξ-. 680 ἀνδροκτασίαν M, ἀνδροκτασίαν

677 sq. ἴτω κατ' οὖρον κ.τ.λ. The metaphor is from a ship, but it is not clear whether the subject is γένος or κύμα, and whether we should punctuate ἴτω κατ' οὖρον, κύμα Κωκύντου λαχὼν, | Φοῖβω κ.τ.λ. or ἴτω κατ' οὖρον κύμα Κωκύντου, λαχὼν | Φοῖβω κ.τ.λ. We may thus render (1) 'let all the race, loathed by Phoebus, go down the wind, finding for its portion the wave of Cocytus,' or (2) 'let the current of C. go on with the wind, carrying with it, as loathed by Ph., all the race.' It happens that λαχὼν is suitable either way, whether of the person who meets a fate, or of the destiny or deity obtaining control. The latter is distinctly the more familiar: cf. Theoc. 4. 40 σελῆρ' ὡς μάλα δαίμονες, δι' με λελύχθη, Plat. Phaed. 107 D ὁ δαίμων ὅστις ἴσθαι εἰλήχει, II. 23. 78 κήρ... ἥπερ λάχε γυναικὸν περ, Matron ap. Ath. 698 A Κλειόκειος, δι' ἀδάνατον λάχε γῆρας, Anth. Pal. 9. 546 κήρ πρόμῃ λαχέτω μέ ποτε σταβέ. On the other hand Pind. P. 5. 96 λαχόντες εἶδαν is very apposite here, and in point of sense we may compare c.g. Soph. O. T. 423 εὐπλοῖας τυχάν. The rhythm also makes for the former interpretation, and on the whole it appears more natural to speak of the race as going κατ' οὖρον.—ἴτω κατ' οὖρον: cf. Soph. Tr. 467 ἄλλα ταῦτα μὲν | βεῖτω κατ' οὖρον, Ar. Thesm. 1226 τρέχει νῦν κατὰ τοῦτο κάρakas ἐπιορῆσαι, Eur. Tru. 102 πλεῖ κατὰ πορθμῶν, πλεῖ κατὰ δαίμονα, | μηδὲ πρόσθεν πῆρ' ἔσαν βίοντι | πρὸς κύμα, Ar. Eq. 432 ἀφῆσω | κατὰ κύμ' ἑμάντων ὀρμῶν. The thought is prompted by φερέτω of v. 674.—κύμα Κωκύντου is not merely βέμμα K., but the water swells into a 'billow,' which goes with the direction of the wind. In fact κύμα K. practically = Κωκύντον κυμαίνοντα (cf. 475 n.),

'Cocytus in high wave.' There is of course a blending of reference to a literal Κωκύντος and to the river of Death; hence the choice of Cocytus rather than Acheron. The notion of this river as a stream (not here to be crossed but) to carry one away was apparently proverbial. Cf. Plat. Mor. 106 F ὁ τῆς φθορᾶς ποταμὸς (opposed to ὁ τῆς γενέσεως), εἴτ' Ἀχέρων εἴτε Κωκύντος καλούμενοι ὑπὸ τῶν ποιητῶν, Anth. Pal. 7. 12. 3 πλατὺ κύμα καμύτων.—Φοῖβω στυγηθὲν: the tense as in P. V. 45 ὁ πολλὰ μαθηθεῖσα χειρωνακία. The hate (with its manifestation implied in στυγέειν, 221 (n.)) was derived from the time when Laius disobeyed the oracle of Apollo (cf. 728 sqq.). Hence the mention of Laius rather than Oedipus.—Φοῖβω, rather than Δοῖξ or Ἀπόλλωνι, is required for the antithesis implied between the dark world of Cocytus and the light of day, the sense of Φοῖβος as 'bright' being still poetically current (P. V. 22, Bacchyl. 13. 106, Cho. 32).—πᾶν must be uttered with emphasis.

679—681 ὠμοδακῆς... ἡμερος: 'a desire for biting raw flesh.' In the first instance this suggests the mad passion of Hom. Il. 4. 34 εἰ δὲ σὺ... ὦμ' ὠμὸν βαβρόβοις Πριάμην Πριάμους τε παῖδας | ...τότε κεν χόλον ἐξαέσαις, 24. 212 (Hecuba) τοῦ ἐγὼ μέσσω ἦταρ ἔχοιμι | ἐσθῆμαι προσφύσα (which expresses πικρία βάρβαροι καὶ θηριώδη schol.), *ibid.* 346 εἰ γὰρ πῶς αὐτὸν με μένος καὶ θυμὸς ἀνείη | ὥς ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔργας. In Xen. Hell. 3. 3. 6 οὐδένα δόνασθαι κρέπτειν τὸ μὴ εὖχ' ἔδμεναι ἀν καὶ ὦμ' ἔσθλειν αὐτῶν and An. 4. 8. 14 we have a deliberate semi-humorous hyperbole. Cf. also Soph. fr. 731. 8 εὖθ' ὅς περ Θηβῶν ὠμοβρίσι ἐβλάστω | τὸν Ἀστιάειον παῖδα (sc. Τυδείδην), Eur. fr. 537 εἰς

the whole race of Laius go down the wind, caught by Cocytus' wave, with Phoebus' hate upon it.

CHO. Too fierce thy appetite, that drives thee to a rite bitter and raw of taste, where man is victim and the blood is blood unlawful.

ET. Aye, for the hideous Curse—an own father's curse—

inf. †. ἀνδροκτασίαν is possible. †. 682 ἐχθρά recc. (a common confusion; cf. MSS at Eur. *Alc.* 1037). ῥέλει M, ῥέλει M, ῥέλει recc. Corr. Turnebus. †. ῥέλει Wordsworth, μέλει Weil. It would be possible, but less near, to read ἐχθρα... ῥέλει ἐπὶ.

ἀνδροκτασίαν ἵδριας ἀφίσταται, Plut. *Mor.* 461 B ὡμότητι καὶ μαινώσει.

The notion of eating raw flesh then suggests to Aesch. the Orphic ὡμοφαγία, and in terms adapted thereto the Chorus says that passion urges Eteocles to offer a human victim (cf. ῥέλει θυίαν, *lept.*, Eur. *fr.* 475, 11 ῥά τ' ὡμοφάγονι δαίρας ῥέλει) as if designing to use his flesh in the raw-eating rites. The same suggestion exists in Eur. *H. F.* 889, where λυσσάδες ὡμοβρώτες δίκαι (in the madness of Heracles) result in οὐ βρομὴν κεχαρισμένα θύσσω... αἷματα (i.e. blood of a strange and unallowable kind for the ὡμοφαγία). In ἀνδροκτασίαν there is thus stress on the first element of the compound (cf. ἀνδροδίκτος *Cho.* 859), the point being repeated in οὐ θυμωτοῦ. It is to be an ἀνδροκτασία, not a βουκτασία or ταυροκτασία. In point of construction αἷματος οὐ θυμωτοῦ depends upon -κτασίαν: 'the slaying (i.e. shedding) of unlawful blood, the blood of a man.' Greek says κτείνειν αἷμα (contained acc.), and ἀνδροκτείνειν αἷμα οὐ θυμωτοῦ is no unnatural extension. For the ὡμοφαγία in Bacchic and Orphic ceremonies see Harrison *Proleg. to Gk. Religion* pp. 479 sqq., and Plut. *de def. orac.* 14 (where the 'eating of raw flesh' and the 'tearing to pieces' are named). [Since the reading ἀνδροκτασίαν is not certain, and since παύσθαι is used of tasting either flesh or blood (Soph. *Ant.* 102 ἡδύλησε δ' αἷματος | κοινὸν πάσασθαι), it is possible that ἀνδροκτασίαν is correct. This, however, makes no material difference to the passage.]—πικρόκαρπον: not simply 'bitter' (=to your sorrow) in its consequence, but with the literal implication of the bitter taste, like that of unripe fruit.

682 sq. φῶλον γὰρ αἰσχροῦ κ.τ.λ.: 'yes, for the curse of my father is pressing me to perform it.' The usual alterations

of ῥέλει of M (crit. n.) are improbable, and the true reading should have been established by v. 680. The only emendation needed is ῥέλει for ῥέλει. Eteocles takes up the ῥέλει of the Chorus. The infin. (in prose normally accompanied by ὄντα) follows the sense of προσίδαναι, as if it were ὀρῖναι (resumed in 685) or κτείνειν. Such an infinitive (strictly = 'for the accomplishing') is not rare: cf. 611 (n.). The notion in προσίδαναι is that of besieging or obsession, and the word (or its cognates) is a *var propria* of such haunting: cf. *Ag.* 1187 καὶ μὴν περικύβητος γ', ὡς θρασύνεσθαι κλέον, | βρότειον αἷμα κῶμος ἐν δόμοις μένει, | δόω-πεμπτος ἔξω, συγγένων Ἐρινύων | θυγατρὶ δ' ἑμὸν δάμασιν προσήμηναι, Porphyr. *de philos. ex orac. haur.* p. 149 σπουδόμενος γὰρ ἡμῶν προσίει καὶ προσίδαναι (sc. the Keres-Erinyes), Plut. *Mor.* 551 D οἱ οὐκ ἀπρεπτοὶ ἢ κακὰ πέφυκε προσίδαναι.

ἐχθρά (recc.) for αἰσχροῦ (M) is plausible, and the confusion is not rare. It is natural to appreciate (and over-appreciate) the antithesis φῶλον... ἐχθρά. But αἰσχροῦ, whether as fem. ('ugly' or 'shameful,' or both), or as neut. object to ῥέλει, is readily translatable. We may perhaps dismiss the neuter with the reflections (1) that ῥέλει, in answer to v. 680, is better left without an object, (2) that the position points to the antithesis φῶλον πατρός) (αἰσχροῦ ἀπὸ). This is less mechanical than φῶλον) (ἐχθρά.—αἰσχροῦ in fact combines the thoughts (1) of the 'shameful and wrong' curse uttered by a father whom nature meant to be φῶλος, (2) of the mental picture of the embodied Curse, the haunting fiend, with its 'ugly' face and dry hard eyes. The ugliness of all forms of Κῆρες is apparent in the representations in art (cf. μέλαινα δ' ἐν τῷ πᾶν βδελύκτρον *Εὐμ.* 52).—φῶλον expresses relationship ('own,' 'near') but

ξηροῖς ἀκλαύστοις ὄμμασιν προσίζάνει,
λέγουσα κέρδος πρότερον ὑστέρου μόρον.

στρ. β'. ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλή- 685
ση βίον εὐ κυρήσας· μελάναιγίς οὐκ
εἰσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται;

ΕΤ. θεοὺς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται. 690
τί οὖν ἐτ' ἂν σαίνοιμεν ὀλέθριον μόρον;

683 ἀκλαύστοις marg. Ald. †. ἀκλαυτος Butler. ὄμμασι M. 684 μόρον M, corr. recc. †. 685 M divides at κεκλήση|. The sign for ΧΟ. comes from m', M having only the paragraphus. 686 βίον Hartung. μελάναιγίς δ' ὅτε M (sic). Corr. *ed. with

not necessarily affection (*Cho.* 109). When the expected affection is not present a qualifying antithesis (or expression of oxymoron) is frequent; e.g. *Ag.* 1271 φῶμα ἐπ' ἐχθρῶν, *Cho.* 233 τοῖσι φιλόστοις γὰρ οἶδα νῦν ὄντας πικροῖς, Eur. *Phaen.* 1446 φίλος γὰρ ἐχθρὸς ἐγένετο, ἀλλ' ὅμως φίλος. That antithesis is given here with fuller contents of meaning than in the bare ἐχθρῶν.

683 ξηροῖς ἀκλαύστοις ὄμμασιν: circumstantial dative. The notion is of hardness and pitilessness. The 'dry' eye may be such from fearlessness (*Hor. Cd.* 1. 3. 18 *qui siccis oculis monstra natantia...vidit*), or pitilessness, or madness (*Eur. Or.* 389 δαῖν δὲ λυσιπείθε δαμάτω ξηραὶ κόραις). The last is out of the question here, the meaning being defined by ἀκλαύστοις. The words complete the picture of the 'ugly' *Ara*. The glare of fends is proverbial. It is not possible to keep apart the meanings of ἀκλαυτος and ἀκλαυτος (see Jebb on *Soph. O.* 7. 361 and cf. *Cho.* 698 n.). [Otherwise we may render 'haunts my eyes, which are dry and cannot weep'; but this is obviously less apt, and is somewhat against the order of the words taken as a whole.]

684 λέγουσα κέρδος κ.τ.λ. The sense is manifestly 'declaring that an earlier death, rather than a late, is a gain.' Death is better than protracted misery: cf. 691, *Soph. Ant.* 461 εἰ δὲ τοῦ χρόνου | πρόσθεν θανατοῦμαι, κέρδος αὐτ' ἐγὼ λέγω, *El.* 1485 τί γὰρ βροτῶν ἂν εἴναι κακοῖς μαμειγμένον | θνήσκον ὁ μῆλλον τοῦ χρόνου κέρδος φέροι; Eur. *Hipp.* 1047 ταχὺ γὰρ Ἄιδης ῥέστοι ἀνδρὶ δυστυχί.

With μόρον the grammar is simple: 'a death earlier than a later one,' and the fullness of expression is not un-Greek (*Eur. Andr.* 392 ἀλλὰ τὴν ἀρχὴν ἀφελὲς | πρὸς τὴν τελευταίην ὑστέραν ὄσων φέρῃ). With μόρον (which owes its shape only to the preceding ὑστέρου) the meaning and construction are quite obscured. [The version 'telling me of gain (*i.e.* the glory in the slaying of Polyneices) to precede the death which follows' is not much to the point of the context, nor is such a dry analysis of the situation suited to the passionate state of Eteocles. We might render λέγουσα as 'counting' (the gain first), but this hardly improves matters.]

685 sq. μὴ 'ποτρύνου: referring to προσίζάνει (683).—κακὸς οὐ κεκλήση: 'you will not bear the name of coward.' The pride of Eteocles urges him to answer his brother's challenge, and the Chorus argues (cf. 703) that it is not *καλὰ* to refuse such an undertaking from sound prudential motives and when the result is victory. The proverb 'all's well that ends well' or 'nothing succeeds like success' is known to Greek in the form *ὅν δὲ θεοὶ τιμῶσιν, ὁ καὶ μαμειγμένον αἰεὶ* (*Theogn.* 169). Somewhat like is *Pind. N.* 1. 10 ἐστὶ δ' ἐν εὐτυχίᾳ | πανδοξίας ἀκρον.—βίον εὐ κυρήσας: *i.e.* when fortune approves your course (*τιμῇ θεῶν* 703). The accus. with κυρεῖν is not confined to such neut. pronouns and adjectives as may be considered 'contained accus.' (e.g. *Cho.* 710 κακεῖ κυροῦντων δώμασιν τὰ πρόσφορα, *Theoc.* 3. 51 δι τούτων ἐκέρσεν, *de'* ὁ πινυεῖσθε βίβαλοι), but has a wider use of 'falling in with':

with eyes too hard for tears, besets me to fulfil it. 'The earlier death comes, the more the gain,' saith she.

CHO. Nay, let urging move not thee. Let thy life prosper, and none will call thee craven. Will not the black-cloaked strophe. Hauntress of the house be gone, when the Gods accept oblation at thy hands?

ET. The Gods! Already, methinks, all care from them is past, and the service of ours they prize is that we perish. Why any longer then cringe at the doom that ends us?

question-mark added (μελάναιγος Arnaki). †. *de J' Weil*. 687 *Μῆναι* recce. *Μῆναι* Bruck. *δρ' ἄς Μ*, *δρ' ἄς μ* and schol. 689 *μ'* supplies the sign for Etrocles, *Μ*

cf. Eur. *Hec.* 698 *ἴσ' ἀεὶς τῷ καρῷ θαλασσίῳ*, *Rhes.* 113 *εἰ μὴ καρῶνι πλεμῖναι ἀπὸ χθονὶ φεύγοντας*, *ibid.* 695. Here *βίον* is easier, since it may be regarded either as cognate or as accus. of respect. The word includes material prosperity, which will enable him to offer the (liberal) sacrifices next mentioned.

686 sqq. *μελάναιγος οἴα κ.τ.λ.* When the interrogation sign had been omitted, *δ'* was inserted to the confusion of the sense. The thought is that of *Cho.* 963 *τάχα δὲ παντελὴς χάρις ἀμείψεται | πρὸ θυρᾶ θυμάτων, ἔσαν ἄφ' ἱερίας | μύσος ἔσαν ἰλῶν καθαρῶν ἀπὸ λυγρίων*, *Plat. Phaedr.* 244 D, E. The sentiment is general: 'one who is rich and prosperous can always offer sacrifices of ἀσπομυγῆ, so long as his hands are undefiled.'—*δέχονται* is not simply *λαμβάνουσι*. The gods will not 'accept' offerings from a polluted hand (*Cho.* 72 *χερομυγῇ*, *Ag.* 769 *ἐν πίνυ χερῶν*). In *μελάναιγος* the poet is thinking of the representations in art, in which the Erinyes wear over the tunic a skin (*αἰγίς*), sometimes fastened at the waist with a knot of snakes. See illustrations in Harrison *Prol. Gk. Rel.* pp. 225 sqq. This may be symbolic of these mysterious powers moving in the darkness and perhaps the storm (*Hom. Il.* 9. 571 *ἡροφύοις Ἑρῆς*).

688 *θεοὶ μὲν ἦδη κ.τ.λ.* *θεοὶ* is stressed in reply to *θεοὶ* of the last line: 'as for the gods you speak of....' For the thought cf. *Soph. O. C.* 385 *ἦδη γὰρ ἔσχει ἐπιτὶδ' ὡς ἐμοὶ θεοῖς | ἄραν τιν' ἔξειν, ὥστε σωθῆναι ποτε*;—*ἦδη*: the hope suggested is past, the refusal of the gods to notice him or his brother has 'already' occurred.—*πῶς* lends a certain lingering qualification to the positiveness of this assertion. The plural used through-

out the passage and emphasised in *ἐμῶν* must refer to both members of the *Αἰζῶν γένος* (678), *Οἰκίαν γένος* (641). Elsewhere *Et.* speaks of himself in the singular.

690 *χάρις δ' ἄφ' ἡμῶν κ.τ.λ.*: 'and the way in which we can please them is by—perishing.' Etrocles does not say with the bitterness of Ajax (*Soph. Aj.* 589) *οὐ κάρουσ' ἐγὼ θεοῖς | ὡς οὐδὲν ἀρκῶν εἴμ' ἀφελέρην εἶναι*; (with which cf. *P. V.* 107). Rather it is in despair that he argues 'no right action in this matter, no sacrifice, will move them; they set a value only on our death' = *τὸ ἀλλεῖσθαι ἡμᾶς (μῶν) θαυμάζοντες ὡς χάρις*.—*θαυμάζοντες*, as often, = *τιμᾶν*: cf. *Eur. El.* 84 *μῶν δ' Ὀπλέρων τὸν δ' ἰθαύμαστε φῶν*, *Med.* 1144, *Thuc.* 1. 38. For *χάρις* of a service procuring gratitude cf. *Soph. O. C.* 779 *εἰ... | πλὴν δ' ἔχωσι θυμὸν ὡς χρίστis, τότε | δωρεῶν, δ' οὐδὲν ἢ χάρις χάρις φέρει*.—*Δωρεῶν* in grammar is hypothetical (= *φ. δώματα, εἰ δώματα*), with the apod. in the lively indie. present. For the absence of *μῶν* cf. *Plat. Rep.* 357 A *τὸ δ' ἢ ἄρα, ὡς τοῦτε, προοίμιον* and *ibid.* 352 C (n.). [The rendering (1) 'and gratitude from us, who have been abandoned, is a matter of wonder (to the gods)' is weak and lacks connection with the following line; (2) 'and the service rendered by our death is (= will be) prized (by the citizens)' is too far-fetched for the Greek in the absence of *ὅτι δόσω*, nor is it clear that this is the particular service which the country would most prize.]

691 *τί οὖν κ.τ.λ.*: since the Gods wait only for our death, why seek to delay it? (cf. 684). For hiatus in *τί οὖν* see 192 (n.), and for *σαίνουσαν* 370 (n.).—*τί... ἂν σαίνουσαν*; is not identical with *τί*

βτ. β'. ΧΟ. νῦν, ὅτε σοι πάρ', εἴκε· δαίμων ἐπεὶ
λήματος ἂν τροπαία χρονία μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θελευωτέρῳ
πνεύματι· νῦν δ' ἐτι ζεῖ

695

ΕΤ. ἐξέλεσαν γὰρ Οἰδίου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις, πατρῶν χρημάτων δατήριοι

ΧΟ. πείθου γυναιξίν, καίπερ οὐ στέργων ὅμως.

ΕΤ. λέγοιτ' ἂν ὦν ἄνη τις· οὐδὲ χρή μακράν.

700

ΧΟ. μὴ ἄλῃς ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

having the paragraphus.

692 νῦν ὅτε σοι παρίστακεν· ἐπεὶ δαίμων M, with γτ in marg. Corr. *ed. †. An alternative νῦν, ὅτε σοι πάρεστ', εἴκ' ἐτι δαίμων | λήματος ἂν τροπαία is perhaps not so good. ἐπεὶ δόμων Ellis, ἐπεὶ κλόων Hermann. 693 ἀντροπαία χρονία M, ἀντροπαία χρονία m. ἂν τροπαίς Heath, αὐ τροπαίς Paley,

σαίνωμεν; but = 'why should we be deprecating (supposing we were to deprecate)?'—ἀλῃς μόνον. Since μόνον is always 'death' in tragedy (Cho. 8 n.), and therefore an ἀλῃς, the adj. must refer to the previous ἀλῃς ('the death that does so end us').

692 νῦν ὅτε σοι παρίστακεν of M is commonly defended (as a more emphatic form of νῦν σοι π.) by the doubtful νῦν ὅτε καὶ θεοὶ διαγενεῖς κλέετε of Suppl. 638, with which are compared the Latin *nunc cum maxime* and the much easier *nunc id est quomodo* (Plant. Rud. 664). Even granting the possibility of such an expression, perhaps conceivable as a formula of urgency, it is hard to see what fitness there is in 'now is it present to you.' If the subject is μόνον, the sentence has no relevance to the argument, although the expression itself may be good (Hom. Il. 16. 852 ἀλλὰ τοι ἤδη | ἄγχι παρίστακεν θάνατος, Xen. Hell. 2. 3. 56 τοῦ θανάτου παρίστακός, Herond. 1. 16 χή σκέτ' παρίστακεν). If again παρίστακεν = πάρεστι, ἐξέστι the use is hard to support (Thuc. 1. 133 παρίστακός is the only instance quoted, but see Poppe-Stahl), and there is scarcely an appreciable sense. If, retaining a proper force in ὅτε, we render 'now (avoid death), when the occasion has come' the words are more naive than consequent. Of two emendations which suggest themselves the one given in the text is preferred to an alternative νῦν, ὅτε σοι πάρεστ', εἴκ' ἐτι δαίμων | λήματος ἂν τροπαία χρονία κ.τ.λ. (1) as keeping δαίμων and ἐπεὶ

and assuming only the transposition which is rather frequent in the lyrics of this play, (2) as leaving δαίμων in the sing., of the specific 'evil genius,' (3) as avoiding the pleonastic τροπαία μεταλλεκτὸς (although the gender of the participial adj. is good; cf. Cho. 22 (n.) and add Eur. Suppl. 578 λόγῃ σπαρτὲς, Soph. Tr. 163 μαίραν...δαίμονα).—δαίμων is not generic, but 'your attendant genius.' Cf. Pers. 604, Ag. 1663, Cho. 511, Menand. inc. 18 ἀπαστὶ δαίμων ἀνδρὶ συμπαρίσταται.

693 sq. τροπαία: originally τροπαία προήοις αἶθρα. Cf. Ag. 229 φρονὲς πτόων διωσειβή τροπαίαν, Cho. 771, Eur. El. 1147 μετὰτροποι πτόονισιν αἶθρα δόμων. The same thought (with λήμα and χρόνος) in Eur. Heracl. 702 λήμα μὲν ὅστω στέβουσι χρόνοι | τὸ σόν. Among the seafaring Athenians such metaphors from favouring or contrary winds were naturally very common, e.g. Cho. 391, Eur. H. F. 116 θῶν θεῶς σοι πνεῦμα μεταβαλὼν τόχῃ, Soph. O. C. 613, Ant. 929: cf. πνέον χρόνῳ, ὄργῃ &c. The repetition of ἂν with the verb, when it has already occurred towards the beginning of the clause, should never have been suspected: cf. Soph. Aj. 155 κατὰ δ' ἂν τοι ἴμοι | τοιαῦτα λέγων οὐκ ἂν πείθοι; and even without such separation Soph. O. T. 446, ibid. 139. For δὲ...ἀλλοι of a defensible expectation see Cho. 463 (n.) and add Eur. H. F. 97 ἴλθαι τ' ἐπ' ἂν ταῖς οὐραῖς, Ar. Thesm. 528, Pind. O. 2. 20, Soph. Aj. 186.

θελευωτέρῳ (Conington) is based on

CHO. Now, while thou mayest, yield! For the mood of the bad Genius may haply veer at last. It may change, and blow with milder breath. But now it is aboil.

ET. Aye, set aboil by Oedipus and his curses. All too true are the visions that haunt my dreams and apportion our father's substance.

CHO. Take a woman's counsel, although thou like it not.

ET. Say on, but to a purpose, and no long speech withal.

CHO. Go not where thou art going! Not to the seventh gate!

in *τροπαιή* Akd. †. M divides at *μεταλλαστῆς*. 694 *θελευτέρω* M, *θελευτέρω* m. †. *θελευτέρω* Conington (cf. *Suppl.* 1038 *θελευρῶ* (M), *θελευρῶ* (P)). *χαλαυτέρω* Hermann. 695 *ἐξέστησαν* *tecc.* †. *εστ'* *εὐχόμενα* Verrall. 697 *φαρμάτων ἐννεσίῳ* *tecc.* 698 *δορῆμα* M, *δορῆμα* M', *δορῆμα* m. ΔΑ over *do* m. 699 *πῖθω* Blomfield. †. 700 *τίς* M, *τίς* m' (*superscr.*). *μακρὰ* Robertello. 700—703 With paragr. only in M. 701 The accus.

Hesych. *θελευρῶ* ἡσυχος (also *αἰετῶν*). Cf. *Suppl.* 1038 *θελευρῶ* *τῶμα*, where cod. Par. again has *θελευρῶ*. Arcadius (61. 3) says *τὸ δὲ θελευρῶν ἀπὲρ τοῦ θελευρῶν*, and Bacchyl. (17. 84) has *πῶτονόν τέ τις | δέξασθαι θελευρῶν ἄλσοι*. The sense 'gentle' exactly suits the opposition to *ζῆλ*. [If *θελευτέρω* has any apposite sense it is that of 'more wholesome.']

695 *ζῆλ*. It is not certain whether the subject is *δαίμων* or *λήμα*. The sense amounts to the same, but the latter is preferable: cf. Soph. *O. C.* 434 *ἀπὸ λήμας ἐφει θυμός* (and context). Similar in thought is Eur. *Med.* 128 *μείζους δ' ἄρας θρασὺς ὀργισθῆναι* | *δαίμων* οἴκοι ἀπέδωκεν. It should be noted that *τίς* glances also at a boiling sea (Hdt. 7. 188 *τῆς θαλάσσης τρεῖσας*).

696 *ἐξέστησαν*: sc. *τὸ λήμα* or *τὸν δαίμονα*. The trans. use (e.g. Soph. *Tr.* 840 *Νέσσοι...κέντρον ἐπέβησαν*, Eur. *J. T.* 987 *δεινὴ τις ὀργὴ δαιμόνων ἐπέβησε* | *τὸ Ταντάλειον σπέρμα*, Ap. Rhod. 4. 391, Babr. 1. 95. 60 *χολὴ δ' ἐπέβη καρδίῃ*) is not confined to the compounds, but is found in the aor. of the simple verb (Antiph. *ap.* Ath. 295 D, Dionys. Com. *ibid.* 381 D) and in the imperf. in Ap. Rhod. 3. 273 *τοὶ δὲ λῶερα πυρὶ ζῶεν*. For the use of the plur. after neut. cf. *Pers.* 861 *νομίσματα...ἐπύθοντο*, Kühner-Gerth 1. pp. 65 sq., Gildersleeve *Gk. Synl.* § 102. The intention of the line is 'the curses of Oed. set it boiling, and only their fulfilment can make it cease.'

697 *ἐννεσίῳ φαρμακμάτων κ.τ.λ.* The present play has said nothing of these dreams, but Hermann is probably right in supposing that they had been mentioned in the middle play of the

trilogy. They would naturally be derived from the epic. Terrifying dreams are one of the agencies of the Erinyes (Cho. 287) and other nether powers: cf. Hippoc. *περὶ ἱερῆς νόσου* p. 133. 20. 'The visions dividing our father's substance' = the visions relating to the manner in which it should be divided. They doubtless concerned the 'Scythian stranger' who was the *δαρῆτης* (see 714 sqq., 801 sq.).

699 *πῖθω* *γυναῖξιν*: i.e. though we are but women, our advice is good. Cf. Ag. 360 *ταυτὰ τοὶ γυναῖκες ἐξ ἐμοῦ κλέβει*, Eur. *Suppl.* 294 *ὡς πολλὰ γ' ἐστὶ κατὰ θελειῶν σοφά*, *Hel.* 1049 *ἀκούων, ἢ τι καὶ γυνὴ λέξῃ σοφόν*.—*πῖθω* is better than *πῖθω* since the concession will require some effort.—*καὶ πατρὸς οὐ στέργων*: either (1) 'though the advice is against your wishes,' or (2) 'though you do not like to accept the advice of women' (cf. 216—218). The former is the more natural.—*οὐδ'*, going closely with *στέργων*, is not affected by the imperative.

700 *ἀνῆ* = *ἀνους* καὶ *πράξις* (Hesych.) and Bacchyl. (5. 162) has *οὐ...τίς ἐστὼν* | *πράξις τάδε μυρομέντοι*. Cf. Theogn. 461 *μήπορ' ἐπ' ἀπρήκτοις νόον ἔχε, μηδὲ μενοῖα*, | *χρήμασι τῶν ἀνους γίνεταί οὐδὲ μιν*. The word *ἀνῆ* itself occurs in Alcman *fr.* 29 *ἀνα καὶ τέλειος*, Callim. *Hymn. Iov.* 89, probably in Cho. 955 (n.), and should be read *inf.* 900.

701 *μή* 'λόγη. Though the orthography (this or *μή* *λόγη*) is varied, the pronunciation is a synecphonesis. Cf. Soph. *Ph.* 985 *ἢ μή ἐργῆ ἐκώ, Αἰν.* 33 *τοῖσι μή εἰδῶσιν*, Eur. *Suppl.* 362 *δοῦναι μή ἀντιδουλεύει*, *J. T.* 1322 *μή* *ἀν-*

ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμῇ θεός.

ΕΤ. οὐκ ἄνδρ' ὀπλίτην τοῦτο χρή στέργειν ἔπος.

ΧΟ. ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;

705

ΕΤ. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.

στρ. α'. ΧΟ. πέφρικα τὰν ὠλεσίοικον
θεόν, οὐ θεοῖς ὁμοίαν,
παναλαβῇ κακόμαντιν,
πατρὸς εὐκταίαν Ἐρινὺν

710

ἐβδόμας πύλας should not be substituted. †. 708 καλὴν rec. †. καὶ κάτῃ
Bourdetot. καὶ κάτῃ is possible, but the text can hardly be improved. 708 M has

ταῖθα.—σὺ is appealing, not for αὐτὸς σὺ (as opposed to some other champion).—ἐφ' ἐβδόμας πύλας: either (1) 'to take charge of the gate,' 'for the protection of...,' or (2), by an old usage, in place of the accus.: cf. Hom. *Il.* 5. 327 νηυσὶν ἐπὶ γλαφυρῶν ἐλαυνόμεν, Soph. *fr.* 369 σὺνὶ μέγιστον χρεὶν ἐπ' Οἰδέως γόαις | ἀνέκει, Eur. *Phoen.* 1129 Κατὰνεὶ προσέγγε λῶχον ἐπ' Ἥλεκτρας πύλαις. The point of ἐβδόμας (stressed) is that he may choose some other.

703 Λόγῳ: with emphasis. With the expression cf. Eur. *Or.* 1625 λῆμα... τεθηγμένον, Plut. *Dem.* 12. 3 τὴν Δημοσθένους ἀμβλύνει περὶαν, Shak. *Hamlet* 3. 4. 107 *This visitation | Is but to whet thy almost blunted purpose.*—τοί 'marks that the phrase is a proverb applied to the present case' (Verrall). If so, the Chorus answers one proverb with another.

708 νίκην γε μέντοι κ.τ.λ.: 'Victory, so long as it is victory, even if it is won without daring (with yielding), bears the approval of Heaven.' The fact that a victory is such, no matter how it is won, is sufficient proof that Heaven approves the act; otherwise the success would not be gained, since the *τόλμα* on which it depends is dispensed by the gods. Cf. 612 θεοὶ δὲ δῶρὸν ἐστὶν εὐτυχίῳ βροτοῖς. The sentiment that nothing succeeds like success has occurred in 685 (n.): cf. also 1038 (n.), Eur. *Phoen.* 721 καὶ μὴν τὸ νικῶν ἐστὶ πᾶν εὐβουλία (according to one interpretation). The sentence is a γυνήμῃ, and it is not implied that the refraining of Eteocles would actually be cowardice or dishonour. 'But, since victory, even

without honour, is approved, a mere abstaining like yours, if you win by it, will do you no hurt.' The line carries on their advice of v. 701. The defeat of the Argives and of Polyn., without a fray between the brothers, will be just as much a victory.—θεός is emphatic: ('whatever men may think or say'). For the phrase cf. *fr.* 302 ψευδῶν δὲ καιρὸν ἐστ' ὅπου τιμῇ θεός.

704 οὐκ ἄνδρ' ὀπλίτην κ.τ.λ.: Soph. *El.* 401 ταῦτ' ἐστὶ τῆσθι πρὸς κακῶν ἐπαυέσαι.

705 αἷμα δρέψασθαι. The primary notion in δρέπτω is that of plucking fruit; in the middle of plucking and enjoying. But from the thought of fruit comes particularly the thought of the juices of the fruit (Plut. *Mor.* 646 B τοῖς χυμοῖς δρέπτεσθαι καὶ ἀπολαύειν). Hence such phrases as the present and Bion 1. 22 αἰ δὲ βῆται νῦν | ἐρχόμεναι τείροντι καὶ ἱερὸν αἷμα δρέπονται. When a fruit is plucked, its life is ended; when the blood δρέπεται, the result is the same. Hence the total contents of the expression are 'to drain your brother's life-blood for your own satisfaction.' [Verrall understands the word as = 'pluck as a prize.']

708 οὐκ ἂν ἐκφύγοις = οὐκ ἂν ἐκφύγοις τις. Cf. Soph. *Aj.* 155, *Ant.* 476, Pseudo-Plut. *de vit. et soci.* *Hom.* 8. 57 καὶ ἔτιρον δ' εἴλας ἀποστροφῆς ἐστὶ τὸ τοιοῦτον. 'Τυδεΐδην δ' οὐκ ἂν γυνήεις ποτὶραὶ μεταίη,' ἐστὶ γὰρ ἐντὶ τοῦ 'οὐκ ἂν τις γυνήεις.' Eteocles maintains the tone of fatalistic despair. For the sentiment cf. Solon *fr.* 12 (4). 64 δῶρα δ' ἀφικτα θεῶν γίγνεται ἀθανάτων.

ET. Talking, I say, will not blunt my whetted edge.

CHO. Winning, though poor its way, is winning, and Heaven approves it.

ET. That is no text for a man in arms to welcome.

CHO. But would you drain the blood from your own brother's veins?

ET. Ill things, when heaven sends them, cannot be shunned.

[Exit ETEOCLES (to left).]

CHO. I shudder in dread of the God, unlike to Gods, wrecker ^{1st} of kith and kin—the vengeful spirit of a father's prayer, whose ^{strophe.} presages of ill prove all too true. I dread her wreaking of the

paragr. only. *ἐκφύγει* in' (i.e. as superscr. to *οἷς*). *ἐκφύγει* Nauck. §. 707 M has paragr. only. 708 *παλαστή* M, *παλαστή* M². *παλαστή* Dindorf.

707 sqq. *πύφρικα* τῶν...θεῶν...ταλ-
λαῖα. Abnormal as the construction
may look, it is quite sound and not very
rare (lit. 'at her accomplishing'). Cf.
Eur. *Ion* 1364 *θανεῖν σε δεῖσαι* μητρὶ ἐκ
βουλευμάτων, *Rhes.* 934 καὶ σε...οὐκ
ἰδύμεναι θανεῖν, *Suppl.* 554 δ' ἔ' δλβιοι...
πνέοντα δειμαίνων λιπεῖν (sc. αὐτὸν), *Hec.*
768 πατήρ νιν ἐξέπεμψεν ὀρωδῶν θανεῖν
(αὐτόν). The same aor. in Xen. *Hell.*
1. 4. 17 τῶν φοβερῶν ὄντων τῇ πόλει
γενέσθαι. See Goodwin *M.* & *T.*
§ 373.

τῶν ἀλλοτρίων: cf. 1046 φθερσενεῖς.
The epithet is general; she destroys a
house in this case, but only as she destroys
it in others. The Erinyes particularly
intervened when a curse fell on a family
through unnatural conduct within it: cf.
Hom. *Od.* 2. 134 (Telemachus *log.*) ἐκ
γὰρ τοῦ πατρὸς κακὰ τέλειμαι, ἅλα δὲ
δαίμων | δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρή-
σας' Ἐρινύς (viz. if he forces her to
marry).

θεῶν, οὐ θεοὶ ὅμοιαν. For the wider
and narrower senses of *θεοὶ* see 510 (n.).
In Soph. *El.* 112 σεμνὰ τε θεῶν παῖδες
'Ἐρινύες there is a different value to the
words (Jebb (n.)). The *δασυλήτης* Ἐρινύς
is both in form unlike the conception of
θεοὶ (who were anthropomorphic) and
also in function and character. Apposite
is Plut. *Mor.* 458 c 'Ἀθηναῖοι...καλοῦσι...
τὸ κολαστικὸν ἐρινυῶδες καὶ δαιμονικόν, οὐ
θεῖον οὐδ' Ὀλύμπιον. In the wider sense
of *θεοὶ*, indeed, there are included per-
sonified agencies which, while super-
human, are malevolent. Thus Soph.
O. T. 27 ὁ πυρφόρος θεοὶ | ...λοιμὸς

ἐχθιστοί, Simon. *fr.* 7. 101 λιμὸν...δυσ-
μενέα θεῶν. But it was realised that these
were οὐ θεοὶ ὅμοιοι and were not regarded
with favour by Gods of the ideal type.
So *Eum.* 644 the Erinyes are στυγὰ θεῶν,
and in Soph. *O. T.* 315 Ares as Death-
god is τὸν ἀπὸ τιμὸν ἐν θεοῖς θεῶν (θεῶν γὰρ
ἐστὶ τὸ εὐεργετεῖν τοῦ ἀνθρώπου schol.).
So rites are paid to the Erinyes ὥρα
οὐδεὶς κοινὴ θεῶν (*Eum.* 109). In
appearance they resemble neither gods
nor mortals (*Eum.* 410). The best com-
mentary on the passage is Isoc. 106 A
ὁρῶ...τῶν θεῶν τοὺς μὲν τῶν ἀγαθῶν ἡμῶν
αἰτίου ὄντας Ὀλυμπίους προσαγορευόμε-
νους, τοὺς δ' ἐπὶ ταῖς συμφοραῖς καὶ ταῖς
τιμωραῖς τεταγμένους δυσχερεστέρας τῶν
ἐκωνυμίας ἔχοντας, καὶ τῶν μὲν καὶ τοὺς
ἰδιώτας καὶ τὰς πόλεις καὶ τοὺς καὶ βροτοὺς
ἰδρυμένους, τοὺς δ' οὐκ ἐν ταῖς ἐχθραῖς οὐκ
ἐν ταῖς δυσλαῖς τιμωρόντας, ἀλλ' ἀποστομίζεις
αὐτῶν ἡμᾶς ποιούμενους. Cf. Plut. *Mor.*
880 a, c, where the gods are classed as
ὠφελούντες and βλάπτοντες, the latter
including Πουαί, Ἐρινύες, Ἄρηι.

παλαστή κακόμαντιν: to be closely
joined; her evil prophecies are all too
true.—κακόμαντιν: in the dreams (696—
698). The expression Ἐρινύς νυκὶς is
regular (cf. 70, Hom. *Od.* 11. 180 μητρὶς
'Ἐρινύς): she belongs to the person in-
voking her (*Il.* 9. 454 πολλὰ κατὰ νύκτα
στυγερὰς δ' ἐπέκλειετ' Ἐρινύς). There is
no proof, either in the antistr. or in prin-
ciple, that *ἐνκαταίαν* here must have -αι-,
although such shortening is frequent
enough: see *Cho.* 803 (n.), *Suppl.* 390
ἱκαίου, Simon. 29. 1 Ἀμυλαίαν, Bacchyl.
17. 129 παίδισον, *ibid.* 98 ἀμυλαίαν.

τελέσαι τὰς περιθύμους
κατάρas βλαψίφρονός <γ'> Οἰδιπόδα·
παιδολέτωρ δ' ἔρις ᾗδ' ὀτρύνει.

ἀντ. α'.

ξένος δὲ κλήρους ἐπινωμῇ
Χάλυβος Σκυθᾶν ἄποικος
κτεάνων χρηματοδαίτας
πικρός, ὠμόφρων σίδαρος,
χθόνα ναίειν διαπήλας,

715

712 <γ'> add. *ed. †. βλαψίφρονός τ' Hartung. Οἰδιπόδα βλαψίφρονος Triclinius.
712 δ' ἔρις δ' ὀτρύνει λλ, δ' ἔρ᾽ δ' ὀτρύνει m' (with is above the line). Both readings
might be due to δ' ἔριδ' ᾗδ' or to δ' ἔριδι σφ', but the text is best. †. ἔρις ἐξοτρύνει

711 sq. τὰς περιθύμους κ.τ.λ. τὰς = 'those' (strange) curses, which the accompanying words are intended to excuse or account for. Thus περιθύμους = 'too angry,' but explained by that anger. The insertion of γ' does more than mend the metre, it gives the tone of a plea, 'he was frenzied at the time.'—Οἰδιπόδα: from the epic, in which the convenient form Οἰδιπόδης would be usual. So also 870, 1047, Soph. *Ant.* 380, *O. T.* 495, Eur. *Suppl.* 835. [On curses and their effect see Harrison *Proel. Gr. Rel.* pp. 138 sqq.]

712 παιδολέτωρ δ' ἔρις ᾗδ' ὀτρύνει. See crit. n. With the reading of m' the sense is 'and she is urging on (the issue, or simply αὐτοῖς) in the shape of the present strife, which destroys the children.' The Erinyes takes the form of the present *ἔρις*. This is the more easy in the Greek since *ἔρις* is often the personified spirit of quarrel (cf. *ἔρις*, ἀφροδίτη), and is a mythological figure (*Il.* 4. 439, Hes. *Sc.* 148, *Theog.* 225), a malignant power like the *Ἐρινύες* and *Κῆρες* (*Il.* 18. 535).—ὀτρύνει is explained by schol. as ταῦτα παραρριῖ. [It is possible that both readings are due to παιδολέτωρ δ' ἔριδ' ᾗδ' ὀτρύνει: 'and, for the destruction of the children, she here (ᾗδ') is urging on the strife.' But this is less vigorous.] With the fem. παιδολέτωρ cf. 211 (n.), [Eur.] *Rhes.* 550 παιδολέτωρ μελοποιὸς ἀφροῖς (though ταυρολόγισσα in Soph. *El.* 107), Bacchyl. 9. 44 ἱστορὶς κοῦραι, *Hymn. Sol.* 1 Μοῦσαι...ἱστορὶς ψῆξι, Soph. *Ant.* 1074 λυβητῆρος Ἐρινύς. Aesch. has χειρὶ πλάτορι (*Ag.* 113), θέλατορι Παιθεῖ (*Suppl.* 1050). With the sense

cf. Eur. *Phoen.* 254 Ἀρη...ταῖς Οἰδίτου φέρων | πημονὴν Ἐρινύων.

714 sq. ξένος δὲ κ.τ.λ. The rather cryptic mention of this Scythian stranger (without its explanation) apparently formed part of the dreams (697) and their ματεύματα (709). As reported in 773 sqq. the curse of Oed. contained only allusive language. The general character of curse and dreams must have been that a ξένος Σκύθης (or πόντιος) was to serve as a πικρὸς χρηματοδαίτης (cf. 924—928). Gildersleeve (on Pind. *O.* 13. 81 κραταίποδα = 'bull') remarks that 'oracles had a vocabulary of their own.' The same applies to all prophetic utterances and warnings. The cryptic words would contain Σκύθης, but not Χάλυβος, since the explanation would then be too clearly indicated, inasmuch as χάλυξ itself sometimes = σίδαρος and Euripides (*Heracl.* 160) can say simply μὴ γὰρ ὡς μεθήσομεν | δόξῃ ἀγῶνα τόνδ' ἀπὲρ Χάλυβος. It is here that the Chorus perceives the true explanation, which it gives in the words ὠμόφρων σίδαρος κ.τ.λ.: 'the sharp stranger from Scythia' is to be, proves to be, 'the cruel iron': his 'division of land by portions' is to be an allotment of 'enough to be buried in.' 'Iron is a Χάλυβος; Chalybes are Scythians; and therefore the prophecy comes true.' Grammatically this takes the shape 'and there manages the lots, as the "stranger from Scythia,"...the cruel iron.' This might have been expressed, with less idiom, by ξένος δ' ὁ κλέφρων ἐπινωμῶν ὠμόφρων ἐστὶ σίδαρος.—ἐπινωμῇ: cf. *Eucl.* 310 λάχη τὰ κατ' ἀνθρώπου | ὡς ἐπινωμῇ

curse that Oedipus, distraught the while, uttered in stress of wrath. Here is her urgency; she is this strife, bent on the children's doom.

The alien who doles the lots, Chalyb who comes from 1st anti-Scythia abroad, harsh portioner of goods, is the cruel-hearted strophe. steel. 'Tis he hath cast the lot that parcels them land to dwell

Headlam, *ὧς δὲ δρόνει* Butler. 714 κλήρου M^a, κλήρου M (and schol.). *ἐπινομήν* M, *ἐπινομήν* m (and schol.). †. 715 Σαυθῶν M, Σαυθῶν Dindorf. 716 κτεάνων M, corr. m^a.

στέλει δὲ, Soph. *Ant.* 139 *ὅλα δ' ἐν' ἄλλοις ἐπιδόμα...* *ἄρρη*. In κλήρου there is a glance at the allotments of an Athenian *κληρονομία*. The whole story points to the time when iron was a new and strange metal (*ξένος*) in Greece. [The reading *ξένος δὲ κλήρου ἐπινομήν* κ.τ.λ., though very involved, is just translatable, viz. 'and we have as the stranger, for the dispensing by means of lots, ...' = *ὥστε κλήρου ἐπινομήν* (τὸ πρᾶγμα).]

715 Χάλυβος = Χάλυψ: cf. Eur. *Alc.* 980 *τὸν ἐν Χαλύβοις θαμνέντι σὺ βίη σίδερον*, fr. 472. 6 Χαλύβη πέλκει. Hesych. has *Χάλυβος* *ἔθνος τῆς Σαυθίας* *ὅπου σίδερος γίγνεται*. Steph. Byz. quotes the same form from Hecataeus.

Σαυθῶν. To Aeschylus the Chalybes are in Scythia: cf. *P. V.* 740 *λαῖα δὲ χεῖρὸς οἱ σιδηροτόκτοις | οἰκοῦσι Χάλυβοι*, i.e. N. or N.W. of Io's journey towards the Crimea. The actual iron-workers were probably those of Styria, Carinthia and Bohemia (see Ridgeway *Early Age of Greece* p. 612), but ancient writers, especially those of the date of the Theban story upon which Aesch. is drawing, were extremely vague in their notions of geography beyond the Balkans. The same name is applied to these as to the iron-workers of Asia Minor (Xen. *An.* 5. 3. 1, Ap. Rhod. 2. 1003, Strab. § 549). We must not therefore render 'a Chalyb, colonist of the Scythians,' as if the reference were to a supposed migration of these people into Asia Minor. *ἄποικος* is used in the wider and less technical sense of one who comes *ἀπ' ἄκου* to Thebes. Relatively to Thebes the *ξένος* is *ἐπαίκος* or *μέταίκος*; relatively to Scythia he is *ἄποικος* (cf. *ἀπόδημος*, *ἀποικεύει* and Soph. *O. T.* 1518 *γῆν μ' ὅπως πέμψεις ἄποικον*), 'our visitor come abroad from

the Scythians.' Besides defining the stranger as iron, both *Χάλυβος* and *Σαυθῶν* carry in themselves the suggestion of *ἀμέφρων*. Thus of the Chalybes Prometheus says (*P. V.* 742) *ἀνήμεροι γὰρ οὐδὲ πρόσπλατοι ξένου*, and the Scythians were proverbially savage: cf. Strab. 7. 298 *τῇ ἀγριότητι τῶν περικοκόντων ἰθὺν* (viz. round the then called 'Λέξιος κόκκος') *καὶ μέλυστα τῶν Σαυθίων*.

716 sq. κτεάνων χρηματοδοτίας is not mere pleonasm. A *χρηματοδοτής* has the function of the Athenian *δαγυγῆς* (liquidator), for whom see Arist. *Atk. Pol.* 56. 36 (Sandys), and he may be dividing goods or moneys from any source. Here the division is of τὰ κτεάνα in the sense of the landed property.

σίδερος connotes heartlessness or ruthlessness: cf. fr. ap. Plut. *Mor.* 91 *ἂ κείνοι ἐξ ἀδάμαντος ἢ σίδερον κεχάλευται μέλαινα καρδίαν*, and *σιδηρόφρων*, *σιδηρεός*; so Shak. *Hamlet* 3. 3. 70 *heart with strings of steel*.

τυκρός, besides the sense 'sharp' = 'severe' (as judge), may still retain (from the epic) some of its original physical sense of 'sharp' = 'biting' (as sword).

718 sqq. *χθόνα διαπύλας* (ὥστε αὐτοῦ) *ναῖαν* (αὐτῇ) *ἀμείρους τῶν* κ.τ.λ., while the construction of the rel. clause is ultimately for *ὅπως αὐτὸν καὶ φθιμένοισιν* (*διαπύλας* *ἀν τῇ*) *κατέχων*. There is some slight confusion, but not of a kind to discredit the text. By tense *διαπύλας* is antecedent to *κλήρου ἐπινομήν*: 'see! he dispenses the portions after shaking the lots.' The act of *πάλλειν* naturally precedes that of assigning. *καὶ* belongs to the rel. expression, not to *φθιμένοισιν*. For the thought cf. 803.

ὀπόσαν καὶ φθιμένοισιν κατέχευ,
τῶν μεγάλων πεδίων ἀμοίρους.

720

στρ. β'.

ἐπειδὴν αὐτοκτόνως
αὐτοδαίκτοι θάνωσι,
καὶ χθονία κόνις πῆν
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοῖς πόροι;
τίς ἂν σφε λούσειεν; ὦ πόνοι δόμων
νέοι παλαιοῖσι συμμιγείς κακοῖς.

725

ἀντ. β'.

παλαιγενῇ γὰρ λέγω
παρβασίαν ὠκύπουνον—
αἰῶ δ' ἐς τρίτον μένει—
Ἀπόλλωνος εὖτε Λαῖος

730

719 φθιμένοι M. φθιμένοι ἂν Blomf., φθιμένοι γε Stanley. κατφθιμένοις is possible, but καὶ (with the rel.) is better. 720 γ in marg. M. 721 ἐπειδὴ is preferable to ἐπεὶ δ' ἂν. φ. αὐτοκτόνως | αὐτοδαίκτοι M, αὐτοὶ κτάνωσι m. The schol. (q.v.) points to *αὐτοκτόνως | σιδαροδάκτοι with παραβασίαν in antistrophe (719). αὐτοκτόνως Triclinius, αὐτοκτονῶσιν Wellauer, αὐτοκτόνως καὶ αὐτοδαίκτοι Heimsoeth.

719 κατέχευ: occupy in the tomb. Cf. *Suppl.* 25 χθόνιαι θήκαι κατέχευται, *Ag.* 460. For the infin. (= τοσαύτην ὥστε...) cf. *Od.* 3. 349 φ' οὐ τι χλαῖναι καὶ μέγας πᾶλ' ἐπὶ οἴκῳ, | οὐδ' αὐτῷ μαλακῷ οὐτε ξένωσιν ἐνέσθην, *Ar. Vesp.* 351 καὶ ἐστὶν ἐπ' αὐτῷ εἰ σέρφω διαδύναι, *Eccl.* 592 τῷ δ' εἶναι (sc. γῆρ) μᾶλλ' ταφῆναι, *Pind.* 556, *Soph. O. C.* 790 χθονὶ λαχὼν τοσούτων ἐθανῶν μῶνον, *Thuc.* 1. 2 νεκρῶσιν... τὰ αὐτῶν ἑκαστοὶ ἔσαν ἀποθήκῃ, *Xen. An.* 4. 18. 12, *Plut. Cor.* 6 τόπων ἐνταφῆναι... παρῆξιν &c.

720 τῶν: 'those (well-known).' The πεδία of Boeotia were famous in a country where 'level lands' are comparatively small. So *Eur. H. F.* 468, *Suppl.* 619, *Phoen.* 643 πεδία... πυροφόρῃ, Ἄδων (the χλοοφόροι βασιλευσύντες γῆος of *ibid.* 648, cf. *sup.* 195 τὸν βαθύχθον' αἶαν). The word naturally connotes fertility and wealth: cf. *Sol. fr.* 22 (5). 1 ὅν τι πολλὸν ἀργυροὶ ἔστω | καὶ χρυσὸς καὶ γῆρ πυροφόρου πεδία, *Pind. N.* 8. 37 χρυσὸν εὐχόμεναι, πεδίων δ' ἔσται | ἀντραυτῶν, *Eur. H. F.* 369 μακρὰν ἀρουρὰν πεδίων (of Thessaly), *frag. adesp.* 127, *Eur. fr.* 515. 2 πεδὶ' ἔχουσ' ἐσθλὰ μῶνα (of Calydon), *Plut. Mor.* 499 f.

721 sq. ἐπειδὴν κ.τ.λ. The reference is general (as the absence of δ' shows): 'when men die....'—αὐτοκτόνως αὐτοδαίκτοι: cumulative in pathetic insist-

ence: cf. *Cho.* 318 πατέρων τε καὶ τεκόντων γῆος, *Soph. fr.* 61 πρὸς τοῦς τεκόντας καὶ φυτεύσαντας, *Eur. I. T.* 800 ὃ σὺν καστὴρ γῆρ τε καὶ ταυτοῦ πατρός. [With ἐπεὶ δ' ἂν the reference might be specific and σφε (726) would = αὐτοῖς.]

728 καὶ χθονία κόνις κ.τ.λ. There can be no objection to χθονία in point of sense, whether it mean (1) 'dust of the earth' or (2) 'dust of their land' (πατρία schol.). Doubtless neither such use is frequent, but for (1) cf. *fr. ap. Plut. Mor.* 98 εἰ δὲ μὲν φύλα πάντων | χθονίων τ' ἀερῶν τε | δάμναται βουλεύματα, and for (2) *Soph. O. C.* 947 τοιούτων αὐτοῖς Ἄρτοι εὐβουλον πάγον | ἐγὼ ξυνήδη χθόνιον ἐσθ' (= ἐγγχώριον). The similar passage *Cho.* 64 φ' δ' αἷμα' ἐκποθὲν ἐπὶ χθονὶ τροφῷ | τίτας φόνος πίπταται οὐ διαρρόδαν might support the latter sense, but *inf.* 806 we have simply πέτρων αἷμα γαῖα. It is on the whole safer to render the word as = γαῖα (i.e. ἡ κόνις τῆς χθονός). Any objection is metrical, but we may scan as χθονία (see 115 n., 225 n.) and emend in v. 730. [Should χθονία, however, be wrong, it would be better to find in its place an adj. of colour, contrasting the αἶμα with the φοίνιον αἷμα which stains it, as in *Shak. Henry V.* 3. 7. 153 *We shall your tawny ground with your red blood* | *Discolour*. Cf. *Pind. ap.*

in—e'en so much as they may hold in death—with no share in those wide-spreading fields.

When men die, kin slain by kin, gashed by brother hands, and the crimson gore, clotting to black, is drunk by the dust of earth, who can offer cleansings? Who can wash it out? strophe.

O house, where troubles new and sorrows old fill the same cup!

Aye, old in age is the transgression, swift to find punishment, though to the third generation it abides. 'Twas Laius who sinned. Thrice at the mid-navel of the world, Pytho's prophetic and anti-strophe.

723 The line in M does not answer to the antistr. (730 q.v.). καὶ γὰρ Hermann, καὶ νεότερα Weil. With αἰὼ in antistr. χθονία may stand, but the schol. appears to lead to ε.γ. χλωρά (†). **726** κάθαρ * M, κάθαρμα m, καθαράν m (i.e. ὅν over μα). The schol. (q.v.) points to τίς δ' καθάρι (or καθαρμοῖ) πόροι; | τίς δ' κ.τ.λ. †. καθαρμοῖ recc. **728** λύσειεν appears to have been read by schol. (Dobree). **727** παλαιότε M, corr. recc. **729** παραβασίας M, παραιβασίας recc. (see 721 c.n.). παραιβασίας Porson. ὠκύποιον M^a, ὠκύποιον Weil (cf. schol.), ὠκύποιον Oberdick. †. **730** αἰῶνα M. Corr. *ed. See 723 (c.n.).

Ath. 374 A χλωρὰν λιβάνου ξανθὰ δάκρυ. Such words are χλωρὰ and ξανθὰ: cf. Soph. *Aj.* 1064 ἀμφὶ χλωρὰν ψάμαθον ἐβεβλημένοι, and the *fulva lacrima* of Vergil. This would leave the same necessity for emending v. 730.]

724 μέλαςπαγὲς αἷμα φοίνιον = the crimson blood clotted into a fixed black stain. For μέλας cf. Eur. *El.* 318 αἷμα δ' ἐτι πατρὸς κατὰ στέγας | μέλας εἰσῆγεν (where μέλας is predic.). In -παγὲς is implied more than mere clotting. There is the same allusion to the supposed indelibility of the bloodstain of murder as in *Cho.* 65 τίτας φόνος πέταγεν οὐ διαρρόδαν (a passage which shows that τίς does not mean 'drinks up' but 'drinks a draught of...').

728 sq. τίς δ' ἀν καθαρμοῖς πόροι; See crit. n. The denial of purification or full atonement is frequent: cf. *Cho.* 47 τί γὰρ λύτρον πεσόντος αἵματος πέδω; Soph. *O. T.* 1227 οἶμαι γὰρ οὐτ' δ' Ἰστρον οὐτε Φᾶσιν ἄν | νίψαι καθαρωῇ τήνδε τῇ στέγῃ, Seneca *Hipp.* 715 quis eluiet me Tanais?—σφαι: either (1) = αἰτοῖς, the men who have slain each other, or (2) the blood (λούσειεν being = ἀπολούσειεν). [If the true reading is τίς δ' ἀν καθάρι (or καθαρμοῖ) πόροις, τίς δ' κ.τ.λ., the use of πόροις is identical with that in *Cho.* 70 πόροι τε πάντες ἐκ μᾶς ὁδοῦ | <φοι> βαλόντες τὸν χειρομνητὸν φόνον κ.τ.λ., *Enn.* 454 ταῦτ' ἀφαιρώμεθα | ...καὶ βοροῖσι καὶ ρυτοῖς πόροις.]

727 συμμειγείς: partly perhaps with

the same metaphor as in *Aj.* 1396 τοσούτῃ κρατὴρ ἐν δόμοις κακῶν ὅδε | πλήσας, *Cho.* 740 τὰ...παλαιὰ συγκεκραμένα δλγῃ. But the thought which connects these with the following words is rather that the new sorrows are 'part and parcel' of the older ones, of which they are the consequence.

728 sq. παλαιγενῇ γὰρ λέγω...: 'yes, I speak of...' i.e. 'yes, the original trouble from which this flows was...'

ὠκύποιον: with antithesis to the words in the following parenthesis. Punishment came speedily, but the sin lasts to the third generation, and, even as late as this, there is more punishment due. In prose, ὠκύποιον μὲν, μένουσιν δὲ κ.τ.λ. The 'speediness' of the first punishment is relative, for the πονή did not fall till Oed. grew up and slew Laius. Frequently vengeance is slow (*Juv.* 13. 100 ut sit magna tamen, certe lenta ira deorum est). See *Cho.* 59 sqq. (n.).

730 αἰῶ. The form is vouched for in Aesch. (*Bekk. Anecd.* 1. 363. 17 αἰὼ τὸν αἰῶνα κατ' ἀποκοπὴν Ἀσκληλος εἶρε) and is read by some editors in *Cho.* 349 (where see note). Cf. *Il.* 5. 416), *Idrō* (11. 621), *κυκῶ*, *Ἀπῶλω*. Kühner-Blass 1. p. 425. 2. For the antithesis in a parenthesis cf. *Cho.* 25 βουχὶ εἰλοι νεοτόμῳ | δὲ αἰῶνος δ' ἰνυμοῖσι βόσκειται κίαρ (where νεοτόμῳ is answered or commented on), Eur. *Or.* 4 δ γὰρ μακάριος, κοδὲ δνεῖδ' ἴσω τόχας, | Διὸς πεφυκὼς.—ἐς τρίτον: Laius, Oedipus, the sons of Oedipus.

βία, τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς χρηστηρίοις
θνάσκοντα γέννας ἄτερ σφίξεω πόλιν,

στρ. γ'. κρατηθεῖς δ' ἐκ φίλων ἀβουλιᾷν 735
ἐγείνατο μὲν μόρον αὐτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε ματρὸς ἀγνὰν
σπείρας ἀρουραν, ἢ ἐτράφη,
ρίζαν αἱματόεσσαν 740
ἔτλα· παράνοια συνᾶγε
νυμφίους φρενώλεις.

ἀντ. γ'. κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, 745
τὸ μὲν πίτνον, ἄλλο δ' ἀείρει
τρίχαλον, δ καὶ περὶ πρύ-

732—734 M divides with μεσομφάλοις | ...θνάσκοντα | ...πόλιν. βία M, βίαι m. θνάσκοντα M (with H over a by m). σφίξεω M. σφίξω Blomfield. φ. 738 δ' om. Porson, Pauw, wrongly (φ). ἀβουλιᾷν M, corr. Dind., ἀβουλίαις (-φ, -αι) recce. 736 γείνατο M, corr. recce. 738 μὲν πρὸς (ἵστ ματρὸς) m' in

732 sqq. The solemnity and finality of the utterance of Apollo (who is not Loxias, the Riddler, in this instance) are brought out by the words τρὶς (of the ritual repetition ἐν τρίτοις προσφθέγμασι), μεσομφάλοις (of the most august spot on earth), Πυθικοῖς (of the most august of oracles). Delphi is itself the ὀμφαλὸς of the earth (Strab. 9. 420, Pind. N. 7. 33, Soph. O. T. 480 &c.) and also contains the ὀμφαλὸς-stone (Eum. 40). For the representation of the latter in art see Overbeck *Bildwerke* Pl. 29, Huddilston *Greek Trag. in the light of Vase-Painting* pp. 57—72.

εἰπόντες...σφίξαν = κελύσαντες σφίξαν. There is obviously no need of σφίξαν. For the command cf. Eur. *Phoen.* 18 μὴ στείρε τίςινω Δίῳα δαυμένω βίᾳ, *ibid.* 868.

736 κρατηθεῖς δ': δ' is resumptive, the clause τρὶς εἰπόντος...πόλιν having diverted attention from the beginning of the sentence concerning Laius. Cf. the (much longer) interruption in *Ag.* 194—215 with resumption by M.—ἐκ φίλων ἀβουλιᾷν: i.e. 'by follies appealing to his (weaker) nature, 'follies of natural temptation.' Cf. Shakespeare's use of *kind* and *dear*. φίλα are things to which nature kindly responds. Cf. Eur. *fr.* 339 φίλων

ἐρωτας. Hence the phrase = ἐξ ἀβουλῶν πόθον (ἐρωτες). For the expression in general cf. Aeschin. *F. L.* 152 (317) τοῖς κρατηθεῖς ἡδονῇ; (sc. was I a traitor), Eur. *Heracl.* 299 νικηθεῖς πόθῳ, Dem. 40. 8 ἐπὶ τῇ ἐπιθυμίᾳ κεκρατημένος (of his mistress), Ap. Rhod. 1. 805 ἡ ματὶν ἐξαρτες, and in a similar sexual connection Soph. *fr.* 846 ἀλλοκεται | πρὸς τοῦ παρόντος ἱέρου νικωμένη. For the circumstance itself cf. Eur. *Phoen.* 21 δ' ὅδ' ἡδονῇ δοῖς ἐν το βαρχίῳ πεσὼν | ἐσπυρεν ἡμῶν παῖδα. [To read ἐκ φίλων ἀβουλιᾷς and interpret ἐκ φίλων as = ἐκ τῇ γυναικί is both bad in taste and away from the story.]

738 ἐγείνατο μὲν... (κακῶν δ' (743), αὐτῷ being opposed to the result to the πόλιν (746).

736 σπείρας ἀρουραν: Soph. *O. T.* 1256 κρηρῶν...ἐπλήν ἀρουραν, *ibid.* 1251 πόσι...αὶ πατρὶαί σ' ὀλοαὶ φέρων... | ἰδυράθησαν; 1285, 1497 sq., *Ant.* 569, Theogn. 581, Soph. *Orist.* 2. 4, Aesch. *fr.* 99. 8, Eur. *Phoen.* 18, *Or.* 552. Cf. the use of ἐπὶ γυναικὶ παῖδων ἐρώτω and of σπέρη, βίβα, ἔρωτες &c.: Lucr. 4. 1107 mullebria concolorat arva.

740 sq. βίαν αἱματόεσσαν ἐτλα: 'he endured the bloody outrage.' βίαν is not immediately = Οὐδῖνος, but is abstract, the result of his act (τὸ ἐναφαικέ).

shrine, did Apollo bid him save the realm by dying without child.

But mastered by the folly of fond nature he begat—doom^{3rd} to himself, Oedipus, slayer of his own sire, the same who sowed^{strophe.} seed in a forbidden field—the mother's womb wherein he grew—and reaped its plant of blood. 'Twas frenzy brought together the infatuate pair.

Hence as 'twere a sea of woes brings on its waves, and, while^{3rd anti-} one falls, it lifts another of triple tier, e'en that which now^{strophe.}

marg. μή πρὸς recc. †. 741 ἐτλη M (a superscr. m). παρδνοια M, παρδνοια M (i.e. παρανοια, with φρενῶλης to follow). The schol. may have had ἐτλα δ' ἄρ' ἀγνοια. σὺναγε M, σὺνάγαγε m'. †. 742 φρενῶλης M (as superscr. m) and schol. 748 M divides with περὶ πρόμνας |. δ' in marg.

Laius sowed, and the root or shoot which germinated was a deed of blood. For the accus. with τλήναι cf. Hom. *Il.* 5. 395 τλή δ'...ὡκὼν διατόν, *Hymn. Demetr.* 147 θεῶν...δῶρα...τέτλαμεν, Eur. *H. F.* 1183, *Phom.* 1351. [It is involved and unnecessary to combine ἀρουραν σπείρας ῥῥαν either as a double accus. after the manner of γένειν, χορτάζειν, κοτίζειν τινά τι, or with ῥῥαν in appos. to the verbal action (as if=σπείρας σποράν). Otherwise there would be no objection to joining ἐτλα σπείρας (synchron.): cf. *Ag.* 1025 παρδέντα τλήναι, Soph. *El.* 943 τλήναι...δρῶσαν.]

741 sq. παρδνοια σὺνάγι κ.τ.λ. The asyndeton is effective and throws emphasis on the important words παρδνοια...φρενῶλης: 'it was no less than insanity that....' Though σὺνάγι might be regarded as a panoramic imperf. of the operation of the will of Heaven (cf. Hom. *Il.* 1. 5 Διὸς δ' ἐτελείετο βουλή, *Cho.* 75 θεοί...ἐκ...ὀκνῶ | πατρώων δουλοῦν μ' ἐσ-ἄγον αἰσαν) it should be noted that (like *λειπών* of 55) the imperf. of ἄγειν is often used where an aor. would be expected: cf. Sappho *fr.* 1. 9, Hom. *Od.* 20. 99 ἤγετε (=ἡγάγετε). Monro *Hom. Gr.* § 72. 2. We might of course understand it here of a temptation with continuing strain.

νυμφίους: Laius and Iocasta, since it was no παρδνοια (but an ἀγνοια) which brought together Oedipus and his mother. Wecklein objects that νύμφη must be bride and bridegroom and finds the word unsuited to Laius and his wife. But it really means 'newly married pair,' and naturally the warning must have been given to them when they were such.

748 sq. κακῶν δ' ὥσπερ κ.τ.λ.:

'and as it were a sea of troubles brings on a billow.' ἄγα (expressive of a wave drawn out and up to great length and height) follows ὥσπερ θάλασσα (=θάλασσα ὡς εἰπεῖν, *tamquam mare*) just as it would θάλασσα alone.—κακῶν θάλασσα is a common metaphor: cf. *Suppl.* 478. For the picture presented here cf. Hom. *Il.* 13. 798 κύματα παφλάζοντα πολυφλοίσβου θάλασσης | κυρὰ φαιηρίωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα, Eur. *Ion* 927 κακῶν γὰρ ἄρτι κύμ' ὕψις ἀντλῶν φρενί, | πρόμνηθεν αἰρεῖ μ' ἄλλο σὺν λόγων ὄρε. The formal correspondence would have been τὸ μὲν πίπτον, τὸ δ' ἀρόμνον, but the turn adopted is more lively and poetical. Paley quotes Eur. *Bacch.* 1131 sqq. [It is possible also to construe (1) 'and a wave of troubles, like a sea, carries (them) on, one falling, while another lifts them' (αἰρεῖ as in Eur. *Ion* l.c.), or (2) 'and it (the παρδνοια) brings on a wave of troubles, as might a sea.' The subject in the latter case at least is very unlikely.]

748 sq. τρήχalon. We might refer this to κύμα, but a more natural order is with ἄλλο. While one wave is falling or sinking, another of triple tier is rising, αἰρεῖν τρήχalon being like αἰρεῖν μέγαν, ὑψηλόν (*Cho.* 261 n.). The notion of the succeeding waves is that of Soph. *Tr.* 115 κύματα...βάρ' ἐπὶόντα τε. τρήχλος = of three χηλαί, 'ridges' or 'tiers.' This is the τρικυμία or 'combination of three waves': cf. Plat. *Rep.* 472 A τὸ δὲ κύματε ἐκφυγόντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγει, Plut. *Mor.* 549 E τί γὰρ δεῖ τὸ τρίτον ἐπεσεγκεῖν κύμα καὶ προκατακλύσαι τὸν λόγον; Such a combination seems to have been a tradition of the Greek seas, and might be

μῶν πόλεως καχλάζει·
μεταξὺ δ' ἀλλὰ δι' ὀλίγου
τείνει πύργου ἐν εὐρεί·
δέδουκα δὲ σὺν βασιλεῦσι
μὴ πόλις δαμασθῇ.

750

στρ. δ'. τελεία γὰρ παλαιφάτων ἀρῇ
 βαρείαι καταλλαγαί· τὰ δ' ὅλοα
 πελόμεν' οὐ παρέρχεται·
 πρόπρυμνα δ' ἐκβολὰν φέρει

747 ἄλλαν rec., Διὰρ Blomfield.
ἐν Ἄρει Hettm. from rec. (γρ. ἄρει).
himself would write συμβασιλεῖσι.
Corr. *ed. †. Schol. had τέλεια before him.

748 πύργου M. Corr. *ed. (with rec.). †.
749 συμβασιλεῖσι M, corr. w. Aeschylus
751 τέλεια M (α over a by w). ἄρει M.
Corr. *ed. †. Schol. had τέλεια before him. τέλεια...ἀρῶν Bothe (τελείαν Headlam).

spoken of either as 'three waves' or a 'triple-ridged wave.' For Aesch. cf. *P. V.* 1047 αἶψα σε χειρὶς καὶ κυκλῶν τρικυμία | ἐπεισ' ἄφικτοι. [There cannot, in the case of the oncoming wave, be any reference to the fate of the three generations, two of which are past.]

8 καὶ: '(the same) which (now)...'—
παρὶ πρήμων πόλεως κ.τ.λ.: cf. 2 (n.),
Hom. *Od.* 13. 84 sq. ὡς ἄρα τῆς πρήμῃ
μὲν δόρυρα, κύμα δ' ἐπισθε | πορφύρεον
μέγα θῆε πολυφλοίσβοιο (cf. καχλάζω)
θαλάσσης, and (applied to a person)
Soph. *Aj.* 351 Πασθί μ' εἰω ἀρεὶ κύμα
φούρας ἐπὶ ζήλῃ | ἐμφύδρονον κυκλαῖται.
For the comparison of a πόλις to a ship
in a storm cf. 2 (n.) and add Alcæus
fr. 6 (18), Soph. *O. T.* 22, Theogn. 671
sq. (ὑπερβάλλει δὲ θέλασσα | ἐμφοτέρων
τείχων), Hor. *Od.* 1. 14. 7 *vix durare
cavinae | possint imperitiosius (aequor)*.—
With καχλάζω cf. Eur. *Hipp.* 1210.

747 sq. μεταξὺ δ' ἀλλὰ κ.τ.λ. For
the general notion cf. Soph. *O. C.* 14
πύργου μὲν αὖ πόλιν στήγουσιν. The par-
ticular expression belongs to a favourite
conceit of the Greeks: Arat. *Phaen.*
299 ὀλίγον δὲ δαῖ ξόλων εἰδ' ἐρόκει (on
which see Longin. *de Sublim.* 10. 6),
Diog. Laert. 1. 8. 5, where (as in schol.
to *Il.* 15. 628) the saying is attributed to
Anacharsis that, if the πύργος τῆς νῆος is
four inches, then τοσοῦτον ἀπέχοναι τοῦ
θανάτου; Juv. 12. 38 *digitis a morte
remotis | quattuor aut septem, si sis
latissima caeca* (with Mayor's note), *ibid.*
14. 289.

8' ὀλίγου. In Eur. *Phoen.* 1097 ὡς
τῇ τοσοῦτοι τεύχων εἴη δορὶς | ἄλλῃ δ'

ὀλίγον the sense is the natural one, 'at a
short distance,' nor are we justified in
rendering the phrase otherwise here.
The common version 'extends with but
a narrow line of separation' is not to be
got from the Greek. Strictly 'and,
between, protection extends at but small
distance (viz. from doom),' i.e. the ἀλλή
is within a very little of being no ἀλλή at
all. It is meanwhile difficult to extract a
proper grammar from πύργου ἐν εὐρεῖ (M).
No parallel is found for the obvious-look-
ing meaning 'a wall in width.' At most
it would = '(namely), a wall in the width
(which separates us).' But this is so far-
fetched that we need scarcely hesitate to
emend with *πύργου, i.e. 'depending on
(lying in, *penes*) the width of a wall.'
For ἐν cf. Hom. *Il.* 7. 102, Hdt. 3.
85 &c.

749 sq. σὺν βασιλεῦσι: not generic
for Eteocles, nor meaning Et. and Polyn.,
but 'with its royal house' (doomed one
and all since the time of Laius). The
order of the words (instead of μὴ σὺν β.
πόλιν) is intended to stress both the anti-
thetic βασιλεῦσι and πόλιν. In δαμασθῇ
the picture is of a ship struggling with the
storm and 'beaten' in the contest.

751 sq. *τέλεια γὰρ παλαιφάτων ἀρῇ
κ.τ.λ.: lit. 'for to a matured curse be-
longing to a pronouncement of old the
settlement is heavy.' This is the best
reading, since παλαιφάτων plainly refers
to the oracle and the oracle did not utter
curses (plur.); but a curse (= a plague)
follows from the old oracle when dis-
obeyed. The words τέλεια, βαρεῖαι, and
καταλλαγαί are all adopted from the

seethes about our country's poop. Small is the verge that stretches between to save us; it is but a wall's width; and I am afear'd lest, with its royal house, the city be borne down.

For when a curse of old promise falleth due, the settle-^{4th}ment is heavy; the dire account keeps current and passes ^{strophe.}not by. And when the prosperity of moiling men hath waxed

753 *τελόμεν' οὐ τί', τελλόμεν' οὐ ρεcc.* The text may be sound (†); otherwise *τά δ' ἄλδ' ὀφειλλόμεν' οὐ might be suggested. *πενόμενοι* Bücheler. *τά δ' ἄλδ' ἐπιπλόμεν' οὐ* Weil. 754 *πρόπρυμνα* M. *πρόπρυμνον* Turnebus and (omitting δ') Blomf., *πρόπρυμνα* Wecklein. See 71 (n). †. *ἐκβολών* M, *corr. m'* (scholl. recognise both). Probably *ἐκβολων* was read as *ἐκβολών* and then the common form was substituted.

language of commerce into the language of poetry (cf. *Ag.* 532 sq., where there is a sustained metaphor from the dealings of a *χρυσαιοβίβη*), *καταλλαγή* is exactly the English 'settlement,' whether of a feud (cf. Hesych. *καταλλαγήν* *δωρός ἀνάσταυλας, μεταλλαγήν, κατάλλαγμα*, and *Ar. Av.* 1588 where *περί πολέμου καταλλαγῆς* is a reading of good MSS) or of an outstanding account. *βαρὺς* is a word of 'heavy' price: cf. *Alex. ap. Ath.* 124 F 'δέτε' ὀβολῶν' φησὶν. 'βαρὺ' | δὲ τὸν λόβου ἀν, Shak. *Ham.* 4. 5. 135 *Thy madness shall be paid with weight.*

παλαιφάτων: *παλαι-* is almost a standing portion of words relating to oracles which come to maturity 'in time' (*Hom. Od.* 9. 507 ἢ μάλα δὴ με παλαιφάρα θύσασθ' ἰκάνει). It does not necessarily denote any great interval, but *παλαι* properly = 'a time ago' (cf. the use of Latin *procul*). Usually the sense becomes 'a (considerable) time ago,' but that implication is not inherent. Thus *Xen. Oec.* 18. 10 *παλαι* = 'a (little) while ago' and in *P. V.* 845 it is used of the recent past. In any case the meaning is relative. In *Soph. El.* 124 *παλαι* refers to an event of seven or eight years before; in *Trach.* 821 *προσίμειψεν ἄφαρ* | *τούτοις τὸ θεόπροπον ἡμῖν* | *ταῖς παλαιφάτου προνομίας* the date was only 12 years. In *Pind. O.* 2. 36 *ἐν δὲ Πυθῶνι χρησθέν* | *παλαιφάτου τέλει σσεν* the interval is from the oracle given to Laius till his death. The 'length of time' is mentioned in connection with the consequent heaviness of the payment. The reflection is a general one. It is not stated, but is only feared (707 sqq., 775 sq.), that the curse is matured in the present case. [The reading *τῶναι γὰρ παλαιφάτων ἀρᾶν* κ.τ.λ. is less good for the reasons already given. Otherwise grammatically it would be best to make

its gen. depend on *τῶναι* rather than on *καταλλαγαί*. So *Ag.* 1155 *γάμοι δὲ λήθρην φέλω*, 1166 *θυσίαι... πολυκαιεῖς βοτῶν*, *Cho.* 27 *λυοφθόροι ὕψιμα τῶν λακίδες*, 638 *δῆμοισι πανδύκειοι ξένων*.]

753 sq. *τά δ' ἄλδ' ὀφειλλόμεν' κ.τ.λ.* If the text is sound the sense is (once more generically) 'the deadly forces, when once in being (or current), do not pass away.' The commercial metaphor is thus continued. The expression, however, appears weak (although for *τῶναι* = 'hold good' we might compare *Solon fr.* 12 (4). 16 *ὃ γὰρ δὴν θητοῖς ἔβριος ἔργα τέλει*), and it is tempting to suggest *τά δ' ἄλδ' ὀφειλλόμεν'* (the quantity of the first syll. of the line being optional). In favour of this word it may be pointed out that it suits both the notion of a debt which increases with time (*Plut. Mor.* 410 D 'χρόσι ὀφείλλεσθαι' φησιν, *ὡς τοῦ ὀφείλλεσθαι τὸ ἀξίεσθαι δηλοῦντος*) and also that of a swelling wave (*Hom. Il.* 15. 383 *ἢ ἀνέμου... κύματ' ὀφέλλει*). Both these notions would then combine in *παρέρχεται*: cf. *Hdt.* 2. 86 *ἐπὶ αὖ δὲ παρέλθουσι αἱ ἔβρουφ-κοντα ἡμέραι* (and so of any day of settlement) and, on the other hand, *Hom. Od.* 5. 429 *ἔωι μέγα κύμα παρήλθεν*; similarly *Dem. Cor.* 291 *τὸν τότε τῇ πόλει περι-σπάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος*. [Bücheler's ingenious *πινόμενοι παρέρχεται* introduces a new thought which is neither relevant nor true.]

754 *πρόπρυμνα*: see 71 (n.) *πρυμνόθεν* and cf. *προβέλυνοι, πρόρρινοι*. The word is either (1) adverb, 'right from the bottom (of the hold),' or (2) adj.-noun in apposition to *ἐκβολών*, i.e. 'pays (goods) from the bottom (of the store in the metaphorical ship) as jettison.' The mention of the storm at sea and of the accumulated debt brings home the thought that, the greater the immediate prosperity, the

ἀνδρῶν ἀλφηστᾶν
ὄλβος ἄγαν παχυνθείς.

755

πρ. δ'. τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν
θεοὶ καὶ ξυνέστιοι πόλεος ὁ
πολύβατός τ' ἄγων βροτῶν,
ὅσον τότ' Οἰδίπουν τίον
τὰν ἀρπαξάνδραν
κῆρ' ἀφελόντα χώρας;

760

πρ. ε'. ἐπεὶ δ' ἀρτίφρων <ὦν>
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ' ἄλγει δυσφορῶν
μαινομένα κραδίᾳ

765

755 Qu. *πρ for καί? (cf. Soph. Ph. 79 καὶ MSS, καὶ Erfurdt, Jebb). ὅσοι γε
ἐπείσται Meineke, ξέναι καὶ Paley. πόλεως M. πόλεος δ' Dindorf. 756 πολέ-
βατός τ' αἰὼν M. πολύβατος Blomf. (from schol.). ἄγων Weil. †. For confusions
cf. Eur. fr. 364 ὁ δ' ἄδης ἄγων (cod. Orion.) for αἰὼν (Stob.), Moschion fr. 6. 11
ἐγυγίδοι for ἐμυγίδοι (Grotius), Theogn. 507 μάταγον (A) for μάταιον, and †.

greater the disaster. The jettison searches to the bottom of the merchandise; no little off the surface will suffice. [The rendering 'over the stern' is wrong in meaning and would not be true to fact.] The metaphor is that of *Ag.* 995 καὶ τὸ μὲν πρὸ χρημάτων | κτηνῶν ὅσοι βαλὼν | σφενδόνας ἐπ' ἐμύτρου, | οὐκ ἴδω πρόπας δάμοι | πικρὰς γέμων ἔγαν. Somewhat differently Eur. Or. 341.—φῆρα: not 'endures', but 'pays' (cf. 644 n.).

756 ἀλφηστᾶν. In the present instance it might look as if Aesch. connected the word with ἀλφειῶν. This was doubtless a popular etymology, although the real derivation is more likely to have been from ἀλφά ('white meal' = ἀλφειά) and ἴδω: cf. ὁμωσθῆς, ἑμυγισθῆς. Men are opposed to gods in respect of τὸ εἶναι ἐσθλόν, τὸ ἐσθλὸν ἀλφειά (μυλὸν ἀνδρῶν *Od.* 2. 200). Cf. Hom. *Il.* 5. 341 (of the gods) ὃ γὰρ εἶναι ἴδουσ', ὃ τίνας αἰθέρα εἶναι | τοῦτο' ἀναιμονίᾳ εἰσι καὶ ἀθάνατοι καλέωνται, as against *Hymn. Apoll.* 364 (186) βροτῶν | ... αἱ γὰρ πολυφύρβον καρπὸν ἴδουσιν, *Od.* 8. 222, 9. 89 &c. The equation (ἀνδρες) σιτοφάγοι = ἀλφειῶν is complete. Through this distinction from the Gods the word (like the mysterious μύρασι) came to be used as a term of pity for δειλοὶ βροτοί, mortales aegri:

Od. 1. 348 Ζεὺς αἰνίος, δι' τε δίδωμι | ἀνδράσιν ἀλφειστῶν, ὅπως ἰθὺλας, ἑκάστη, Hes. *Opp.* 82, *Theog.* 812, *Scut.* 28. It might indeed be argued that men who have to 'earn' (ἀλφειῶν) their living are equally δειλοὶ βροτοί as opposed to the ἀπὸν θεοί, but the phrases quoted above and the form of the word make for the other derivation. There is no proof that here Aesch. is thinking of the 'winnings' or 'gains' of men, or of etymology at all. The context will equally bear the simple implication of pity for human lot. If he has ἀλφειῶν in mind his thought is not of their great gains (which would contradict the regular depreciatory use of ἀλφειῶν) but of the pains with which they gather ἄλφει.

757 sqq. ἐθαύμασαν. There can be nozeugma in the application of this word to the Gods, since zeugma only occurs when the verb is placed nearest to that noun to which it is appropriate. The sense is 'showed respect for' (cf. 760 n. and see 690 n.). If καὶ is wound the clause with τε (πολύβατός τ' κ.τ.λ.) is enigmatic or amplificatory of ξυνέστιοι πόλεος, i.e. 'the Gods, and the shavers in the city's hearth, the thronged gathering of mankind.' The townspeople were ξυνέστιοι

too fat, it pays jettison of goods from the ship's deepest hold.

For was there man set ever in such regard by Gods, or by them who share the country's hearth, the mortals in their thronged gathering-place, as Oedipus was honoured at that day, when he had rid the land of that Deadly Thing whose prey was man? ^{4th anti-strophe.}

But, when he was made to know aright the misery of his wretched wedlock, in the sore fretting of his pain and the madness of his heart he wrought to make his grief twice grievous ^{5th strophe.}

760 τίος M, τίον M^a. 761 ἀναρπαξάνδραν M, corr. Butler. τὰς ἀναρπαξάνδρας Todt, but see schol. and §. 762 <ὦν> add. *ed. See antist. 770. ἀρτίφρων is possible, but ἀντίφρων might be too bold. §. γρ. δ' ἄρ' ἐμφρων rec., ἀρτίφρων Enger. 764 ἐγένηθ' ὁ Oberdick. §. ἐγεντο Arnald. 765 Nothing is gained by διωφρονῶν (Heimsoeth). 766 καρῆλαι M, corr. Turnebus.

of Oed., but only in the sense limited by πόλιος. [There seems, however, little point in this use of ζυνέστιος, and βροτῶν is awkwardly delayed for the antithesis to θεοί. If we substitute πᾶ (crit. n.) the sense is 'what man did the Gods who anywhere share a city's hearth honour so much as (the Theban Gods) did Oedipus?' They were grateful, with the city, for its deliverance from the Sphinx.]

πολύβατος τ' ἀγών is a certain emendation (see crit. n. and scholl.). πολύβοτος τ' αἰών might indeed be construed in the sense 'and men of rich life' (lit. 'men of a life rich in cattle'), but the remoteness and improbability of this require no demonstration. With the text cf. Pind. fr. 75. 2 θεοί, | πολύβατος αἰὲρ δότεος ὀμφαλῶν... | ὀλχεῖτε πολυδαίδαλῶν τ' εὐκλεί' ἀγοράν. The Homeric sense of ἀγών was still alive in Thebes (παρὰ Βοιωτοῖς ἀγών ἡ ἀγορά schol. to Il. 24. 1) and Aesch. may very well have known that the Theban Agora was so styled.

The reversal of fortune in the case of Oedipus was proverbial: cf. Eur. fr. 157 ἦν Οἰδίπῳ τὸ πρῶτον εὐδαιμῶν ἀνὴρ, followed by εἰτ' ἐγένετ' αὐτῷ θλιώτατος βροτῶν, and the whole passage Soph. O. T. 1193—1215, where there is much similarity to the present place.

761 sq. τὰς ἀναρπαξάνδρας: cf. 528 sqq. The Sphinx is Κῆρ as being one of the baleful powers akin to the Erinyes, Gorgons &c. See Harrison *Prolegomena*. Gk. Rel. pp. 207 sqq. ('The Kēr as Sphinx').

The fem. form of the adj. is perhaps deliberately adopted to emphasise the

ferocity in a female, but in any case poetry uses such forms freely in compounds. See Cho. 68 παραρπείρας τίονος (n.) and add Alcaeus 33. 2 λαβὼν χρυσοδέρας, *Hymn. Apoll.* 181 Διὸς περιλόσσης. Paley compares proper names, e.g. Ἀλεξάνδρα, Κασάνδρα. The notion is of a bird of prey, but the prey is man. In the act. ἀφελόντα the action is not self-regarding. Oedipus performed the service for the Cadmeans before he was one of themselves.

768 sq. ἐπὶ δ' ἀρτίφρων * <ὦν> κ.τ.λ.: 'when to his misery he became rightly conscious of his own wretched nuptials.'—ἀρτίφρων = ἀρτίος φρένας ἔχω (Eur. *Tr.* 417 οὐ γὰρ ἀρτίος ἔχεις φρένας), and, though the ordinary meaning is 'sane,' it is natural for the word to imply the opposite of any error or deception, especially when (as here) the application is defined. To some extent Aesch. may have been influenced also by e.g. ἀρτιμαθής, ἀρτιδαής, ἀρτιδιδάκτος, where, however, the sense of ἀρτι- is 'newly.' The gen. follows ἀρτίφρων as it would βρα, ἐπιστήμων, δαίμων, συνετός. Cf. ἀρτιμαθής κακῶν (Eur. *Hec.* 687), Kühner-Gerth I. p. 369. The gen. is perhaps also felt with μέλειος (Eur. *Or.* 159 μέλειος ἐχέσσω θεῶν ἐργων &c.).

[A reading ἀντίφρων suggests itself: cf. Soph. *Ant.* 51 (of Oed.) πρὸς αὐτοφρόνῳ ἀμυλακμάτων διπλῆς | ὄψεαι ἀράς αὐτὸς αὐτοῦργῳ χερσὶ, with O. T. 1213 ἐφ' ἧρ' ὁ δ' αὖθ' ὁ πᾶν δ' ὦν χρίσας. But the alteration is bold and the sense not improved.]

δίδωρα καὶ ἐπέλασεν
πετροφάνη χερὶ τῶν
μυστήτων δ' ἄρματων ἐκλέγθη.

ἀντ. ε'.

τέκνεισσι δ' ἄρματι
ἐφῆκεν ἐπιείκτους τροφῆς,
αἰαί, πετρογλάσσαντος ἄρμα,
καὶ σφε συδαρτοῦρα
διὰ χερὶ ποτε λαχὼν
κτάμεται· τῶν δὲ τρώων
μὴ τελέσῃ καμφέσσαντος Ἑρμού.

770

775

767 ἔδιδον M. The common punctuation is ἔδιδον· πετροφάνη κ.τ.λ. f. 768 ἄρματων τῶν (ἀρματωμένων καὶ δ' ἐκ' ἄρματων M. δ' ἄρματων rec. and schol., ἐκ' ἄρματων rec.). Edmonds commonly omits δ. f. 769 ἄρματων M. Schmidt. μυστήτων (myst.) is here provisionally adopted, but I believe the true reading to have been *τῆς συγγαμῆς (or τρωσυγγαμῆς). The confusion of τ and κ is very frequent (e.g. Eur. fr. 781. 26 τῆς δόξης, Hec. Hyman. 4. 338 τέρμενος, Aesch. Suppl. 246 ἀρμάτω, Ar. Lys. 106 παραμυθεύματος (R.V.), Ath. 645 D ἐκαστοῦ (H) for τῶν (A) &c.). Also στ and σ rec often confused. ἀρματωμένων (Stanley) should be ἀρμάτω,

767 sq. δίδωρα καὶ ἐπέλασεν πετροφάνη χερὶ τῶν κ.τ.λ. The punctuation here given is based partly upon the appearance of δ' in all MSS and partly upon the sense. Oedipus did not curse his sons because of the discovery of the truth concerning his marriage. Hence 'on discovering the truth he wrought a double mischief: he blinded himself and cursed his children' cannot be the poet's meaning. There is moreover no τε...τε or μὲν...καὶ. Rather 'he wrought a doubling of disaster with the (same) hand which slew his sire—he blinded himself with it.' The *καὶ* already wrought were not sufficient. δ' (ἀντὶ τοῦ γὰρ, as scholiasts say) introduces the explanation of the words.

768 sq. τῶν μυστήτων δ' ἄρματων ἐκλέγθη. See crit. n. Though μυστήτων is not an entirely satisfying emendation of ἀρματων τῶν it is technically not remote and yields a tolerable sense. Oedipus did in fact shrink from the sight of his children: Soph. O. T. 1375 ἀλλ' ἡ τέκνων θῆρ' ἔβην τῷ ἐφίμεροι, | βλαστοῦ' οὕτως ἰβλαστοί, προσλάσσαντο ἰπποί, *ibid.* 1334 τί γὰρ εἶπα μ' ἄρμα, | θνη γ' ἔρωτι μῦθον τῷ ἰδὼν γλαυκός; 1273. [Yet an act not referring to the children would suit better with the following τέκνεισσι δ' κ.τ.λ. Probably τῆς συγγαμῆς (or τρωσυγγαμῆς) is correct. Each step in the corruption is technically ex-

plainable.] The insertion of ἐκ' (M) was natural. So Soph. O. T. 1339 οὐδ' ἔστιν ἢ το δ' ἄρμα τῶν...δὲν, where MSS insert ἐκ' before δ' ἄρμα. But the gen. requires no περὶ; cf. Pind. O. 1. 54 ἀφ' ἄρματων ἀλάντων, Eur. Tru. 635 δάναυ τῆς τέρας ἐνταφίας, Rhes. 283 πλεγχθεὶς πλερεὶς τελέθει δ' ἄρματι, Bahr. 1. 89. 1 ἄρμα τελευτήσαντος τελευτή.

770 sq. τέκνεισσι δ' ἄρματι... τροφῆς. The reading (ἀρματι or ἀρματι) depends upon the legend as accepted by Aeschylus. If the father had 'tabooed' certain food, and yet this was offered to him, ἀρματι would be necessary. If he was angry at the stunted manner in which he was supported (ἐταροτροφείτω) and complained, like Lear, 'ye scant my sizes,' we must read ἀρματι (*scant*: cf. Ar. Pol. 7. 16. 14 ἀρματὶ τροφῇ χρῆσθαι). See Introd. pp. xxvii sqq., where the schol. quoted from Soph. O. C. 1375 (with the whole passage) makes distinctly for ἀρματι. The schol. remarks there that Aesch. wrote τὰ παραλήθεια τῷ ἐποικωῖ. Compare the sons' behaviour in Eur. Phoen. 64.

The gen. follows ἐπιείκτους: cf. Hom. Il. 4. 168 τῆς δ' ἀπάτης κοτίσω, Soph. Ant. 1177 πατρὶ μνήσας φόνου, Eur. Or. 751 θυγατέρος θυμώμενος.

ἐφῆκεν: 'launched.' Eur. Hipp. 1324 ἀρμα ἐφῆκεν παιδί, Phoen. 1364 ἦτοι Πόλυταίης ἀρμα, Andr. 954 ἔγωγ ἐφῆκεν

with the hand that slew his sire; for he put away the eyes which loathed to see his children.

And on his children he launched curses of wrath at their ^{5th anti-} stint of his maintenance, curses, alas! bitter of tongue: 'May ^{strophe.} ye hereafter divide your substance with a hand that doles with steel.' And now I tremble lest the Vengeful Spirit with rapid stride bring on fulfilment.

[Enter SCOUT (from left).]

κυροστέκων Hermann. Verrall's ingenious *χρυσόστέκων* *πυμμάτων* assumes a particular version of the curse.

770 *τέκνους δ' ἀράας* M. *τέκνους δ' ἀράς* Hermann. *ἀράας* *ed. †. *τέκνους δ' ἀράας* Francken. *τέκνους δ' <οἱ> ἀράας* is also possible.

771 *ἐπιτρέπεις* rec. *ἐπείσεις* Heath. *τροφάρ* M, corr. rec. (with schol.).

773 *ἡ σφῆ* rec. *ἡ σφῆ* Heimsoeth. 774 *διαχειρίαι* M. Corr. Porson. The *αι* is for *ε*, intended to be a correction written over *αι* of *χειρί*. (The phenomenon of such incorporation of the superscript into the text is not rare: cf. Ar. *Arch.* 1146 *μυνησῶν*

(i.e. *μῆγῶν* corrected as *μῆγῶν*), *Lys.* 1138 *Περικλειδῆρα* (N) = *Περικλειδῆς*, *As.* 1062

εὐαυθαλεῖ (R) = *εὐαυθεῖς*.) 775 *κρήματα* M.

γλῶσσαν, Soph. *O. C.* 1373 *ἀράς*... *ἐξανῆκα*.—*αἰαί* deplores his impatience.

773 *καὶ σφῆ κ.τ.λ.* We must not render 'that they also...', since *σφῆ* is necessarily unemphatic. *καὶ* is explanatory of *πικρογλώσσους*, 'namely that...'—*σιδαρονόμῳ*: while the ordinary division of portions would be by a hand wielding lots (*κλήροι*), theirs is by a hand wielding steel. Cf. Eur. *Phoen.* 67 *ἀράς ἀράται* *παισὶν ἀροσιωτάτας*, | *θηκτῇ σιδήρῳ δῶμα διαλαχέω* τόδε and *inf.* 801.

775 sq. *νῶν*: with *τέλεισθ*, but put first for emphasis.—*τέλεισθ*: without obj., 'bring fulfilment' (681).—The interpretation of *καμπύπους* is much disputed. Meanings which have been, or may be, offered are: (1) 'with returning foot,' i.e. returning (cf. *κάμπτεω δρόμον*) from generation to generation (Verrall): (2) 'with roundabout foot,' i.e. fetching a compass round her prey (by going a *δοχμῶν* *κείλευθον*: cf. *fr. adesp.* 493 *ὄρετ' Ἀίαντ'... ἐξῆ δ' ὀπαθεῖ δόχμον, ἄλλοθ' ἔσπερον*): (3) 'with lame foot': (4) 'with nimble foot.' Before considering these we may observe words of similar formation elsewhere used of an Eriny or the like. Such are *δαινόπους* 'Apd' (Soph. *O. T.* 418) of the terrible insistence of pursuit; *Ἐρινὸς ταυόποδας* (*Aj.* 837) of their swiftness; *χαλκόπους* *Ἐρινὸς* (*El.* 491) of her tirelessness (cf. *χαλεντέρους*). In *Eum.* 373 *μάλα γὰρ οὖν ἀλομένα* | *ἀνέκαθεν βαρυπέσῃ* | *καταφέρω ποδὸς ἀκμάν*, | *σφαλερὰ ταυρόδρομος* | *κῶλα* the stride is one of rapidity. On the other

hand Hor. *Od.* 3. 1. 31 *rare antecedentem scelerum* | *deseruit pede Poena claudo* the notion is of a dogging which, though slow, overtakes in the end. The general impression from these is one of tireless pursuit, but the Avenging Spirit may be regarded either as limping behind but never desisting, or as striding rapidly when the sinner has received a long start. We shall do best therefore to limit the choice in *καμπύπους* to two interpretations (1) 'lame' (lit. 'with twisted feet'), (2) 'vigorous,' 'nimble.' In deciding, it must be remembered that *πῶς* may be used either of the foot or of the whole leg (*Cho.* 980).

For (1) 'lame' may be cited Horace (*J.c.*), *καμπός* ('crooked'), and the *χῶλαι* *Αἰναι* of *Il.* 9. 303 (opposed to *ἀγῆ ἀρίστε*: see Leaf *ad loc.*). Malevolent beings (e.g. the ghouls or female jinns of Arabic poetry) are often imagined with misshapen legs. 'The belief in spirits and witches who wander about with their feet turned backward is common in India' (R. W. Frazer *A Literary Hist. of India*, who quotes Tylor *Prim. Cult.* 1. p. 307). See also Perdrizet *Mélanges* IX. 1898, p. 99. On the other hand (2) *καμπύπους* (cf. *καμπύσιγους*) is a natural expression for one who has lissom or nimble limbs: cf. Hom. *Il.* 11. 668 *οὐ γὰρ ἐμὴ ἱς | ἐσθ' οἷα πάρος ἔσκεν ἐπὶ γυμπατοῖσι μέλεσσιν*, 24. 359, *Od.* 13. 308. The sense is well supported by Xen. *Eg.* 1. 6 *τά γε μὴν γόνατα ἤν βαδίζων ὁ πῶλος ἰγρῶν ἀμπτυγῇ* and Poll. 1. 191

ΑΓΓΕΛΟΣ.

θαρσεῖτε, παῖδες μητέρων τεθραμμένοι.
 πόλις πέφενγεν ἤδε δούλιον ζυγόν.
 πέπτωκεν ἀνδρῶν ὀβριμῶν κομπάσματα,
 πόλις δ' ἐν εὐδίᾳ τε, καὶ κλυδωνίον ὧ
 780
 πολλαῖσι πληγαῖς ἀντλὸν οὐκ ἐδέξατο.
 στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
 ἐφραζάμεσθα μονομάχοισι προστάταις.
 καλῶς ἔχει τὰ πλείστ' ἐν ἔξ πυλώμασιν.
 785
 τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτας

777 τεθραμμένοι Hermann, τεθραγμένοι Hartung. †. 778 δούλιον M, corr. rec.
 779 πέπτωκεν δ' M, corr. rec. †. πέπτωκε δ' Burgard. ὀβριμῶν rec. 780 Qu.
 *ἐνευδίᾳ τε? †. ἐν εὐδίᾳ 'στὶ Blomf. (a correction which might be supported by e.g.

γόνυα δυσκαμψῇ (quoted by Hermann). It is to works of art that we may most safely look, and in the vase-paintings there is no appearance of the crippled foot. On the other hand the Erinyes are commonly depicted with legs bent at the knee in a way to suggest rapid running. See Harrison *Proel. Gr. Rel.* figg. 47, 73 and p. 134 (n.). Moreover the merely descriptive epithet is less like Aesch. than the more relevant 'I fear that she may, with rapid stride &c.'

777 παῖδες μητέρων τεθραμμένοι: rightly treated by Verrall as 'reared so that you are mothers' children,' an expression of 'gentle contempt for their fears.' The alternative rendering 'children reared by mothers' is more difficult to extract from the Greek and misunderstands παῖδες. The Chorus does not consist of young maidens (see 673), and the gen. is very dubious. The use in e.g. *Soph. Phil.* 3 ὁ κρατίστου παιδὸς Ἑλλήνων τραφεῖς is that of origin (as with γένος, βλαστάνειν, τέφκα; Kühner-Gerth I. p. 376. 5). In a few instances where it appears to be gen. of agent the reading is probably unsound, e.g. Eur. *El.* 133 κείσαι εἰς ἀλῆχον σφαγαῖς (σφαγαῖς Paley), Or. 496 ἐξέτρενευσε ...πληγαῖς θυγατρὸς τῆς ἐμῆς (πληγαῖς?). In other places the explanation is obviously different. Thus *Cho.* 634 βροτῶν ἀτιμωθέν is gen. privative. We can hardly therefore render as τεθραμμένοι ὑπὸ μητέρων. But children who 'take after' the father are called (οἱ τοῦ) πατρὸς παῖδες, while daughters, or sons lacking manliness, are παῖδες τῆς μητρός. Cf.

Cho. 826 (n.), *Eum.* 738 πάτρα δ' εἰμι τοῦ πατρὸς (Athena loq.), *Soph. fr.* 139 οἷοι γένειον ὥδε χρὴ διεληφῆ | φοροῦντα κἀνδρόπαιδα καὶ γένει μέγα | μητρὸς καλίσθαι παῖδα, τοῦ πατρὸς δέου, *El.* 365, O. C. 442 οἱ τοῦ πατρὸς (the sons, who should naturally be the father's children rather than the mother's), Eur. *Hel.* 999q. Somewhat differently Eur. *El.* 1103 οἱ μὲν εἰσιν ἀρσένων, | οἱ δ' ἀφ' αἰσίου μητρός μᾶλλον πατρὸς.—τεθραμμένοι=τοιούτων τροφῇ λαβοῦσιν ὥστε εἶναι.... They have been brought up, not to war and action, but to retirement and timidity.

778 ἦδε: with affection.—πέφενγεν (like πέπτωκεν, 'lie low,' of the next line) expresses a state rather than an act.—πόλις, resumed by πόλιν of 780, reiterates the reassuring news before mention of the accompanying disaster.

779 πέπτωκεν: dramatically more effective than πέπτωκε δ'. The word is not merely 'are overthrown,' but (as the context indicates) it glances at the dropping of winds and waves (cp. Hom. *Od.* 14. 475 ἀνέμοι πέσσει, the use of *cadere*, and ἡνεμοὶ εὐδαί ποντῶν of the sea).—ὀβριμῶν. It is possible that ὀβριμῶν (of rec.) should be preferred here as connecting the word with ὀβριμοί and therefore more closely with the following metaphor. ὀβριμοί, while suited to the notion of storms, once more recalls the Πίγαιες to whom the Argive champions have been compared (e.g. 411). Cf. Pind. O. 4. 7 Τυφάνας ὀβριμοί, and (in keeping with such a character) Hom. *Il.* 22. 418 ἀνέρα τοῦτον ἀνέσθαι

SCOUT.

Courage, ye true mothers' children, bred thereto. This realm is free of the yoke of slavery. The braggings of the bravoes are overthrown. Our state is in still waters, and, for all the lashing of the billow, it hath sprung no leak, but the wall proves taut, and it was with trusty champions that we blocked the ports. For the most part—at six gateways—all is well. The seventh that august Captain of Sevens, the lord Apollo,

Soph. *Track*. 195 πολλή γ' (recc.) for πολλή 'στ', *El.* 309, *Ath.* 36 κ &c.). κἀ κλυδωνίου is possible. 782 ἐφραδάμεθα M, corr. recc., ἐφάρδαμεθα Dind. (see 63 c.n.). 784 μ' adds δ' (Δ superscr.) after καλῶς. 785 ἰβδομαγέτης Burton

ἰβδομαγέτης, Hes. 71. 996 ἰβριότης Πελοπ. καὶ ἀνδράγατος ἰβριμοεργία. In *El. Mag.* 613, 13 one of the senses of ἰβριμοί (besides *ισχυροί*) is ἀπειλητικαί.

780 sq. πόλις δ' ἐν εὐδία τε: sc. ἐστὶ. There is, however, a feeling of grammatical abruptness about this, and the true reading may be ἐν εὐδία τε (cf. εὐδία and *Ap. Rhod.* 1. 935 ἐν εὐδία). For the expression itself cf. *Eur. Andr.* 1143 ἐν εὐδία δὲ πως | ἐστὶ φαεινοὶ δεσπότης στίλβων δαίμων.—καί: 'yes....' It is tempting to read κἀν, but the instrum. dat. is joined to the passive sense in ἀντλον οὐκ ἔββατο, i.e. οὐκ ἐπράγη, οὐκ ἐπράθη.—πολλοίσι: 'though so many.'

782 sq. στήνη: 103.—The πύργος of the town answers to the ρῆχες of the ship (747 sq.), the πόλις answer to the 'ports' (31 sq. and cf. *Θυρίδες* of a ship in *Ath.* 205 A), and the προστάται to the fighting ἐπιβάται.—φευγγίοις is stressed.—μονομάχοισι defines the reference as being to the individual champions selected by Eteocles. The word should be noted as shewing how the fighting was actually done.

784 καλῶς ἔχει τὰ πλεῖστ' κ.τ.λ. It might be disputed whether this means (1) 'the most part has gone well—to wit, at six gates (but not so well at the seventh)' or (2) 'at six gates the most part has gone well (but not without some harm to our men)'. Moreover τὰ πλεῖστ' may be the true subject of ἔχει or may be adverbial ('things have gone well for the most part'). The simplest interpretation is (1).

785 τὰς δ' ἰβδόμας κ.τ.λ. A connection of Apollo with the number seven (perhaps originally astronomical) is indicated in various passages, e.g. Hes. *Opp.* 770 ἰβδόμη ἱερὸν ἡμᾶρ | τῇ γὰρ

Ἀπόλλωνα χρυσάρα γαίνατο Διγῶ, *Plat. Mor.* 717 D τὸν θεόν, ὡς ταύτη (sc. τῇ ἰβδόμῃ) γινόμενον. Ἐβδομαγέτῃ καλεῖται, *ibid.* 738 D ἢ δ' ἰβδόμας τῷ Μουσῳ τῷ προσκεκλήρωται, 391 E, *Herod.* 6. 57, *Herod.* 3. 53 (where see Nairn). But to suppose that ἰβδομαγέτης is here simply substituted παρὰ προσδοκίαν for ἰβδομαγέτης would make a very feeble point. The addition of δ' σμῆνες contrasts Apollo with others who might bear the title ἰβδομαγέτης. In view of the continued metaphor from a ship and its defenders it may be no idle guess that the ἰβδομαγέτης (or ἰβδομαρχος) was an officer who 'commanded seven.' Cf. the πεντηκόνταρχοι controlling 50 oarsmen on a trireme, and for other officers see *Neil* on *Ar. Ep.* 542. *Xenophon* in the *Cyropaedia* speaks of πεντάδαρχοι, δωδάρχοι, δωδέκαρχοι in the Persian army. An ἰβδομαρχος might very well command the six ἐπιβάται on one side of a ship, being ἰβδομοὶ ἄνδρες. He would choose his own post (hence *ἀνέρε*). Literally taken such an office would not be a very exalted one, but δ' σμῆνες makes all the difference. Apollo condescends to that position. Hence also the honorific ἀναξ: 'no less than Lord Apollo.'—ἰβδομαγέτης is correctly formed for ἰβδομ(αδ)αγέτης: cf. μελανθής, Πλεισθένης (=Πλειστοσθένης) &c. The first α is one of a frequent type: cf. λοχαγέται (42), κυναγός. See *Cho.* 569 (n.) and add νοθαγέτης, ναμέρεια, ναυάσσομαι, διβαμοί. The termination -της is probably a correct survival in a military word, and would be especially fit in connection with ritual (cf. *Alex. ap. Ath.* 39 B δ' ἀμάρτωρ Βρόμοις). 'Dorica forma etiam Proclus usus est in commentario ad Timaeum Platonis III. p. 200' (*Herm.*).

ἀναξ Ἀπόλλων εἶλετ', Οἰδίπου γένει
κράινων παλαιὰς Λαῖου δυσβουλίας.

ΧΟ. τί δ' ἐστὶ πρᾶγμα νεόκοτον πόλει πλέον;

ΑΓ. πόλις σέσσωται· βασιλέως δ' ὁμόσποροι— 789

ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου. 791

ΑΓ. φρονούσα νῦν ἄκουσον, Οἰδίπου τόκοι—

ΧΟ. οἱ γὰρ τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι—

ΧΟ. ἐκεῖσε κήλθον; βαρέα δ' οὖν ὁμῶς φράσον. 795

(and schol.?). †. 788 πρᾶγμα recc. παρὼν recc. (for πλέον), πλεον Kiehl, πλεον Dindorf. †. 789 sqq. The order in M is disturbed. The verse (790) which in the text above has been placed ('ed.') after 795 is written in M after 789. For explanation of the error see †, and, for various arrangements, Wecklein's Appendix. 789 σέσσωται M, the text being otherwise sound. m' writes εἰς over εἰς of βασιλέως.

786 sq. Ἀπόλλων: not merely through his traditional association with the number seven, but as the God whose oracle was disobeyed (731 sqq.).—εἶλετ': if ἐβλεμαγέτας has been correctly explained, the sense 'chose' is most simple. It might, however, only mean 'took' (cf. Soph. O. 7. 889 καὶ νῦν θάοιτο μοῖρα, and more freely still Herond. 3. 54 οὐδ' ἔπνοις νῦν αἰρήται).—κράινων gives the reason. He did not choose the gate simply to defend it, but 'in working conclusion to the error of Laius.' Apollo is not to blame for this result. He is the mouthpiece of destiny; the δυσβουλαι of Laius must find their necessary outcome; and Apollo is represented as giving that perversity its full way. For παλαιὰς see 728 and for δυσβουλίας 735. The news is being gradually broken.

788 τί δ' ἐστὶ κ.τ.λ. The Chorus takes up the last words, of which it dimly conceives the meaning.—νεόκοτον: with the sense of 'alarming' found so frequently in νέον (357 n.).—πλέον: 'added' to previous troubles, to make matters worse (not 'left for you still to tell').

789 sqq. That something is wrong with the arrangement in M is universally admitted. The error might be one of the order or of an interpolation. The following considerations make strongly against v. 790 as it stands in M (crit. n.). (1) the reading ἐκ χειρῶν ἀποκτόνων is so peculiarly corrupt that it is hard to think of it as merely a misreading of a line written in the ordinary script of the current text. It must be either an inter-

polation made at a date when the laws of iambic metre were not understood, or an interlinear explanation not intended for a verse, or it represents a line accidentally omitted and obscurely written in the margin, whence it was inserted (with misreading) at the wrong place: (2) πόλις of v. 789 has all the appearance of introducing a natural answer to the question of the Chorus; i.e. in reply to the word πόλει the Scout says 'so far as the country is concerned, it is safe enough.' This line is therefore probably genuine where it stands: (3) but, if 789 is genuine, it is natural to expect simple στιχομυθία, and therefore *prima facie* v. 790 is not genuine in its present position: (4) if the Messenger here actually said ἄνδρες τεθνήσκω ἐκ χειρῶν ἀποκτόνων (or its equivalent), there would be no little absurdity in the subsequent dialogue. The Chorus could only ask its excited questions if it had not received the information which the line gives: (5) those questions imply the following development. The Mess. begins to speak of the brothers; he names them first in terms not quite specific (βασιλεῖς ὁμόσποροι). The Chorus really guesses what is coming, but in its excitement exclaims τίνες; He has not yet said that they are dead, still less that they slew each other. That they are dead is next told, but the Chorus is anxious to know, not only whether they are dead, but the worse matter still; 'Did they actually come to that dread crime? Did they make havoc of each other with hands thus too much akin indeed (796) &c.?' But to give

took for himself, bringing upon the house of Oedipus the crowning of the follies of Laius long ago.

CHO. Nay, what fresh matter is there now to alarm the realm?

SCOUT. The realm is saved, but the joint seed of the king—

CHO. Who? What sayest thou? Dread of the news confounds my mind.

SCOUT. Keep thy right mind and listen. The sons of Oedipus—

CHO. Ah! miserable me! I am true seer in things of evil.

SCOUT. Aye, and with no gainsaying, done to destruction—

CHO. Did they e'en go so far? Though sore the grief, yet tell us.

Basileus recd. 702 τόκος M, with γένος superscr. (m). The glossing was frequent (see e.g. MSS at Eur. *Alc.* 505). τόκος Heimsoeth, τόκω Dindorf. 703 of ἐγὼ M. 704 κατεσποδμένω Dindorf. 705 ἐκείθι κείσθων M, with ἡα over eis (m). Corr. *ed. For the corruption see †. γ' οὖν Blomf., γ' ἀλλ' Paley, δ' ὅθ' Herwerden. †.

both these last lines at once to the Chorus is to break the *σπυρομυθία*. Hence it would seem that there, if anywhere, should be inserted v. 790 of M, as the necessary complete and unequivocal answer of the Messenger.

From this it will be seen that the ascription of the lines to the speakers in M is quite correct, and that the only serious error which that MS commits is in the position of v. 790. It is not very hard to find a reason why the line should have been carelessly written here. It will be observed that v. 795, which it should follow, ends in *οἰμωφρασον*, while v. 789, which it does follow, ends in *δυόσποροι*. It was this resemblance which misled the eye of some scribe when he had copied v. 789.

789 βασιλῆως δ' ὁμόσποροι: 'the joint-seed of the king,' subsequently (791) interpreted by *Οἰδῖπου τόκοι*. The intended expression is perhaps not complete, as he may have meant to continue with *παῖδες* (*τεθνήσκειν* κ.τ.λ.). Though not so stated, it appears to be assumed by Aeschylus (and implied in a natural consideration of the whole situation) that the brothers were twins. If so, *δυόσποροι* = οἱ μὲν σπορῶ (or ὁμοῦ) σπαράντες.

791 τίνες; with a tone not merely of enquiry, but of alarm. 'Who?' The last *σπάσιμον* shows that they are ready for the news.

792 φρονοῦσα takes up *παραφρονῶ*.—*νῦν* (rather than *νῦν*): 228 (n.), 232.—*τόκοι* is at least as probable as *τόκω*:

when the speaker resumes we have the plur. *κατεσποδμένοι*.

793 πάντες ἀπ' τῶν κακῶν: not 'I presage what you are about to tell me' (a remark too naive for the circumstances), but 'I am (it appears) a prophet of the evil side of things' (referring to vv. 707 sqq.). The article is the same as that of 560 (n.), 581. It was a common reproach against *μάρτυς* that they nearly always predicted *τὰ κακὰ*, and seldom or never *τὰ ἀγαθὰ*. The Chorus admits that it deserves this character, and there is doubtless a certain self-reproach, since the notion that prophesying evil also induced it still lingered.

794 οὐδ' ἀμφιλέκτως μὴν κ.τ.λ. For οὐδ'...μὴν cf. 655 (n.), 525 (n.). The sense is either (1) 'out of question *κατεσποδμένοι*,' i.e. the word *κατεσπ.* can be applied to them beyond all question, or (2) 'equally (without distinction) *κατεσπ.*' The latter appears the more satisfactory. The former would possess point only if *κατεσπ.* were felt to be a peculiarly strong word, needing to be asserted with emphasis. The use of οὐδ' rather than οὐκ is due to the thought. It is as if he had already said 'slaughtered'—'and without distinction too.'

795 ἐκείσε κηλθον; 'Did they actually come to that?' (viz. to that fell deed which was threatened and which we feared: 668 sq., 705, 721 sqq.). Not 'Did they come to that?' (= *κάκεισε* κηλθον). The reading *ἐκείθι κείσθων* was due to a

- ΑΓ. ἄνδρες τεθνήσιν ἐκ χειρῶν αὐτοκτόνων. (790)
 ΧΟ. οὕτως ἀδελφαῖς χερσὶν ἡναίροντ' ἄγαν;
 ΑΓ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.
 αὐτὸς δ' ἀναλοὶ δῆτα δύσποτμον γένος.
 τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
 πόλιν μὲν εὖ πράσσουσιν, οἱ δ' ἐπιστάται, 800
 δισσὴ στρατηγῶ, διέλαχον σφυρηλάτῃ
 Σκύθῃ σιδήρῳ κτημάτων παμπησίαν·
 ἔξουσιν δ' ἦν λάβωσιν ἐν ταφῇ χθονὸς
 πατὴρ κατ' εὐχὰς δυσπότης φοροῦμενοι
 πόλις σέσσωται· βασιλεῖον δ' ὁμοσπόρου 805
 πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.

790 ἄνδρες M, corr. Porson. χειρῶν M, corr. recs. αὐτομάτων M with κτῶν suprscr. (m?), but the corruption was unlikely. Qu. *αὐθαίματων? αὐτοσφάγῳ Weil, ἀδελφῶν Dindorf. 798 ἦ M in marg. ὅπως recs. ἅμα Meineke for ἄγαν. Nauck transposes ἄγαν and ἅμα (797). †. 797 ὅπως recs. 798 M

correction of ἐκείνῃ by κείνῃ. The verb is corrected by m, but ἐκείνῃ (not elsewhere found in tragedy, although that consideration is perhaps not of great weight) was left. The expression itself reminds one of *ἵνασι δ' ἐν τῷ τῶν* (Cho. 938), *χειρὶν ἐν τῶν ἔργων* (Soph. El. 614), *ἐν τῶν ἰναι* (Ar. Lys. 543). [ἐκείνῃ κείσθον is a very bald phrase, whether it be taken as a question or an excited completion of the Messenger's sentence.]

798 (= 790) ἐκ χειρῶν αὐτοκτόνων. This gives the dread news (βαρύνει). The reading αὐτοκτόνων is difficult to explain if the original was αὐτοκτόνων. For *αὐθαίματων (see crit. n.) may be quoted (1) αὐθαίμοι, αὐθαίμων, (2) the similar formations φιλαίματος, ἀνέμματος. It is a stronger word (= ὁμοσπόρου) than σιναίμων or ὁμαίμων.

798 ὅπως ἀδελφαῖς... ἄγαν: i.e. ὅπως ἄγαν ἀδελφαῖς. The hands were those of brothers, but they were also too much 'alike,' too well matched in cruel temper and in successful slaying. For adj. ἀδελφός (germanus) cf. Soph. O. C. 1363 ἀδελφὰ... τοῖσι φέρει | τὰ... θνητῆρια (and frequently). In ἡναίροντ' the imperf. gives the panoramic effect. The brothers are seen in the deliberate effort to slay.

797 ὅπως ὁ δαίμων κ.τ.λ. The Messenger prefers to see the matter from another standpoint: the work was that of their evil genius (692). He treated both alike, and at the same moment (ἅμα).

798 αὐτὸς δ' ἀναλοὶ κ.τ.λ.: (1) 'by himself...,' i.e. with the same thought as in 939 *δυὸν κρατῆρας ἔλαξε δαίμων*; or better (2) 'in his own person' (no less), i.e. the deed seemed to be theirs, but it was the δαίμων himself assuredly (ἔλαξε), who in this act is destroying the race. (αὐτὸς δ' may be suggested; 'and in one and the same way he is in fact destroying the whole race.' Cf. αὐτὸς δὲ Soph. Ant. 715, αὐτὸς Ant. 85, O. T. 931, Eur. Med. 319. This gives point to the pres. ἀναλοὶ and also to ἔλαξε and γένος.)

800 sq. πόλιν μὲν εὖ πράσσουσιν: the motive of χαίρειν. Though the accus. is made the easier partly by the preceding τοιαῦτα and partly by δακρύεσθαι, it would follow χαίρειν itself by a familiar idiom. Cf. Soph. Ph. 1314 *ἔσθην πατέρα τὸν ἄμυν εὐλογοῦντά σε, Αἴ.* 136 *ὅ μιν εὖ πράσσων' ἐπιχαίρω*, Hom. Il. 8. 377 *ἢ νῦν Πριάμοιο πότι κορυβαλοῖς ἔκτωρ | γῆθησι προφανέτε*, [Eur.] Rhes. 390 *χαίρω δὲ σ' ὀνυχολύτα*, Hipp. 1349 *τοῖσι γὰρ ἀνιέβεις θεοὶ | θυμικότητας εὖ χαίρουσιν*, El. Med. *χαίρω σε ἡλιγύθρα* 'Ὀρωπικὸς ὅπως λέγουσιν, Pind. P. 7. 14, Eur. fr. 328, 673.

οἱ δ' ἐπιστάται: not regarded as commanders of the two armies (since teams would not be shed for Polyx. as leader of the Argives), but in opposition to πόλιν: 'its heads.' Though Theseus has been for a time *de facto* king of Thebes, Polyneices had his claim. The state is now headless. The words *δισσὴ στρατηγῶ* might

SCOUT. The men are dead, by hands of the selfsame blood.

CHO. By hands so brotherlike—too like—did they seek death?

SCOUT. So equal the spirit of their fate for both alike.

Yea, 'tis for sure none other who blots out the ill-starred race. Such cause we have for joy and tears. With the country all is well, but its heads and chiefs, its pair of high commanders, have divided with the hammered Scythian steel their substance and estate, and their holding of land will be as they find it in the grave, borne thither on the stream of their sire's unhappy prayers.

The realm is saved, but, for the princes of joint seed, the earth hath drunk their blood by death at each other's hands.

[Exit SCOUT (to right).]

gives the sign for ἀγγελοι to this line. m' writes γ' (Γ) over δ'. αὐτός γ' Heimsöeth. †. Qu. * αὐτός δ' †. 700 δακρύσσειναι m' (i.e. σ. supererct.), δακρύσσειναι recce. 803 ἐνταφῆ M (fr in marg.) and schol. χθόνα Bruck. †. 804 δυσπότημι Headlam. πορθεόμενοι Meineke, κληροόμενοι Weil, φθατούμενοι Kirchhoff. μοιρώμενοι is possible, but no conjecture is preferable to the text. †. 805 M has here εἰσεται βασιλείαν M, corr. recce. 806 γὰρ M, γαί m'. ἐπαλλήλῳ Wecklein. †.

mean 'each at the head of an army,' but such a fact is irrelevant to their grief. Rather it amplifies the notion in ἐνταφῆται 'our two leaders.' A στρατηγός is one who rules a στρατός, whether as army or people (see 107 n.): cf. Soph. *Ant.* 7 τί τοῦτ' εὖ φασὶ παρδῆμυ πόλει | κήρυγμα θεῖναι τὸν στρατηγὸν ἀρίστῳ; The title is also familiar for the 'chief magistrate.' The word *dissoi* and the emphasised dual point to their combination in one function (relatively to Thebes) rather than to their opposition at the head of different armies. For *dissoi* as two conjoined cf. *Cho.* 866, Soph. *Aj.* 57 *dissoi* Ἀργείας.

801 sq. σφυρηλάτῳ Σαῖθῃ κ.τ.λ. The epithets are not purely ornamental, but refer once more to the cryptic prophecy. See 925 (n.). A 'lot' was generally of softer material than iron (cf. 714 sqq. n.) and, if of iron, it would not be 'hammered' into shape.—παμψησίαν: 'full portion.' Cf. *παγκληρίαν* (*Cho.* 484), but the present word is nearer to the legal language (Poll. 10. 12 *κἀλλιον δὲ τὴν ἐνδομενίαν (supellectilem) παγκτησίαν ἢ παμψησίαν ὀνομάσαι...τραγικώτερον γὰρ ἢ παγκληρία*).

803 ἔχουσι...χθονός. The common alteration to χθόνα is technically very improbable.—ἡ belongs to *παμψησίαν* (which may denote one person's share; cf. *Cho.* 484), and the construction is strictly *ἔχουσι δὲ χθονός παμψησίαν ἢ λάβωσιν ἐν ταφῇ*, 'they will hold, as their full share of land (i.e. as far as their

estate in land is concerned), that which they get in burial.' For the notion cf. 718 sq.

804 *δυσπότημι* = *εὐκοδαιμονοῦμαι* in the sense of 'misguided,' 'infatuated': cf. Bacchyl. 5. 138 *μάτηρ εὐκόντομι ἐμὸν* | *βοῦλευσεν* *διεθρον*, Soph. *O. T.* 888 *δυσπότημι χάριν χλιδῶν*. So *Aj.* 1156 *ἀκολῶν* = 'foolish' (where Jebb cites Dem. 3. 21 *ὁ γὰρ οὕτως ἀφρον οὐδ' ἀνυχῆς εἰμι*). Similarly *δυστηνος* (Ar. *Ecc.* 166). Hence *φορούμενοι* is sound. Their reckless conduct is due to their being borne helplessly along on the current of their father's misguided prayers. The notion in *κατ' εὐχῆς φορούμενοι* is precisely that of *κατ' οὐδων* (677) following *μήτι σε...δρα φέρτω* (674), and the whole thought is the same as in that context. Cf. also *Cho.* 926 (n.) *πατὴρ γὰρ αἶσα τὸνδ' ἐσουρῖζε μέρον*, Pind. *I.* 3. 5 *ἄλλοτε δ' ἄλλοις οὐδρος* | *πάντας ἀνθρώπους ἐπαύσωσιν θάνατοι*, Sol. fr. 12 (4). 45 *ἀνέμοισι φορούμενοι ἀργαλέοισιν*.

805 *πόλις σίσσεται* κ.τ.λ. Before departing the ἀγγελοι formally sums up his tidings of good and bad. In *δυσσπότηροι* followed by *ἐπ' ἀλλήλων* there is the thought that, as they were born together, so they died together and through each other. The opposition *πόλις* | *βασιλείαν* as in 749 sq.

806 *ἐπ' ἀλλήλων φόνε*. It is doubtless tempting (though unnecessary) to read *ἐπαλλήλῳ* (cf. Soph. *Ant.* 56 *αὐτοκτονοῦντε τῷ ταλαιπώρῳ μέρον* | *καὶ τὸν καταργήσαντ' ἐπαλλήλῳ χεραῖν*, where

ΧΟ. ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι
δαίμονες, οἱ δὴ Κάδμου πύργους
τούσδε ῥύεσθε,
πότερον χαίρω κάπολολύξω
πόλεως ἄσινεϊ σωτηρία,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους,
οἱ δὴτ' ὀρθῶς κατ' ἐπανυμίαν
καὶ πολυνεικεῖς
ῶλοντ' ἄσεβεϊ διανοία;

810

815

στρ. ὦ μέλαινα καὶ τελεία
γένεος Οἰδίπου τ' ἀρά,
κακὸν με καρδίᾳ τι περιπίτνει κρύος.

807 πολιοῦχοι M, corr. Pauw. 808 ῥέεσθαι M, τοῦσδ' ῥέεσθε rec. For metre
†. 811 σωτήρι M, σωτηρία rec. (of which some transcriber of M failed to make
metre). †. σωτήρι <τόχη> Scholfield (φορῆ, πότμη, δόμη or φάη might also be

MSS give ἐπ' ἀλλήλων). The construction is φόνω (modal or instrumental) ἐπ' ἀλλήλων (with the verb) rather than ὑπὸ φόνω 'under (to the accompaniment of) slaughter.' Cf. Ar. *Eg.* 1169 ὑπὸ τῆς θεῆς τῇ χαρὶ τῆλεφαντίνῃ, Eur. *Suppl.* 401 Ἑρεοκλέους θανόντος... | ...ἀδελφοῦ χειρὶ Πολυνείκου ὕπο. A similar but more ambiguous combination in Eur. *H. F.* 20 Ἦρας ὑπο | κέντροις δαμασθεῖς. [It is possible also to construe φόνω ἐπ' ἀλλήλων as = τῷ ἐπ' ἀλλήλων φωνεῖσθαι.]

807 μεγάλε Ζεὺ κ.τ.λ. Zeus, though invoked first and separately according to the principle *ab loue principium* (cf. *Suppl.* 1 (n.)), is himself one of the πολιοῦχοι (111). Hence καὶ virtually = καὶ ἄλλοι (see schol.).

808 2q. οἱ δὲ κ.τ.λ. δὲ takes up πολιοῦχοι: they prove 'guardian gods indeed.' — ῥέεσθαι: though the pause is perhaps greater in the instances cited by Jebb on Soph. *O. T.* 1303, the break in synapheia is allowable when there is any appreciable stop at all (cf. *Suppl.* 7, 13, 36, *Cho.* 861, *Pers.* 15). There is affection in τούσδε and a plea in Κάδμου (cf. 123 with 133).

810 1q. ἐπολολύξω: 254 (n.), *Ag.* 28, 303 (ἐπολολύξα μὲν πάσαι χαρὲς ὕπο). If πόλεως ἄσινεϊ σωτήρι is correct it must apparently mean 'its unharmed *Σωτήρι*, 'its Saving Power unimpaired.'

i.e. the state of the city is identified with the state of its *Σωτήρι* (not specifically Zeus, but a generalising of its saving agencies as a genius). The *Σωτήρι* is represented as being injured when his city is hurt. [Otherwise we may render 'bringing no harm' i.e. 'permitting no harm.' Activity and passivity were often scarcely distinguished by a Greek in certain classes of adjectives: cf. φοβερός, τυφλός.] The paroemiac verse regularly ends in ---ε, but ---ε is no less permissible (cf. *Suppl.* 7, *Pers.* 33). But σωτηρία (of rec.) is probably correct, the scansion being Homeric (συβοσία, λότη, ἀκομιστή, προθυμία, ἀργία, ὑποδεξία, ἀτιμία all occur). In Soph. *Ant.* 130 ὑπεροπλία (anapaestic) appears correct, as in *Il.* 1. 205, Theoc. 25. 138. Cf. Xenophanes *fr.* 2 (19). 7 προδέρη, Hippon. *fr.* 40. 4 τωγήρη. [All these occurrences are Ionic, and it is quite possible that Aesch. actually wrote σωτηρία. In that case the corruption of σωτηρία θ τοῖς into σωτήρι θ τοῖς would follow.]

The sense 'with' — the state of τὸ σῶμα

is
be
d-

CHO. O mighty Zeus and the land's guardian Powers, who save indeed from harm these walls of Cadmus! Shall I rejoice with chant of jubilation that no hurt hath touched the safety of the realm, or shall I weep for the cruel and ill-starred fate of yon childless leaders of the war, who, true to their name and quarrelsome indeed, perished through wilful wickedness?

Black and inexorable Curse upon the race, O Curse of Oedipus! *strophe.* a chill of wretchedness falls round my heart. 'Twas for a tomb

suggested, but it is hard to see why any of these, except φορῆ, should be lost). *ἀσσην εὐσεύς* Ritschl. 014 of δῆτ' ἐρεῖν Halm. 015 <ἐρεῖν κλεινοί> καὶ (Prien) or <ἐρέμους κλεινοί> or the like are not required. †. 016 ἀρετῇ M^a. 018 Οἰδίου γ' rec. †. 019 καρδίαν rec. †. τ. M (i add. m). περιεστρέφει

no children behind them, whether to continue the race or (a point very essential to Greek notions of happiness in death) to pay honours to their tombs. In Lucian *Lucr.* 13 the father who has lost his son will cry εἰχει μοι καὶ τέθνηκε... οὐ γὰρ ἔσας, οὐ παύσειτο γένος. Cf. Cho. 1004 δλοῦμεν πρόσθεν ἐς θεῶν ἄναις (n.), Soph. *El.* 187 ἄναι ἀνεν τεκνῶν κατατάσσομαι, Eur. *I. T.* 697 δνομά τ' ἐμοῦ γένου' ἄν, οὐδ' ἄναις δέμοι | πατρός οὐμὰ ἐξαλειφθεῖν ποτ' ἄν. Though according to Pind. (*O.* 2. 38) and Hdt. (4. 147) Polynices left a son Thersander, and according to Hdt. (5. 61) Eteocles left a son Laodamas, to play their parts among the Epigoni, yet none of the tragedians recognise the existence of these sons, but all imply the contrary. So in Soph. *Ant.* 174 it is γένου' κατ' ἀγχιστεῖα that Creon succeeds to the throne.—πολεμάρχους: see 800 sq. (ἐπιστάται and στρατηγῶ). Not 'leaders (on either side) in (this) war,' but those who would naturally lead Thebes in its wars. There are no princes left to take this place, and the fact is a cause of public concern.

014 sq. οἱ δῆτ' ὀρθῶς κ.τ.λ. The notion that e.g. <ἐρεῖν κλεινοί> has fallen out is due to an instinct for seeking in poetry the formality of prose. A prose-writer would perhaps say 'who perished true to their names—Right-Famous and Right-Quarrelsome.' But among poets Aesch. at least would hardly have used so pleonastic an introductory expression as δῆτ' ὀρθῶς κατ' ἐπωνυμίας. For him δῆτ' ὀρθῶς or δῆτα κατ' ἐπωνυμίας at most would have sufficed. He might, for instance, have written οἱ... ἐρεῖν δὲ κλεινοί καὶ πολυνεκεῖς ὦλοντο. What he actually says is οἱ ὦλοντο ('who perished, in the one case') ὀρθῶς κατ' ἐπωνυμίας (viz.

Eteocles, 'true to his name,' i.e. with *ερεῖν κλεινόν*, as fighting for his country and his honour) καὶ ('and in the other case') πολυνεκεῖς (i.e. Polynices, δὲ τὸ πολυνεκεῖς εἶναι). The only word which belongs equally to both persons and emphasises the fitness of the names is δῆτ'.

ὀρθῶς κατ' ἐπωνυμίας. For ὀρθῶς in this connection cf. 391 (n.), Soph. *fr.* 880 ὀρθῶς δ' Ὀδυσσεὺς εἰμ' ἐπώνυμος κακοῖς. For instances of similar etymological play on names see Cho. append. to v. 32, Paley, *Introd.* to Eur. Vol. 1. p. xxxii, Smyth on Bacchyl. 6 (3). 1, and add e.g. *Hymn. Aphr.* 198 τῷ δὲ καὶ κλεινὰς δνομα' ἔσσεται, οὐνεκά μ' αἰνὸν | ἔσχευ ἄχος.

017 sq. ὁ μολαινα καὶ τολδα. At first sight the combination of adjectives appears strange, but τολδα, in its sense of 'completing' or 'completed,' involves that of 'unrelenting.' The Ἀρὰ is personified; hence μολαινα (cf. 686 (n.) and Κῆρες μολαιναί Mimnerm. 2. 5).

γένιος Οἰδίου τ': i.e. the curse which has attached itself to the race as a whole since the πρῶταρχος ἄνη (*Ag.* 1191), and which was renewed in the malison of Oedipus. So far as concerns the subject in Aesch. the reference is to the consequences of the *δυσβολία* of Laius, but even the prohibition laid upon Laius was due to a previous ban upon the γένος. The schol. on Eur. *Phoen.* 1611 ἀρὰς παραλαβὴν (Οἰδίου) Αἰῶν καὶ τῶσι δούσι relates that Laius had been cursed by Pelops for carrying off his son Chrysippus.

019 καρδίᾳ: either locat. or dat. incommodi.—καρδίαν of the later copies is the more common (*Suppl.* 384 φέβοι μ' ἔχει φένας, *Eum.* 88, *Hom. Il.* 23. 47 ἐμὲ... ἔξερ' ἄχος κραδίην, *Hes. Scut.* 41

ἔτευξα τύμβῳ μέλος
Θυιάς αἵματοσταγεῖς
νεκροὺς κλύουσα δυσφόρως
θανόντας· ἧ δύσορnis ἀ-
δε ξυναυλία δορός.

820

ἀντ. ἐξέπραξεν, οὐδ' ἀπείπεν
πατρόθεν εὐκταία φάτις·
βουλαι δ' ἀπιστοι λαῶν διήρκεσαν.
μέριμνα δ' ἀμφὶ πτόλιν
θέσφατ' οὐκ ἀμβλύνεται.

825

πῖ. δανών (for κακόν) Heimsoeth. †. 821 π of θυιάς is written by π in an erasure. θυιάς ως rec. (ως being interpretative). *Θυιάς ἔτ', ἀποσταγεῖς would answer exactly to the antistrophe (829), but the syllable affected is of either quantity. (For -σταγῆς

τοῖος γὰρ κραδίῳ πόθος αἴνυτο ταῖς μέντοι
λαῶν), but is scarcely therefore the more probable.

With κρῖος of grief and fear cf. *Eum.* 161, *Ar. Ach.* 1191 *στιγερὰ τὰδε κρῖα τὰδε*, *Pind. P.* 4. 73 *κρῖον μάντευμα*, *Batrachom.* 74 *φῶβον κρῖος*, and the same metaph. in *Ch.* 82 *κρῖαίους πένθειον παχουμένη* (n.), *Hom. Il.* 22. 452, *P. V.* 719 *ψόχῳ ψυχῆν*, with the contraries *λαβεῖν*, *θάλπειν*. All κρῖος is unpleasant, and the force of κακόν is to intensify—a κρῖος of more than ordinary distress. τῖ should be noted. It is not merely κρῖος τῖ, as if the met. were qualified by τῖ, but = κρῖος *τρεῖς* τῖος; there is 'a certain matter' causing the chill. The meaning is brought out in what follows. There is a sense of guilt in their feeling.

820 sqq. *ἔτευξα* κ.τ.λ. It is perhaps natural to think of *ἔτευξα* as a virtual present (or 'timeless') after the pattern of *ἔπεισα*, *ἔστην*, *ἔγλασα* (= *ἔστην*), *ἔωξα*, *ἔλαθον*, *ἔδιδάμην*, *ἔφριξ' ἔρωτι* &c. But all these express feelings or attitudes of mind, and they have no analogy with *ἔτευξα* μέλος. In *Ch.* 422 *ἔταφα κομῶν* 'Ἄρως the tense is a true past. Moreover in v. 823 those who render *δύσορnis* ἔδε ξυναυλία κ.τ.λ. as 'ill-omened harmony (or symphony) of the spear'—whether it mean the equal combat of the brothers or (as Verrall takes it) the dirges which the Chorus is now to sing—do not give to *δύσορnis* any satisfactory value. The combat (or dirge) may be 'sad,' but why 'inauspicious'? As used to describe a fight *ξυναυλία* is surely a naïveté

incongruous term, and as used of a musical performance *ξυναυλία* *θερός* should mean music which accompanies fighting, not which follows it. The tense of *ἔτευξα* can only relate to the past, and the μέλος must be that of the last ode (707—776). This was sung while the fight was proceeding and was therefore *ξυναυλία* *θερός*, the latter word being stressed, since the *ἀδῶς* usually accompanies more peaceful actions. But it was an unfortunate and inauspicious theme to have chosen at such a time, the *δυσφημία* being a species of *μαρτυρία* *κακῶν* (793 n.), and therefore it was *δύσορnis*. There is no difficulty in ἔδε, which = *ταῖς* (for *τοιαύτην*).

The surface objection to this interpretation lies in the words *αἵματοσταγεῖς* ... *κλύουσα* *θανόντας*, and the mistaken rendering naturally arose from assuming that the singing does not occur till it is heard that the brothers are slain. But we may join the words closely to *Θυιάς*, 'in my frantic condition (in my Thyliad possession) hearing...' i.e. 'my frenzy made me hear' (prophetically).—*τύμβῳ* is emphatic, and the sense of the whole passage is 'The tune I made was a tune for the tomb, when in a Thyliad state I heard of blood-dripping corpses miserably slain. Verily such an accompaniment to a fight was inauspicious (and hence my abducer of self-reproach)'.

[For the reading see crit. n. ... *Θυιάς ἔτ'*, *ἀποσταγεῖς* would help towards inauspicious as well as produce exact metrical correspondence, but the metre is unimpaired and the omission of *ἔτ'* is idiomatically.]

820 *ἔτευξα* *τύμβῳ* i.e. *πῖ* in *ἔπεισα*

I raised a song, when, as in frenzied vision, I heard of dead forms miserably slain, dripping with blood. Ill-omened it was for men to fight to music such as that!

The father's malison, once uttered, wrought its end un-^{anti-}wearying. In disobedience Laius chose, and his choosing has^{strophe.} run the course. No care of country can make blunt the word of Heaven.

and -σταγῆς confused see MSS at *Pers.* 818.) θινὰς δὲ, αἰμασταγῆς Heimsoeth.

822 δυσφόροι M, δυσμόροι schol. and recce. †. δυσμόροι recce. 828 ἀπὸ M.

827 ἀπιστοί rec. †. ἀπιστοί, Ἀδύ', οὐ Verrall. 828 The usual punctuation is πτόλι· | θέφατ' †. ἀμύεται would be an easy suggestion for the metre, but is less

pleasurable διατριβή.—ἔνθεα simply = ἐκστασις: cf. Hom. *Od.* 10. 118 τεύχε βοῆς, Pind. *P.* 1. 4 ὅππῃ προσιμῶν ἀμβολὰς τεύχει, *ibid.* 12. 19 τεύχε πάμφωνον μέλος.

821 Θινὰς: in frenzied inspiration. Cf. Eur. *H. F.* 1121 'Αἰδὸν βάλεχοι. The absence of δὲ makes the phrase more idiomatic: ἐνθεα μέλος θινὰς = ἡ οἷα θινὰς τεύχουσα μέλος. Cf. Ar. *Ran.* 159 ὅσοι ἄγω μυστήρια, Cephissod. (*Com. Frag.* 11. 883) ἐγὼ δὲ τοῖς λόγοις ὅσος ὄραμι. Cic. *de Or.* 2. 57 docebo sus oratorem. In αἰματοσταγῆς we have once more a woman's dread of blood as the chief feature in the slaughter which she visualises (cf. 406 αἰματηφόροι).

822 δυσφόροι: i.e. in a manner distressing for us to bear. This is supported by *Cho.* 344—352, where it is wished that Agam. had died with glory and left a tomb δώμασιν ἐφόρητος. The moral aspect is added to the physical by this word as much as by δυσμόροι (i.e. fratricidal).

828 sq. δόσπορις: since δυσφήμια induces an evil result.—ἔδε: 'this (of ours)'; practically = τοῖδε. Otherwise we may make ξυναυλία concrete (cf. *ξυντέλεια* 237, *προσφίλεια* 502): 'we were 22 ill-omened accompaniment.'

ξυναυλία. The αὐλὸς was played as the accompaniment to various operations, e.g. at weddings, banquets, theatrical performances, and doubtless during various peaceful ἀγῶνες. Here the song accompanied a bloody ἀγών, an ἀγών δόρσε.

828 sq. ἔξτραξεν οὐδ' ἀπίστων κ.τ.λ. The words are an answer of one half-chorus to the self-reproach of the other. 'Our inauspicious μέλος is not the cause; the deed came through the relentless exaction of the debt by the

Curse of Oedipus and in consequence of the folly of Laius.'—ἔξτραξεν: without obj. (e.g. τὸ χρεόν): cf. 776 τελέσθ.—πατρόθεν belongs to the combined εὐκαταία φάνης (the δῶδ or εὐχὴ of 804), but in strict grammar is connected with the verbal notion in εὐκαταία. The fuller phrase is not merely a variation of εὐχῆ, but expresses more specifically 'the prayer, when once uttered.'

827 βουλαὶ δ' ἀπιστοὶ κ.τ.λ.: 'the unconvinced will of Laius has run its full course' (lit. 'has lasted out'), i.e. has gone on to its full and natural effects: cf. 787 κρείων παλαιὰς Λαίου δυσβουλάς (n.).—βουλαὶ ἀπιστοὶ = αἱ δὲ ἀπιστίας δυσβουλαί. Laius thought he knew better than the oracle. (ἀπιστοὶ ἀπαρέμυστοι, ἀπειθῆς Hesych. from Soph. *Trach.*) The sense is the same as that of ἀπιστοὶ 'not persuadable,' but there is probably no clear rule for the substitution of the latter form (cf. *στεινός*, *στεινός* and note on Ar. *Ran.* 505). We may perhaps be content to write ἀπειστοὶ when there would be ambiguity (as perhaps *inf.* 861).

828 sq. μέριμνα δ' ἀμφὶ πτόλι· θέφατ' κ.τ.λ. The lines are generally punctuated otherwise (crit. n.), being regarded as separate sentences with emphatic asyndeton. The first then means 'I fear for the country' (a sort of premonition of the war of the Epigoni?). But this is very abrupt and could scarcely have conveyed an intelligible sense to the audience. By making ἀμβλύνεται causal middle we remove the difficulty: 'and care for the country does not cause divine utterances to lose their edge.' For such middles cf. 841 (n.), *Cho.* 567 τί δὲ πύλῃσι τὸν ἱκέτην ἀπεργεῖται | Αἰγισθοί; *Eum.* 169 (ἐχράνατο), Eur. *H. F.* 168 τῶνδε τιμωροῦς...λεπίσθαι. The allusion is not to the conduct of Eteocles

ἰὼ πολύστονοι, τόδ' ἡρ-
γάσασθ' ἄπιστον; ἦλθε δ' αἰ-
ακτὰ πῆματ' οὐ λόγῳ;

830

τάδ' αὐτόδηλα, προΐπτος ἀγγέλου λόγος·
διπλὰ μερίμναι διδύμην ὄραν
κάκ' αὐτοφόνα διμοῖρα τέ-
λεα τά<δε> πάρ'· ἦ τί φῶ;
τί δ' ἄλλο γ' ἦ πόνοι πόνων
δόμων ἐφέστιοι;

835

ἀλλὰ γόνων, ὦ φίλαι, κατ' οὖρον

expressive. 830 *εργάσασθ'*, M without question-mark. Corr. *ed. †. For † see Meisterhans² 135 sqq. 831 *ἄπιστον* Schütz, *ἀελλτον* Wecklein. 833 *πρῶτοι* M (presumably from *πρώτοι*), corr. π'. 834 sqq. *διπλὰν μερίμναι διδύμ' ἄνορα* | *κάκ' αὐτοφόνα, διμοῖρα τέλεα τὰ πάθ'· τί φῶ*; M. *διπλὰ μερίμναι διδυμ' κ.τ.λ.*, m.,

alone, but to that of all the kings, Laius, Oedipus and Eteocles. All these were patriotic enough and watched the good of the country, but no amount of such *μερίμνα* will (ever) prevent oracles from finding effect with the same trenchancy. The pres. tense makes the remark one of general application.

830 sqq. *τὸδ' ἡργάσασθ' ἄπιστον*; a rhetorical question, which is answered by 833 sqq., when the dead are seen approaching.—*ἄπιστον* is either proleptic or at least = *ἄπιστον ὄν*.—*οὐ λόγῳ*: *ἀλλ' ἔργῳ* (as in Thuc. 6. 18, Hdt. 5. 24). Cf. Eur. *Heracl.* 5 *οἶδα δ' οὐ λόγῳ μαθὼν*. More fully *οὐ λόγῳ μόνον* (Soph. *El.* 1453, *Aj.* 813), *ἔργῳ καὶ λόγῳ* (*P. V.* 352), *ἔργῳ καὶ λόγῳ* (*P. V.* 1114), *οὐ λόγῳ ἀλλ' ἐμφανῶς* (Ar. *Nub.* 611). The *λόγῳ* consisted in the oracular warning and the curse of Oedipus, by which these *πῆματα* were foretold.

833 *τάδ' αὐτόδηλα κ.τ.λ.*: 'Yonder it is, self-evident; a messenger's news is foreseen,' i.e. there is no need of an *ἄγγελος* to announce what is approaching. The Chorus thus informs the audience of the coming procession (a *παραχρησμός*). With the general treatment of the situation cf. the entrance of the corpse of Neoptolemus in Eur. *Andr.* 1166 sqq. and of the dead chieftains in Eur. *Sym.* 794 sqq. (*ibid.* 1115 sqq.). An Athenian audience found a tragic pleasure in 'contemplating a funeral.'

834 sqq. The metre can hardly be determined. Hermann makes it iambic

(see crit. n.), and this has some probability, but is by no means certain. Neither can it be decided in what way the words here are to be distributed between members or halves of the Chorus. On the whole it seems best to ascribe them as in the text. The succession of short syllables is a feature of excitement: cf. the resolved dochmiacs in Soph. *O. T.* 1330 *ὁ κακὰ κακὰ τελέων ἐμὰ τὰδ' ἐμὰ πάθ' α*. The reading of M *διπλὰν μερίμναι διδύμην ὄραν* yields no meaning and the *διδυμόνορα* of rec. is very weak. *διπλὰ μερίμναι* (of m) would mean 'double is the care' (for the two brothers). This might be followed by *διδυμ' ἄνορα* *κάκ' αὐτοφόνα* 'twin sorrows of fratricide (wrought) through high courage' (thus putting the more favourable view of the struggle). But the uncertain tradition of the MSS and the peculiar accentuations in M point to the reading given in the text above: 'Here for us to see are the twofold ends—cruel, suicidal, fraught with double fate—of twin objects of care.'—*κάκ'* is the adj. and *τέλεα* the noun, the latter combining the meanings 'issues' (of their actions) and 'consequences' (*τέλεα βίον*: cf. Hdt. 1. 31 *ὁ τέλεα ἐσχάρη*, Soph. *O. C.* 1720 *τέλεα* Plat. *Legg.* 740 c *τὴν τε βίον τε α* *ὡς ἄν τέλεα ἐχῆν*).—*μερίμναι* *βίαι* the two princes, regarded as care and grief (cf. *μέλ' α* applied to person² lary Eur. *εὐλασίαν μὲν*;

Oh lamentable! have ye wreaked this thing passing belief?
Have woes so meet for groans come in very deed?

[The bearers of the bodies of ETEOCLES and POLYNEICES
are seen approaching (from left).]

Yon sight tells its own tale; it needs no harbinger. Here is
the end, plain to behold, of twin objects of our care—end cruel,
fraught with double doom by mutual slaying. What other can
I call it? What but griefs born of griefs homing at the
hearth?

Come, friends; down the full wind of sighs ply round your

διδυμώερα τεcc. τάδε τεcc. Corr. *ed. (i.e. διδυμώερα and τεcc). †. διπλαῖ
μέμναι, διδυμ' ἀγαρόερα καὶ, | αὐτοφύνα θύματα τέλεα τάδε πάθη Herms., ἀντιφύνα
Herwerden. I formerly thought of διπλαῖ μέμναι· διδυμ' ἀγαρόερα καὶ αὐτοφύνα·
θύματα τέλεα τάδε πάθη (assigning each clause to different speakers). 837 Paley
(after Robert.) omits πόνων, thus weakening the passage. 839 γόν Μ, corr. τεcc.

κρηθρήεν χθονί.—θύματα: since the end
of each involved the end of the other in
'a double fate.'—τέλεα is subject to *πάθ',
not object to *δράν: cf. Pers. 421 θά-
λασσα δ' οὐκεί' ἦν ἰδεῖν. Hence the
nom. πόνων in the answer.

837 sq. τί δ' ἄλλο γ' κ.τ.λ. sc.
πᾶρεστιν ὁρᾶν.—δ' in such (responding)
questions='nay' (French *mais*).—πόνων
πόνων: 'troubles, the children of troubles.'
Join in grammar δάμων ἐφέστιοι (Soph.
Aj. 796 σκητῆς ὑπαυλος).

839 sqq. This highly figurative pas-
sage (cf. Cho. 32—36 (n.) and the passage
there quoted from Ag. 445 sqq.) is per-
fectly clear in meaning and construction,
the text being doubtful only at one point
(842), which does not affect either the
general interpretation or the syntax.
The Chorus metaphorically prepares to
aid in wafting or ferrying the spirits of
the dead brothers over the waters of
Acheron to the sunless land. The man-
ner of this will be by performing the
ritual of mourning, which consists in
lamentations and beatings of the hands
upon the head. The sighings of lament
are for the wind; the beating of the
hands is for the stroke of the oars; and
these together carry the boat with its
melancholy freight across the water. To
the Greek mind this sustained similitude
is made the easier by (1) the words ἐφέ-
στι and πύλος, each of which has a
special nautical application as well as the
wider use, (2) the accepted notion that
the dead are only admitted to Charon's
boat to make a speedy passage when they

are buried with due rites. While ponder-
ing this notion the Chorus fancies it sees
the boat departing across the water to the
sunless land, and there springs to its mind
a contrast of this boat—black-rigged and
melancholy—departing to 'Pluto's gloomy
reign,' with the ship which puts forth in
circumstances and with a destination so
different, viz. the mission-ship (θεωρίδα)
which proceeds with bright sails and in
festive trim to Delos. Delos is the
'bright' island (δῆλος, εὐδείλοιο), while
Hades is the 'dark' (ἀδῆτι, ἀδήλοιο, ἀφα-
νῆτι): Delos is the land of Apollo, while
Hades is a land ἀστειβῆς Ἀπόλλωνι;
Delos is therefore loved of the sun, while
Hades is ἀνῆλιοιο. At Delos on these
festal days only the pure are welcomed,
to Hades (πᾶνδοκος) all classes are ad-
mitted; Delos is an island, Hades is a
χέρσον. Aesch. is thinking of the same
antithetic terms as those in Plut. Mor.
394 ἡ λέγεται γὰρ ὁ μὲν Ἀπόλλων ὁ δὲ
Πλούτων, καὶ ὁ μὲν Δῆλος ὁ δ' Ἀιδωνεύς,
καὶ ὁ μὲν Φοῖβος ὁ δὲ Σκότιος. It should
also be observed that in the Delian θεωρίδῃ
there went a chorus to chant προσόδια,
and the Chorus here is thinking of such
a service as contrasted with the present
song of γόνι (Eur. Suppl. 976 δαδὰ θ' ἄς
χρυσόκλυας Ἀπόλλων οἶα ἐνδέχεται).

A chief mistake of interpretation has
lain in joining τὴν ἀστειβῇ Ἀπόλλωνι to
θεωρίδα instead of to χέρσον. With this
error rectified there remains no perplexity
except that of the reading in v. 842.
There M gives τὴν ἀστονὸν μελέγκρο-
κον ναύσταλον θεωρίδα. It is obvious

ἐρέσσει' ἀμφὶ κρατὶ πόμπιμον χεροῖν
 πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
 τὰν ἄστολον μελάγκροκον θεωρίδα,
 τὰν ἀστιβῆ Ἀπόλλω-
 νι, τὰν ἀνάλιον
 πάνδοκον εἰς ἀφανῇ τε χέρσον.

840

ἀλλὰ γὰρ ἤκουσ' αἰδ' ἐπὶ πρᾶγος
 πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
 θρήνοι ἀδελφοῦ· οὐκ ἀμφιβόλως

845

οὐκ M, corr. m. 841 γ in marg. M. 842 sq. τὰν ἄστολον μελάγκροκον |
 ναύστολον M, ἄστολον recc. Thom. Mag. (181, 10) quotes ναύστολον μελάγκροκον
 θεωρίδα (and so Dind., with τὰν). The original ναύστολον appears to have been
 read variously as ναύστολον and ναύστολον. †. A possibility is *ἀνδοτικὸν or

that ἄστολον is impossible in sense, while
 ναύστολον enfeebles the whole expression.
 Later MSS have the excellent ἄστολον
 for ἄστολον, and it is highly probable
 that ναύστολον and ναύστολον are both
 misreadings of ναύστολον, and that, of
 these, the ναύστολον of one copy has
 become (from a marginal note) incor-
 porated into a text containing ἄστολον.
 Thom. Mag. quotes the line with τὰν
 ναύστολον μ. θ., and this bears out the
 above theory. (If this is not, as it would
 appear to be, the true explanation, we
 might suggest ἀμείβεται ἀνδοτικόν. The
 sense would be that of an unusual kind
 of θεωρία, which does not bring back its
 passengers, since they have gone to *Thāt*
undiscovered country from whose bourne |
No traveller returns (Haml. 3. 1. 79),
 across the *irremediabilis unda* (Verg. Aen.
 6. 425) *is τὸν ἀνδοτικὸν χώρον...ἐνέρω*
 (Anth. Pal. 7. 467). Hades is proverbially
 ἀλκυον (Eur. fr. 868), ἀνέξοδος, ὅθεν
 πάλιν οὐκέτι νύκτες (Theoc. 17. 120).
 For the actual word in this connection
 cf. Eur. H. F. 430 τὰν δ' ἀνδοτικὸν
 τέκνον | Σάρωνος ἐπιμένει πλάτα | βίον
 κλέουσαν.]

843 γόνυ κατ' ὄρεον: 'along (with)
 a full wind of sighs'; i.e. let our sighs be
 full and deep, forming an ὄρεον to fill the
 sails. The notion of sighs as a 'windy
 suspiration' is not confined to Aeschylus,
 but is much played upon in Elizabethan
 conceits, e.g. Shak. T. G. of Ver. 3. 3 *If*
the wind were down, I could drive the
boat with my sighs, Ant. and Cl. 1. 1
winds and waters, sighs and tears, R. and
 J. 3. 3 *the winds, thy sighs*.

840 sq. ἐρέσσει. The word is used

specially of rowing, but is applicable to
 any regular or measured motion. Cf.
 Pers. 1047 *ἔρесси καὶ στέναζε*.
 Dionys. ep. Ath. 443 D *κυλικὸν ἐρέτας*,
 Eur. I. A. 139 *ἔρесси σὺν τῷδε*.

ἀμφὶ κρατὶ κ.τ.λ. Beating of head
 and breast was part of the funeral cere-
 monies. Cf. Cho. 424 *ἀπικτόπλακτα*
πολυπλάκτα δ' ἦν ἰδεῖν | *ἐκασυτεροτριβῇ*
τὰ χερσὶ ὀρέγματα | *ἄνωθεν ἀνέκαθεν*,
κτύπη δ' ἐπιρροθεῖ | *κρότητον ἄμυν καὶ*
τανάθλιον κέρα, Eur. Tr. 788, Phoen.
 1351, Andr. 1210.—πόμπιμον: 'rapid'
 or 'vigorous' (sup. 358): cf. Soph. Tr.
 560 *ὅτε πομπίμοι* | *κύπαι ἐρέσσει ὅτε*
λαίφειον νεῖς.

χεροῖν πίτυλον. The gen. defines or
 identifies as in 64 *κῆμα στρατοῦ* (n.).
 The usual πίτυλος is *κυτῶν*, but that
 application was not primary. With the
 present use cf. Hesych. *πιτύλου*: *οἱ*
ἀλακταὶ τὰς ἐν περιόδῳ καταβολὰς τῶν
πληγῶν, Eur. Tr. 1235 *ἔρесси κῆρα* |
πιτύλου διδοῦσα χερσὶ.

841 αἰὲν: i.e. the ritual is always
 required, or always used, to enable the
 vessel to cross.—ἀμείβεται is causal (cf.
 ἀμβλύνεται 829). So Pind. N. 3. 26
θυμὲ, τίνα πρὸς ἀλλοδατὸν | *ἔκρω ἔκρω*
πλῶν παραμείβεται; ('make to change its
 course').—δὲ Ἀχέροντ': whom the
 Delian θεωρία goes across the
 The sense of ἔχειν is realized:
 cf. Melanipp. fr. 3 *καλῶς*
πρὸς γαῖας | *ἔχειν <καλῶς>*
 Ἀχέρον, Eur. Alk.

842 τὰν ἄστολον
 undressed' (cf.
 the *ἀνδοτικὸν* |
 88 C)

heads that oar-stroke of your hands, whereby across the Acheron the unbedecked black-mantled mission-ship is ever borne into the land that Apollo may not tread, the sunless land, the land that welcomes all into the dark.

[The sisters, who have heard the news, appear (from the right).

Stay! yonder is come Antigone; Ismene too. Bitter their business—the deathsong of two brothers. In no questionable

(with change of metre) *τὰν ἀνδρῶν. †. μελάγκρονον τὰν ἀνδρῶν Sidgwick. νεκρόστολον Casaub. (to which a schol. might point), νεκρόστολον Blomf., ἀγέστονον Weil. 844 ἀντιβῆ Μ*. ταῦναι H. L. Ahrens. †. 845 Dobree eiecit τὰν ἀνδρῶν. †. 847 ἀχάρη (Meineke) destroys the passage.

δ' ἰστέον τοῦ Ἀπόλλωνος στήφην τῆς πρόμα-
ται τοῦ πλοίου. Cf. Soph. *Ph.* 343 ἤλθον
με ἐπὶ ποικιλοστόλῳ μέτῳ ('with gaily-
decked prow' Jebb), Pind. *P.* 2. 62
εἰσαθῆα δ' ἀναβάσσεσθαι στόλῳ. The dress-
ing was with flowers and probably with
bunting.

μελάγκρονον. κρέκον (cf. κρέκη) =
'weave' (Eur. *El.* 542, Pind. *O.* 6. 16 φα-
νικόκρονον *ῥυτίδα*). The 'black wool' here
is the mourning garb accompanying the
bier. On the Delian ship the sails would
be white and the garments festal. Cf.
Eur. *Suppl.* 97 κοῦραι δὲ καὶ πεπλωμένα
οὐ θεωρικά, *Hec.* 1105 τὸν ἐν Αἴδῃ | μελα-
νοχρῶτα πορθμόν, Leonidas in *Anth. Pal.*
7. 67 τοῦτ' Ἀχέρωντος | ὕδωρ δι' πλώεις πορθ-
μίδι κινεῖται. Athenaeus (535 D) describes
how Alcibiades entered the Peiraeus
δουρυγῶν ἱστίας.—θεωρίδα: see Plat.
Phaed. 58 A, B. [Some have under-
stood the word of a sacred road, after
one interpretation of Hesych. λέγουσι
δὲ καὶ τὴν ὁδὸν, δι' ἧς ἴασιν ἐπὶ τὰ ἱερὰ,
θεωρίδα. But of course no such road
existed to Delos.]

848 sqq. τὰν ἀντιβῆ Ἀπόλλωνι:
with χέρσων. The dat. Ἀπόλλωνι differs
from the gen. as 'not to be trodden
by Apollo' from 'untrodden by....' It
is a land which he may not tread. Cf.
Suppl. 570 ὕδωρ νόσους ἀδικτον ('which
no disease may touch'). Delos is the
land of Apollo, who is also to Aesch.
the Sun-god (the notion to the contrary
is entirely mistaken; see notes to *Cho.*
984, *Suppl.* 186 (=218)). Yet ἀνάλιον
is not merely synonymous with, or ex-
planatory of, ἀντιβῆ Ἀπόλλωνι. The
thought is that Hades is neither trodden
by Apollo as the god of health and
brightness, nor shone upon by him as the
Sun-god, whereas Delos is favoured in
both ways (cf. Hor. *Od.* 1. 14. 19 *nitentes*

Cycladas). The contrast between Delos
and Hades is elaborated in each of the
four epithets, as well as in χέρσων (opposed
to νῆσος; cf. χερσύνησι). The usual
interpretation of ἀβλῶς was naturally that
of 'clearly-seen,' the exact antithesis of
ἀφανῆ. Hades is ἀβλῶς (Soph. *Aj.*
607), its πλάκες are ἔσκαροι (*O. C.* 1681):
cf. *Hermesianax ap. Ath.* 597 πτελεῖσθαι
δὲ κακὸν καὶ ἀπυθῆτα χώρον. On the
other hand the ἀβλῶς of men is called by
the gods γαλήφαντος (Pind. *fr.* 87. 4) and
in the riddle (*Ath.* 455 D) ἐν φανέρῳ
γενόμενος is to be interpreted ἐν ἀβλῶ. So
πᾶνδοκον is opposed to the purity main-
tained at Delos and the exclusion of dis-
ease and the dead from the island. Ha-
des is proverbially πᾶνκακον (Soph. *El.*
137), γαγκισθῆς (*O. C.* 1563), πανδοκέος
(*Lycoph.* 655), πολυτέκτα, πολυτέκτα
(*Hymn. Dem.* 17). So *Suppl.* 163 τὸν
πολυτεκτέον | ζῆτα τῶν κακωτέων.

847 ἦκουσ' αὖτ'. The procession
has already entered; next the sisters,
who have heard the news, appear from
the other wing. As usual the new cha-
racters are introduced by name for the
benefit of the audience (cf. 6).—πράγος:
'business,' cf. 1 (n.).

849 θρήνον ἀδελφῶν may either
explain πρᾶγος πικρόν, or may be joined
with the following ἦσαν, ἄλγος being in
apposition. The former is the simpler.
The 'bitterness' is brought out by the
stressed ἀδελφῶν.

οὐκ ἀμφιβόλως: i.e. 'sincerely.' The
tragedians often make their characters
insist upon the sincerity of their funeral
lamentations. The professional ἡλεμ-
ιστριαί, when beating their heads and
breasts, tearing their hair &c., naturally
spared themselves; their groans and tears
were of course artificial: Hor. *A. P.* 431
ut qui conducti plorant in funere dicunt |

οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἥσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
ἰαχεῖν Ἀίδα τ'
ἐχθρόν παιᾶν' ἐπιμέλπειν.

850

855

ἰῶ. δυσασυμφύταται πασῶν ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλαίω, στένομαι, καὶ δόλος οὐδεὶς
μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν.

854 sq. M writes the two lines as one. ἡχεῖν Elmsley, ἀχεῖν Lachmann. Ἀτὰρ

et faciunt prope plura dolentibus ex animo, Lucil. 12. 1, Juv. 13. 131 *nemo dolorem | fingit in hoc casu, vestem di-ducere sumptum | contentus, necare oculos umore coacto: | ploratur lacrimis amissa pecunia veris*. So (Ath. 159 w) the tyrants of Erythrae compel the citizens *στερῶσιν-πείσθαι μετὰ βίας καὶ βῶν ὀξὺ καὶ μέγα*. It is therefore necessary, where the grief is heartfelt, to assert the reality (*Khes.* 894 *λαλέω ἀδελφεῖ... σ' ὀλοφύρομαι*). Cf. 858 sq., 899 sqq., and see notes to *Cho.* 13—31. In Soph. *El.* 89 *πολλὰς δ' ἀντρίπας ἔσθον | στέρων πλεγάς αἵμασ-σόμενους* there is emphasis on the participle, 'the blows fetch blood.' The situation is clear in Plut. *Timol.* 39. 2 *φανταὶ δὲ καὶ δάκρυα συγκεκραμένα τῇ μακαρισμῷ τοῦ τεθνηῆτος οὐ τιμῇ ἀφο-σίωσιν οὐδὲ λητουργίαν ἐκ προβουλεύματος, ἀλλὰ πόθον δίκαιον ἐπεδείκνυντο καὶ χάριν ἀληθοῦς εἰκότας*. [The sense 'in two tones,' i.e. differently for the two brothers, is difficult to get from the word and is not likely to have been in the mind of the Chorus.]

850 sq. *ἐρατῶν ἐκ βαθυκόλπων στη-θέων*. The adjectives set the soft charms of the tender breasts in contrast with the bitter sighs which rend them.—*βαθυκόλ-πος* and *βαθύνους* imply *ἀβρότης* (*Cho.* 168 n.), to which sorrow is so unfit. Cf. Hom. *Il.* 18. 339 *Δαρδανίδει βαθύκολποι | κλαίονταί τινες τοὶ καὶ φάρτα δάκρυ χέ-ουσι*, *ibid.* 121 *καὶ τινε Τροάδων καὶ Δαρ-δανίδων βαθύκολποι | ἀμφοτέρωθεν χερσὶ παρῶν ἀναλάν | δάκρυ ἀμφαπτόντων ἀλὼν στεναχθεῖν ἔπειν*. Last remarks that 'κόλπος' itself always indicates in Homer the breast itself (bare or clothed—not the loose bosom of the robe.)⁷ bosoms are, however, thought of

with luxurious nurture, and the dress of the non-working classes would emphasise this point of charm. The word therefore often describes the Greek 'lady': cf. Hom. *Od.* 3. 154 *κτῆματά τ' ἐντιθέμεσθα βαθύνουσι τοὶ γυναῖκες* (as prizes), Lycophronidas *fr.* 1 *παρθένων | τῶν χρυσο-φύων οὐδὲ γυναικῶν βαθυκόλπων*. In [Hes.] *Scut.* 31 *λυκρῶν φιλότῳ ἐνύνοιο γυναικὸς* the attractions of figure and the elegance of dress are considered together. Hesych. explains *βαθυκόλπων* ἡρώδων, ἀπὸ τοῦ μεγέθους, and, though this is too precise, the feature may have been a racial characteristic of the feudal lady of epic times, like her *ξανθότης*.

851 *ἄλγος ἐπάξιον*: i.e. worthy of the occasion and of their relationship. Cf. *Pers.* 549 *κἀγὼ δὲ μύρον τῶν ἀχο-μένων | αἰρω δοκίμους πολυπεπῆθ', Cho.* 329 *γῆος ἐνδίκος*.

852 *ἡμᾶς*: emphatic.—*δίκη*: 'the right course' (in duty or etiquette). See 585 *δίκαιον* (n.).

πρότερον φήμης: 'before any utterance (of theirs).' This is part of the ritual. The words serve as an explanation of the prolonged silence of the sisters after appearing upon the scene. The Chorus will act like the *θρήνην ἐξαρχοῖ* in Hom. *Il.* 24. 720.

853 sqq. *τὸν δυσκέλαδον ἕρπον Ἐρι-νύος κ.τ.λ.* The qualification in adj. and gen. is of exactly the same kind as in *Cho.* 121 *καὶ τινε Τροάδων καὶ Δαρδανίδων* *βαθύκολποι* *ἀμφοτέρωθεν* *χερσὶ παρῶν* *ἀναλάν* *δάκρυ ἀμφαπτόντων* *ἀλὼν* *στεναχθεῖν* *ἔπειν*. Last remarks that 'κόλπος' itself always indicates in Homer the breast itself (bare or clothed—not the loose bosom of the robe.)⁷ bosoms are, however, thought of

way, methinks, will they give forth from their breasts, so lovely and deep of bosom, grief due and full.

But 'tis our part, ere word be uttered, to raise loud the dismal hymn of the Avenging Spirit, and to chant thereto the loathed pæan of the Lord of Death.

Ah! ye least blest in your brothers of all women who bind their robes athwart the breast! I weep, I sigh; in all guileless truth 'tis from out my heart my shrill cry comes.

Victorius. 655 ἐχθρῶν M, corr. m.

656 M prefixes τὸ ἔτερον μέρος τοῦ χοροῦ.

remember the common use of *κλαδεῖν* in celebrating glories, and of *θμνος* in connection with victories (*θμνοὶ καλλι- νικοὶ*, *Ὀλυμπιονίκαι*). The same point occurs in Eur. *Ion* 1090 *διεκέλλασεν* | ...δεῖδ' ἄνθρωποι | ἀντρεπὰ μέγα. With the oxymoron *Ἄϊδα παῖδ' αἰ* cf. *Ag.* 650 *παῖδ' αἰ* *ἔρποντο*, *Cho.* 151 *παῖδ' αἰ* *παρ' ἄνθρωποι*, Eur. *Alc.* 424 *παῖδ' αἰ* *ἐκδύω*... *θεῶν*, Eur. *Tro.* 578 *παῖδ' αἰ* *στρέφεσθαι*. Strictly speaking *Ἄϊδας ἄνθρωποι* (*Eur. I. T.* 182). [On the pæan see Smyth *Gl. Met. Poetry* pp. xxxvi sqq.]

ἐπιμύθεον: i.e. *ἐπὶ τῷ ἄνθρῳ*. They are to sing the words of the *θμνος* and then add the *παῖδ' αἰ* of Hades, viz. cries of lamentation as a *κατακλινὸν ἐπίσημα*.

656 sq. *διναδελφότητάς κ.τ.λ.* For the form of expression cf. 911 sq. Some treat the present passage as meaning no more than 'of all women,' others as 'of all maidens.' The objection to the latter is that there is no sign of the use of the *στρόφος* (or *στρόφιον*) being restricted to maidens. Nonius (p. 538. 7) indeed calls it in its Latin form *fascia brevis quas virginalem tumorem cohibet papillarum*, but this, even if it really implies a limitation, was not a limitation for the Athenians. In *Ar. Thesm.* 638 *χάλα ταχέως τὸ στρόφιον* (cf. *ibid.* 139, *Lys.* 931) married women are in question. The *στρόφιον* (the popular word), as distinguished from the *ζώνη*, was in particular a twisted band or sash round the bust under the breasts (Catull. 64. 65 *tereti strophio lactentes vincita papillas*). (That it is thought of as worn outside is clear from *περιβάλλοντα*, since *περιβλήματα* are outer wear.) It appears however that at least the form *στρόφος* was used of any 'sash,' and it is only in direct opposition to *ζώνη* (*Suppl.* 466, *Ar. Thesm.* 255) that it specially belongs to the breast. See *Dict. Ant.* II. p. 720, Rich p. 625.

On the other hand it is quite unlike Aeschylus to use such a periphrasis for 'of all women.' He would have used some such natural expression as that in Eur. *Herac.* 570 *Ἀλκίμονες τῶν δὲ ἐπὶ τῶν γυναικῶν εἶδεν ὀφθαλμοῖς ἐγὼ*, or *Hipp.* 679 *κακοτυχιστάτα γυναικῶν ἐγὼ*. We could defend the periphrasis only on the ground that it might be part of an old allusive phraseology of dirges and the like. But there is no evidence of this, and it seems more likely that the allusion is similar to that in *βαθυδάκρυον* (850). The wearing of the *στρόφος* is probably part of the attire of ease and elegance, not of working-dress. She who *στρέφει περιβάλλοντα* is the same who is *ἐξήνυε*, *βαθύζωνος*, *καλλίζωνος* (*Bacchyl.* 5. 89).

658 sq. *κλαίω, στίνομαι*: see 60 (n.), 643 (n.).

ὅλος οὐδὲς μὴ κ.τ.λ. It is true that *μὴ οὐ* is the more regular idiom after the negative, but the simple *μὴ* is very frequent. Cf. *Ag.* 1169 *οὐκ ἐτήκεσαν* | τὸ μὴ πόλεω μὲν ὥστε οὐκ ἔχει παθεῖν, *P. V.* 1089 *τί γὰρ ἔλλατ' αἰ μὴ παραπαλεῖν*; *Soph. Aj.* 950 *οὐκ ἂν τὰς ἐσθ' ἦν μὴ θεῶν μέγα*, 96 *οὐκ ἔπαυρόμαι τὸ μὴ*, *Phil.* 348 sq., *Tr.* 90, *Eur. Or.* 1033 *οὐκ οὐκ τε μὴ στίνοι κακῶς*. It is surely unscientific to substitute *μὴ οὐ* wherever synchysis would permit of it. Doubtless the copyists might sometimes omit *οὐ* (as in *Soph. Tr.* 622 where A has τὸ μὴ οὐ and rec. τὸ μὴ), but the copyists were capable of erring in the other direction. In *P. V.* 812 *οὐκ ἐναντιώσομαι* | τὸ μὴ γεγωνεῖν has *οὐ* superscript, and the same addition occurs *ibid.* 950, but it is impossible to say whether *οὐ* had been omitted or whether some reader is noting the usual combination. Fortunately the metre rejects *οὐ* in the present instance. [Under whatever name we classify this infin. (e.g. 'exegetic') it is equal in effect to *ὥστε μὴ*... and is in strict grammar the locat. of a verbal noun, i.e. 'in re-

στρ. α'.

ἰὼ ἰὼ δύσφρονες,
φίλων ἄπειστοι καὶ κακῶν ἀτρυμονες,
δόμους πατρώους ἐλόν-
τες μέλει σὺν ἀλκῇ.

860

μέλει δὴθ', οἱ μελέους θανάτους
εὗροντο δόμων ἐπὶ λύμῃ.

865

ἀντ. α'.

ἰὼ ἰὼ δωμάτων
ἐρειψίτοιχοι καὶ πικρὰς μοναρχίας
ιδόντες, ἤδη διήλ-
λαχθε σὺν σιδάρφ.

κάρτα δ' ἀλαθῇ πατρὸς Οἰδιπόδα
πόντι' Ἐρινὺς ἐπέκρανεν.

870

860—840 The parts are marked in M sometimes with the paragraphus (viz. at 860, 864, 866, 878, 879, 880, 883, 895, 899, 910), sometimes with the indication of the person, viz. for Σο. at 900, 923, Ημυχ. at 906, 12. at 917, 933, ΑΝ. at 929. At 860, 864 the sign for Ημυχ. comes from m, and at 895, 896, 898 the signs have been erased. It is impossible to tell upon what evidence the ascriptions are based, but they manifestly lack probability or adequacy. Any modern division must rest on subjective grounds. In view of the necessary uncertainty, and to avoid confusion, the present text leaves much of the distribution an open question. It has seemed sufficient to indicate the change of speaker without further identification. For

spect of my not lamenting.'] For the sentiment cf. 849 οὐκ ἀμφιβόλως (n.).

λαγάλειν. The cry of lamentation, as of intense feeling, was shrill. Cf. Hom. *Il.* 19. 5 κλαίοντα λυγίως, *ibid.* 284 λυγ' ἐλάλει. So 1014 ἐξέμαλτος, Soph. *Aj.* 630 ἐξυπνέουσι ψῆας θρηγῆσαι, *Cho.* 818 (n.).

861 φῶλον ἀπειστοι κ.τ.λ. The gen. follows privative compounds not only when it is fundamentally partitive (as in *ἀσκεύεις ἀσπίδων*, *ἀμυγῆς θύραι*, *μυρῶν ἀντήρθεος* &c.), but (from the analogy of these) when the adj. is verbal and the gen. stands for either the object of the active verb (as in *P. V.* 432 μάχας ἀτρεστοί=οὐ τρέουσι μάχῃ, Soph. *Tr.* 23 ἀταρβῆς τῆς θέας=οὐ ταρβῶν τὴν θέαν) or the subject of the passive (e.g. Soph. *Ph.* 867 ἐλπίδων ἀπιστῶν, 'not credited by my hopes,' *Ant.* 1034 μαντικῆς ἀπρακτοί, Bacchyl. *fr.* 60 ἄλματα νύκτων, Eur. *Hipp.* 949 κακῶν ἀτράτοι). Here φῶλον ἀπειστοί=οὐ πεπεισμένοι ὑπὸ τῶν φῶλων, while κακῶν ἀτρυμονες may either be (1) οὐ τετρυμένοι ὑπὸ κακῶν ('never wearied by troubles'= 'ever ready for more': cf. *Il.* 20. 2 μάχῃ ἀκόρητον), or (2) 'inexhaustible in (creating) troubles' (the gen. being really partitive). ἀτρυμον

is applied to πῶλος (Pind. *P.* 4. 178) and κακῶν (Soph. *Aj.* 788) in the sense of 'unfailing,' and one who is 'unfailing in creating troubles' may very well be called κακῶν ἀτρυμων. [Hesych. ἀτρυμονες=πολύτροποι.] There is a deliberate antithesis of φῶλον (κακῶν).

862 sq. δόμους πατρώους κ.τ.λ.: i.e. 'what their prowess has caught is the house of their fathers.' There is a play upon the senses of words.—ὀδόντες = (a) 'obtain,' (b) 'overcome' (as in *αἰρεῖν τοὺς πολέμους*, and in the legal use). So *Suppl.* 794 (n.) πατρὸς σκοπῶν δ' ἐμ' εἶλον ('and it is I that my father's watchings have caught'). The surface meaning here is 'get possession of their father's house (and substance, 635 (n.)).' The underlying sense is 'overthrow (πορθῆναι schol.) the house of their fathers,' viz. by slaying each other and leaving the house childless (813).—μῆλοι is aptly placed in the midst of the phrase ὀδόντες σὺν ἀλκῇ. 'They showed prowess—a misguided prowess.'

ἀλκῇ is quite sound. Cf. *Cho.* 236 ἀλκῇ τεπειθῆσι δόμ' ἀνακτῆσιν πατρῆς, Eur. *Phoen.* 421 ('fight'), and even κόματα ἀλκῇ (poet *ap.* Plut. *Mor.* 818 A).—μῆλοι is disyll., as *inf.* 929.

(A) Ah, ye perverse, to friends so stubborn, in mischiefs so ^{1st} weariless, whose prowess hath o'ercome—the pity of it!—your ^{2nd} father's house.

(B) The pity in truth! 'Twas to ruin their house that they won themselves a pitiable death.

(A) Alas! Ah ye, who beat down walls—the walls of ^{1st} your own house: who gat sole sway—and gat it to your sorrow! ^{2nd}—your quarrels are here ended with help of steel.

(B) Yea, right true is the fulfilment of the great Vengeful Spirit of Oedipus their sire.

various arrangements see Wecklein (Appendix). 861 *δῖπτος* M, *δῖπτος* Hartung. 862 *παρφύους δόμοις*, corr. Schütz.

863 *ἀλλὰ* M, γρ. *αἰχμᾶς* m (which many editors unfortunately adopt). †. 864 *εἴροντο* M. The augment is not demanded in lyric anapaests.

867 *ἐρειψίτοιχα* M, *ἐρειψίτοιχοι* m. Corr. recs. 868 *ἰδόντες*, τί δὲ Lachmann (see str. 862). The schol. (q.v.) may point to the dual 'ἰδόν', *ἰσθ* δὲ. Transcribers often altered the unfamiliar dual (see MSS at Soph. *Phil.* 533. *Ar. Av.* 36, 43, 44, 97, *Eq.* 71, *Xen. Mem.* 1. 2. 24, *Ath.* 180 D). 869 Following this line there is an interpol. *ὅς τε ἐπὶ φύλῃ, ἀλλ' ἐπὶ φόνῳ διεκρίθητε* (ejected by Triclinius). This might suggest that the original of M was a copy with some few scholia already written between the lines, and that the copyist of M read one such schol. as part of the text itself. 870 *ἀληθῆ* M. *ἀληθῆς* Schütz. *κατὰς δὲ* δ

864 sq. *μῦθοι δὲ*, cf. κ.τ.λ. *μῦθοι* had conveyed the moral sense of 'mis-guided,' 'foolish' (see 864 n.). The reply plays upon that meaning and the more common one of 'wretched' (*μυθίου* *θανάτους*). The plur. *θανάτους* is not used simply because there were two to die, whose deaths are considered separately. Rather as in Soph. *El.* 205 *τοῖς ἐμοῖς ἴδε πατὴρ* | *θανάτους αἰκεῖν*, *ibid.* 778 *ἐγκαλῶν δέ μοι* | *φόνους παρφύους*, the plur. is allusive. The use is frequent in the case of 'death' and its synonyms, where the exact English would be 'sort of death,' 'process (or operations) of slaying.'—*εἴροντο*: 'won for themselves' (*P. V.* 283).

δοῦναι ἐπὶ λόγῳ: (1) 'the ruin of the house' (repeating the notion of 862) is put sarcastically as if it were the aim of the struggle. It was the sure result, and they seemed to be bent upon it. Cf. *Hdt.* 2. 121 *τῶν φυλάκων ἐπὶ λόγῳ πάντων ξυρῆσαι τὰς δεξιάς παρήδας*: or (2) 'over and above the ruin of the house.' The latter is distinctly less vigorous.

868 sq. *δομάτων*: not only takes up *δοῦναι* but is needed to limit and define *ἐρειψίτοιχοι* (see 64 n.). The cognates of that word are generally used in compliment upon might and prowess in breaking down the walls of towns by siege as conquerors. In this instance they are only *ἐρειψίτοιχοι* of their house.

For the word cf. *Bacchyl.* 3. 36 *ἐρειψίτοιχα* | *παῖδ' ἀνίκτους* ... *Διόν*. In the same writer 12 (13). 134 *Ἀλακίδαι ἐρειψίτοιχοι* is one suggestion for filling the gap, but, since *τοῖχος* is the wall of a house and not of a city, perhaps *ἐρειψίτοιχοι* may be more approved. The plurals are allusive, *ἐρειψίτοιχοι* referring to Polyneices, who was seeking to break down the walls of Thebes, while *πικρὰς μοναρχίας ἰδόντες* refers to Eteocles, who had grasped *μοναρχία* (instead of dividing with his brother) and had done so to his cost (*πικρὰς*). With *πικρὰς* cf. *Hom. Od.* 17. 448 *μή τάχα πικρὴν Ἀλγύπτου καὶ Κύπρου ἴσται*, *Pers.* 476 *πικρὰν δὲ ταῖς ἐμοῖς τιμωρίαν* | *κλειῶν Ἀθηνῶν ἦρε*, *Eur. Bacch.* 357 *ὡς ἄν...* | *θάνα πικρὰν βέβηκον ἐν Θέβαις ἰδών*, *Eubul. ap. Ath.* 25 *πικρὰν στρατείαν δ' εἶδον*, *Ap. Rhod.* 3. 373 &c. Similarly *Od.* 1. 266 *πικρόγαμοι* (context).

868 sq. *ἦδη διελλαχθε*: 'your quarrels are ended *here*.' The words *οὐδ' ἄρ' οὐδ' ἄρ'* come with stress and the tone of a *κατὰ προσδοκίαν*—(yes), with the steel.

870 sq. *κάρα δ' ἀλαθῆ* κ.τ.λ. The sense runs on with the preceding words: 'and so your father's curse has proved true.'—*πατὴρ* belongs either to *ἀλαθῆ* or to *Ἐρινύς*, but 'the Erinyes of your father has accomplished the very truth'

τρ. β'. δι' εὐωνύμων τετυμμένοι,
 τετυμμένοι δῆθ', ὁμο-
 σπλάγχχνων τε πλευρωμάτων
 —————
 αἰαῖ δαιμόνιοι,
 αἰαῖ δ' ἀντιφόνων
 θανάτων ἀραί.

875

διανταίαν λέγεις δόμοισι καὶ
 σώμασιν πεπλαγμένους
 ἀναυδάτω μένει
 ἀραίῳ τ' ἐκ πατρὸς
 <οἱ> διχόφρονι πότμῳ.

880

ιτ. β'. διήκει δὲ καὶ πόλιν στόνος,
 στένουσι πύργοι, στένει
 πέδον φίλανδρον· μένει

885

Weckl. (after Burgard). †. τὰ πρὸς Οὐκράδα Francken. §78 sq. δῆθα M. ὁμοσπλάγχχνων Heimsoeth. †. The division of M is τετυμμένοι δῆθ', | ὁμοσπλάγχχνων, but for some evidence of a truer division see 896. Lachmann first marked a lacuna after

(which she foretold in dreams: cf. 709 n.) is more natural than 'the Erinys has accomplished right truthful (words or prophecies) of your father.'—πτόνι: see 963 (n.), Soph. O. C. 84 πτόνιαι δεινόπτι. Originally the title was one of respectful propitiation applied to a dread power: 'lady.'

§72 δ' εὐωνύμων: the side which would naturally be pierced by the spear in the enemy's right hand. Not only is it the side of the heart, but there is also an implied antithesis to the usual manner of reconciliation, viz. διὰ δεξιῶν. It is a reconciliation not διὰ δεξιῶν (and χειρῶν) but (with a different force of διὰ) δι' εὐωνύμων (and πλευρωμάτων). Also they are not reconciled ἀσπασμένοι but τετυμμένοι.

§73 sq. τετυμμένοι δῆθ': 'smitten indeed!' is a cry called forth by the sight of the actual wounds. τετυμμένοι seems to the speakers almost too weak. The words may either be given to other speakers or may be a repetition in the emphasis of horror.

ὁμοσπλάγχχνων τε πλευρωμάτων: 'sides born of the same parent.' Cf. 1023 δαυὸν τὸ κοῦρον σπλάγχχνον οὐ παρόκαμον, Soph. Ant. 511, 1066, Hom. Il. 24. 47 κατέστηγον ὁμογέστρων. If εὐωνύμων

is to be taken as adj. with πλευρωμάτων the τε is difficult. It can scarcely serve as a connective between the two epithets, which have no kinship of meaning. It is better to regard εὐωνύμων as substantive (cf. ἐν' ἀμεινέρῳ, πρὸς δεξιῇ &c.), the τε-clause being exegetic: 'yes, through those sides &c.' [Yet, as a line was apparently lost here, we cannot be sure of the exact sequence of grammar.]

§75 sqq. αἰαῖ δαιμόνιοι is answered by αἰαῖ δ'...ἀραί and we have two aspects or causes of the deed. The blame lies partly on their own frenzy, partly on the curses invoking this mutual slaying (cf. 773 sq.). It appears therefore necessary to assume different speakers. For the plur. θανάτων see 864 (n.). The gen. is objective, representing ἀρᾶσθαι (τυν) θανάτων.

§78 sq. διανταίαν...πεπλαγμένους. The manifest interpolations of the MSS (crit. n.) are easy to explain. πλάγνυν speaks for itself. ἐνέντω was also written because some reader imagined λέγεις to be provided with an accus. διανταίαν, but sought a verb to govern πεπλαγμένους. Since however a reader so unready with idiom must have been of somewhat late date, it would at first sight appear as if ἐνέντω would hardly be the kind of

(A) Smitten through the left—Smitten indeed! through sides from the selfsame loins! Alas! their frenzy! 2nd strophe.

(B) Alas the curse that doomed a mutual death!

(A) Aye, with home-thrust to house and body were they smitten, through rage too dire for words—

(B) And through impartial doom brought by a father's curse.

(A) Through the land too hath gone the pang of mourning. The stronghold groans, and the soil that loves its men. 2nd anti strophe.

this line, to answer to v. 886.

878 sq. *διανταλας λέγει στελλγίης | δόμοισι καὶ σώμασιν* | *πενταγυμνῶσι ἐνέτω* M^a (*λέγει στελλγίης* π^a, *δόμοισι* M, *ἐνέτω* m). The manifest glosses *πτεγάν* and *ἐνέτω* were removed by Elmsley. †. 882 <σ> add. Wecklein. The loss is not rare: cf. Stob. *Ecl.* 185. 19 <σ> τοῦ δουκὸς μου, τῆς δ' ἀληθείας μέλει (Gaisford). <σ> δὲ δὲ Hermann. 885 *μενὶ* M (with

word which he would supply. Yet in Soph. *El.* 676 precisely this interpolation has occurred (in A) through a gloss which appears as such in L. With *διανταλας* cf. Soph. *Ant.* 1307 τί μ' οὐκ ἀνταλας ἐτασίν ται;

880 *δομοῖσι καὶ σώμασιν*: dat. incomm. (or of reference) with *διανταλας*: 'a blow which goes right home to....' *σώμασιν* might indeed have been the loc. (or the instrumental) dat. which is interchangeable with the accus. of respect (e.g. Eur. *Bacch.* 683 *σώμασιν παρεμύνας*, Herond. 3. 31 γέρον ἀνὴρ ὥσιν τε κύμμασιν ἐκμύων, Cho. 510), but *δομοῖσι* must stand on another footing.

880 sqq. ἀνανδρὲς μὲν κ.τ.λ.: 'through unspeakable (= wicked) temper.' This is followed (cf. 875 sqq.) by another view, 'and through the fate brought on by their father's curse.'

884 *διδόφρονι* of MSS, apart from the metrical question, makes no reasonable sense.—<σ> δὲ δὲ δὲ = 'treating both alike' (cf. ἀντιφρόνων 876).

885 sqq. καὶ πόλιν. After speaking of the brothers themselves and their house (*δομοῖσι καὶ σώμασιν*) the Chorus turns to the effect on the realm.—*δίκη* takes up *διανταλας*. It might seem that the πόλις as a whole is first said to mourn, and then the στένος is divided between the walled town (πύργος) of Thebes and the country. But for this *πείσον* would be required, not *πείδον*. The line in the strophe has a spondee corresponding to *πείδον*, and it is not impossible that we should read *πείδον*, which would supply the above antithesis (cf. 257, where the *πολισσοῦχοι* are divided into *πείδονοι*

and ἀγορᾶς ἐπίστατοι). *πείδον*, however, is more comprehensive ('soil,' Soph. *O. C.* 380 τὸ Καδμείων πείδον, *Ph.* 69 τὸ Δαρδάνειον πείδον) and the antithesis is between the built town and the native soil of the whole πόλις underlying all, ἢ Καδμεία γῆ.

φίλανδρον. A country loves population and especially one of (brave) men. Its greatest misfortune is to be *ἀνανδρὲς* (*Pers.* 122, 732 Σόλων μὲν ἔστω τῶν κεναῶντων στένοι) or ἀνδρῶν χρησθῆναι (*Solon fr.* 25. 26, *Hdt.* 6. 83). Destitute of any prince the land is a widow who has just lost her beloved spouse.

885 sq. μὲν κ.τ.λ.: see crit. n. A direct reference to the Epigoni is manifestly out of place. The Chorus cannot be specifically prophetic, and though a general utterance might prove to be a prophecy, it is clear that Aesch. thinks of no issue left by the brothers (see 813 ἀνέκοντες). *ἐπιγόνους* has a more natural sense. The word is not the Greek for 'sons' or 'children' (*ἐκγονοί*), but *ἐπι-* in compounds has a force of 'after,' 'in addition' which is relative to the context. *ἐπιγόνους* are born 'in addition to' or 'after' the natural heirs (cf. Plat. *Legg.* 740 c), or (like *agnati*) those who are birth-connections (collateral) standing in the next relation to such heirs. Here they are the new successors (whoever they may prove to be) to whom the possessions will now pass. There is no heir apparent (the sisters not being regarded), and the *ἐπιγόνους* will now come in. Cf. the use of the word in Diodorus 1. 3.—*καὶ*: 'without an owner' (lit. 'unoccupied': cf. the

κενὰ τὰδ' ἐπιγόνους,
 δι' ὧν αἰνομόροις—
 δι' ὧν νείκος ἔβα
 θανάτου τέλος.

ἐμοιράσαντο δ' ὀξυκάρδιοι
 κτάμαθ', ὥστ' ἴσον λαχεῖν.
 διαλλακτῆρι δ' οὐκ
 ἀμεμφεῖα φίλοις,
 οὐδ' ἐπίχαρις Ἄρης.

890

πρ. γ'. σιδαρόπλακτοι μὲν ὧδ' ἔχουσιν,
 σιδαρόπλακτοι δὲ τοὺς μένουσι
 λαχαὶ πατρώων—τίνες;
 τάχ' ἂν τις εἴποι—τάφων.
 ὁδ' ἁμῶν μάλ' ἀχέτας τοὺς

895

the next line). §§§ κτάμαθ' τ' M. Corr. *ed. κτάμα τὰδ' Weil. Some (with C. G. Haupt) omit the line, assuming no lacuna at 874. §§§ καὶ θανάτου M, corr. C. G. Haupt. †. §§§ κτάμαθ' M. ὥστ' M (τ superscr. m). ἴσον M. Apparently there was some notion of ὥστ' ἴσον (for the corruption see Ar. *Pol.* 1307 a 18 ἔττον

frequent use of *bona vacantia* and of *vacuus*, e.g. Cic. *Quint. Am.* 9. 16 *praedia vacua*), glancing also at the sense 'bereaved' (e.g. Bion 1. 55 *χῆρα δ' ἂν Κυθήρη, κενοὶ δ' ἀνὰ δώματ' Ἑρῶτες*).

§§§ sq. The repeated δι' ὧν shows that different speakers are concerned. The gen. (instead of δι' αὐτῶν) regards the motive as an agency rather than as an object. See Kühner-Gerth 1. p. 485 (Anm.).

§§§ sq. νείκος ἔβα θανάτου τέλος: 'the quarrel went on to an issue which was—death.'—καὶ was interpolated by a reader who did not understand the construction of τέλος, for which cf. Eur. *Bacch.* 526 *ἐμὲν ἀρσένε τάνδε βῆθι νηδὺν*, *Hipp.* 1371 *καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει*, *fr.* 1011 *τί χρεὶς ἔβα δώμα*; (burlesqued by Aristoph. *Nub.* 30).

§§§ sq. ὀξυκάρδιοι: stressed. They were sharply determined to get their full rights. Legally exact division would be made ἀφείκτως (intelligence), but in this case there was a sharpness in the temper and feeling.—ἴσον. The rule of Athenian division of an inheritance was that of *ισομορία* between sons, and, though primogeniture must determine succession to the throne, yet where sons were twins (as apparently in this case), there might be a sharp dispute and a claim for equality even in that respect.

§§§ sq. διαλλακτῆρι δ' οὐκ κ.τ.λ. The division has in truth been equal, but it has not been natural nor kindly. The διαλλακτῆς (*χρηματοδαίτης* 716, *λυτὴρ νεκτῶν* 924) has indeed been *πικρὸς* (717), the *ἀμόφρων σίδαρος*. He has deprived them of their proper inheritance, assigning to each only enough land to be buried in (718). So the Ἄρης, who is the same arbitrator under another name (regarded as the destructive power which directed the sword), has been *πικρὸς χρημάτων κακὸς δατητής* (926 sq.). Hence the 'friends' (on either side) blame the arbitrator for the cruelty of his decision and Ares for the same temper. Ares and the sword have been impartial, but they have not been just; they have treated both alike, but both cruelly. This sense is so clear that it is surprising to find editors emending the text.—φίλοις: 'in the eyes of their friends.'—ἀμεμφεῖα: cf. 389, 672, 811 and Ionic forms like *ἀληθείη*, *ἐπιτεθείη* (Semon. 1. 6).

οὐδ' ἐπίχαρις Ἄρης: 'nor did Ares come (or act) in welcome fashion.'

§§§ sq. τοὺς—αὐτοὺς: 372 (n.). The order of the MSS τάχ' ἂν τις εἴποι, τίνες; τάφων πατρώων λαχαὶ is surely absurd. How would anyone be likely to ask *τίνες*; before the speaker had attached

Ownerless, waiting new heirs, are these possessions, through which, for these cruelly slain—

(B) Through which the quarrel went to its end—in death!

(A) With keen hearts, jealous for equal share, did they divide their substance. Not blameless do their friends hold him who made the peace—

(B) Nay, the Wargod earns no thanks.

(A) By blows of iron are they brought to this; and by blows of iron there awaiteth them the parting of that which was their sire's—'What parting?' is it said?—of their sire's tomb.

(B) Right loud this dirge of ours that thus attends them,

ἐχούτες (R³) for *ἴσας* (cett.) and *Ath.* 410 E *ἴσους* (i.e. *ἡσούσθαι*) for the *ἰσούσθαι* of Herodotus). 892 δ' οὐ for δ' οὐκ Wecklein. †. 893 ἀμεμῆ M, corr. Hermann. †. (Cf. *Suppl.* 38 *παρὰδελφίας* M for *-ελας* Pauw.) 894 σιδερόπλακτοι M, corr. Robertello. 896 After this verse M interpolates *τετυμμένα δὲ δ' ἡμῶν*, the eye having wandered to *τετυμμένα δὲ δ' ὁμο.* of 873. *Om. rece.* 897 sq. M has the order *τάχ' ἂν τις εἴποι, τῖνές;* | *τάφων πατρῶν λαχαί.* Corr. *ed. †.

899 δῶμον μὲν ἀχέσσα τοῖς προτέμναι | M. μὲν ἀχῶ (ἀχῆ) ἐς (ἐκ) αὐτοῖς *rece.* The error arose through *ἀχέρας*. Corr. *ed. †. See schol. and antistr. 910. *δῶμον* for *δῶμον* Bruck, *δῶμον μὲν ἀχῶ ἐκ αὐτοῖς* Hermann, *μὲν ἀχέσσα ἰὰ δῶμον τοῖς*

any noun to *σιδαρόπλακτοι*? The play upon the meanings of *λαχαί* is also destroyed. That there was something wrong with the eye of the copyist at this point is clear from the interpolation recorded in cr. n. If the expression *σιδαρόπλακτοι μένουσι λαχαί* had occurred it would be natural enough for another to ask *τῖνές;* 'what sort of *σιδ. λαχαί* do you mean?', and then the answer would come "*λαχαί* in the sense of 'digging,' the digging of a tomb (*λαχαί τάφων*), not in the sense 'apportionings' of property (*λαχαί κτημάτων*)."¹ But to make this effective it is obvious that *πατρῶν* should precede *τάφων*. The words *λαχαί πατρῶν* are intentionally ambiguous: the deciding, or 'surprise,' word is given in *τάφων*. *λαχαί πατρῶν* would first suggest a division of *τὰ πατρῶα*: the addition of *τάφων* suddenly converts *πατρῶν* into an adjective and startlingly changes the meaning of *λαχαί*. [The confusion was probably due, in part at least, to the similarity of *λαχαί* and *τάχ' ἂν* at the beginnings of the lines.] *λαχῆ* or *λάχη* (but cf. *λαβή, ἀφή*) = *λήξις* (Hesych.), but the same word is connected with *λαχαίνω* and the schol. here says *αἱ σκαφαί τὸ φυτὸν ἀμφελάχαινε* (*Od.* 24. 241).

σιδαρόπλακτοι: the 'blows with the

iron' prove to be those of the *θεῖα* or other instruments which open the family tomb for a new occupant. Cf. *Soph. Ant.* 249 *οὐτε τον γεῖδος ἦν | πλῆγμ', οὐ διελλης ἐκβολή*. The brothers will not *σιδῆρ' ἀλαγχάνω* *τὰ πατρῶα κτήματα* but *σιδῆρ' ἀλαχαίνω* *τοὺς πατρῶνους τάφους*.

899 The metre of M cannot be related to that of the antistrophe, which has every appearance of being sound. There are also manifest objections to the words as they stand in M. In *δῶμον* there is no point. It is not the abl. gen. of the place from which the bodies are brought (i.e. *δῶμον προτέμναι*), since they come from the city gate. Nor does it suit any description of the Chorus, who are not women of the house. There is also nothing to agree with the fem. *ἀχέσσα*. The first syllable of the line being of either quantity we may read *88* *ἀμῶν*. The appearance of *ἀχέσσα* is due to *ἀχέρας* glossed by *ἀχέας*. This was followed by *αὐτοῖς* as a gloss upon *τοῖς*, and the total gloss *αχαισαυτοῖς* caused the confusion of the text. The Chorus is once more emphasising the genuineness of its own manifestations of grief (849 n., 858 sq.). In *ἀχέρας* the *τῆς* is that both of the voice and of the *κτύπος* (*Eur. Suppl.* 72 *ἀχοῖσιν προπῶν χίρει*).

προπέμπει δαϊκτῆρ γόος αὐ-
τόστονος αὐτοπήμων,
δαϊόφρων δ' οὐ φιλογαθής, ἐτύμως
δακρυχέων δ' ἐκ φρενός, ᾧ
κλαιομένας μου μινύθει
τοῦνδε δοῖν ἀνάκτοι.

900

ἀντ. γ'.

πάρεστιν εἰπεῖν ἐπ' ἀθλίοισιν
ὡς ἐρξάτην πολλὰ μὲν πολίτας
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαΐ.

905

δυσδαίμων σφιν ἰ τεκοῦσα
πρὸ πασάν γυναικῶν ὀπόσαι
τεκνογόνοι κέκληνται.
παῖδα τὸν αὐτὰς πόσιν αὐτᾷ θεμένα

910

Westphal. 900 sq. M divides with ἀντίστονος. 902 δαΐφρων M^a, δαΐφρων M.
Corr. Blomfield. δ' ὡ M, ὡ Ald. †. 903 δ' ἐκ M, δ' om. rec. †. 905 δαῖον
M, corr. recc. (τοῦν δεδομένον is possible.) 908 sq. M divides with ἐπ' ἀθλίοισιν

900 sq. δαϊκτῆρ: 'rending' the heart or breast. Cf. *Suppl.* 806 δαΐκτορες γάμον (which is βίη καρδίας), Shak. *Ham.* 3. 4. 153, and schol. We should not take it of the rending of the cheeks (*Cho.* 24 &c.). —αὐτόστονος. The sigh (1) 'comes of itself,' and not factitiously (cf. ἀντοδαΐς, ἀντόνομος, ἀντοδιδάκτος), and (2) is 'its very self,' i.e. no counterfeit (cf. ἀντοπρόσωπος and the philosophical ἀντοδρωτικός &c.). The two senses run into each other, 'spontaneous and genuine.'

902 sq. δαΐφρων. The primary sense of δαῖος implied here is plainly that of misery (*Perr.* 283 ἀποτμον βόαν | δυσαιωνή Πέρσαις | δαῖος, Soph. *Aj.* 784 ὦ δαῖα Τέκμησσα, δόσμορον γένος), though it is highly probable that, using it so near to δαϊκτῆρ, the poet had the feeling of a relationship with δαΐω. The lament δαΐω τῇ φρενι in the physical sense of φρεν (for which cf. *Eum.* 158 and the next line here). It is not to be supposed that differences of meaning as tabulated in our dictionaries were consciously realised by Greek writers with every use of a word, and the sense of 'cruel' is superadded to that of 'wretched.' So Bacchyl. 5. 137 δαΐφρων | μάτηρ κακώτερ- μοι ἐμοί | βωδίνεσσιν ἐλεθρον. The appearance of δ' is explained only by breaking up the clauses between different speakers. ὡ φιλογαθής. An enforced lament,

e.g. of a detested master or ruler, might be a performance of joy. The γόος in itself is but a ceremony.—φλο- livelier than πολυ- (163 n.).

In ἐτύμως δακρυχέων δ' κ.τ.λ. the particle makes antithesis to φιλογαθής. The tears come truly from the heart and not merely from the eyes ('deep in heart-wrung tears' Burns); cf. 859. Headlam quotes the proverb αἵματι κλάειν.

904 μινύθει. The wasting away is that of the φρεν in the physical sense. Cf. Hippocr. *Art.* 796 μινύθουσι αἱ σάρκες, Theogn. 361, Hom. *Od.* 4. 374 μινύθει δέ ται ἦτορ ἐταίρων. In *Eum.* 371 μινύθουσι is joined with ταχόμεναι, and the body is said ταχέσθαι in Plat. *Rep.* 609 c. Weeping is considered as an actual melting away (cf. Ar. *Ran.* 1089 ἐταφηνένθην γελῶν of tears of laughter taking all moisture from the body), and when the tears come 'in very truth' from the φρεν, the φρεν μινύθει. (Verrall also finds this physical sense in the words.)

905 τοῦνδε δοῖν ἀνάκτοι: the fullness of this dual is deliberate. The lament is for two at once, both kings, and dead together.—τοῦνδε with a pathetic demonstration: 'lying here.' The gen. is causal (Hom. *Od.* 24. 425 τοῦ δακρυχέων, 32. 424 τῶν πάντων ὡς τόσσον ὀδύρομαι, Eur. *H. F.* 1114 πράσσω δ' ἐγὼ τί λυγρόν, ὡ δακρυχοῖς;).

and it rends us with the very groan of unforced grief. Yes, from suffering minds—no gladness there!—and with tears poured truly from a heart that wastes, as we melt in tears for the two lords lying here.

(A) Poor souls! Thus may one say of them. For their own citizens, and for strangers—come one, come all—they did much with loss and waste...in slaying.

(B) Ill-starred was she who bore them, beyond all women that bear the name of mothers. Her own child she took for

ὡς ἐρέσθην | . πάροισιν M, corr. Bergard. πάροισι F al. 807 α' Heimsoeth. πάροισιν M, corr. rec. β. 808 δ' rec. β. 8' ἱσταῖν Meineke. β. 810 δ' οὐλοῦν Dind. (to fit his reading in stroph. 899). β M. 811 πρὸς αὐτὸν M, πρὸς αὐτὸν m. 812 αὐτὰς M, perhaps rightly (see Cls. 110 n.).

808 πάροισιν αὐτοῖς: all that one can say in terms of the usual funeral *ἐκταῖς* is this. In the keening the virtues of the deceased were enumerated. Here αὐτοῖς ἐπὶ... turns out to mean a reproach.

807 sqq. ὡς ἐρέσθην πολλὰ μὲν πόλιτας κ.τ.λ. [The dat. comm. πόλιτας of M is by no means impossible in itself after ἐρεῖαι or ποιῆσαι (see Jebb on Soph. O. 7. 1373); but it cannot be retained here before the accus. στίχας.] The usual αὐτοῖς might set forth that a man had been a benefactor to the citizens and a φιλόθετος to ξένοι of all kinds (πάντων), no matter in what numbers or 'ranks' (στίχας) they came. Cf. Xen. Oec. 2. 5 ἔπειτα ξένους προσήκει σοι πολλοὺς δέχεσθαι καὶ τοῦτοις μεγαλοπρεπῶς. ἔπειτα δὲ πόλιτας δεικνύειν κ.τ.λ. The Chorus plays upon this customary language: 'we can say in the case of these unhappy men that they wrought much for the citizens and for ranks of all manner of ξένοι—', and then comes the παρὰ προσδοκίαν, 'viz. ἐν δαί.' From a translator's point of view the expression is complicated by sundry nuances which are sufficiently apparent in the Greek and eminently characteristic of the Aeschylean fondness for play upon meanings. Thus ἐρεῖαι πολλά may bear either a favourable or an unfavourable meaning; ξένων may mean guests and also foreigners; στίχας may have a military and a non-military sense. But further, πολυφθόρου has (a) an active meaning, 'causing much waste of property' (cf. δωματοφθορεῖν, εὐκοφθορεῖν), which is well suited to express the loss caused by lavish entertainment; (b) a passive meaning, 'destroyed in great numbers.' Mean-

while ἐν δαί should be regarded as suggesting ἐν δαίρι. In the hospitality of feasting the πόλιτας and the ξένων στίχας are πολυφθόροι ἐν δαίρι; in war they are πολυφθόροι ἐν δαί. (In the accus. πολυφθόρους the accentuation becomes identical.)

μὲν is not answered by τε (although that correspondence is not rare: cf. Eur. Or. 13—24, Phoen. 57, Jebb on Soph. Ant. 1162, Bury on Pind. Isth. (App. p. 153)), but τε simply connects the ξένων στίχας with πόλιτας, while μὲν is answered by the thought only: i.e. πολλὰ μὲν (κατὰ δέ) takes a shape which is virtually πολλὰ μὲν...ἀλλ' ἐν δαί. The speaker keeps his surprise word till last; until then the phrase is apparently a true αὐτοῖς: 'did for them much, and at great cost, in—destroying them.'

For the credit of the φιλόθετος cf. Hom. Od. 13. 202, Bacchyl. 1. 11 ξένων φιλόθετος τιμῇ, 3. 16 βρόντοι φιλοφροῦναι ἀγαυοί, Pind. I. 2. 39 οὐδὲ ποτε ξένισι | οἶσσι ἐμπνέουσι ἐπέστελ' ἰστίον ἀμφοῖ τράπεζας, N. 1. 22 θαμὰ δ' ἀλλοδατῶν | οὐκ ἀνείκελ δόμοι ἐντί, 9. 2 ἀναπνεύσασθαι ξένων νοσσοκάρται θύραι δαί. With ξένων τε πάντων cf. Ar. Lemn. fr. 4 ἀνδρῶν ἐτακτῶν πῶς γάργαιρ' ἐστία (where probably we should read πάντα γάργαιρ' ἐστία).—πάντων: no matter whence or why they came. In hospitality (ἐν δαίρι) or in battle (ἐν δαί) 'come one, come all.'

812 αὐτῇ θεμένῃ: the unusual addition of the reflexive pronoun to the middle verb emphasises the incest. The use is only allowable at all when, without such emphasis, the verb would be naturally used in the middle (as in 'take' a wife or husband: cf. Bacchyl. 5. 169 τὸν κεν λιπαρὸν ἐθέλω θεῖμαι

τούσδ' ἔτεχ', οἱ δ' ὅδ' ἐτελεύ-
τασαν ὑπ' ἀλλалоφόνους
χερσὶν ὁμοσπόροιςιν.

915

στρ. δ'.

ὁμόσποροι δῆτα καὶ πανώλεθροι
διατομαῖς οὐ φίλαις
ἔριδι μαινομένη
νείκεος ἐν τελευτῇ.

920

πέπανται δ' ἔχθος, ἐν δὲ γαίᾳ
ζῶα φονορύντῃ
μέμικται· κάρτα δ' εἰς ὅμαιμοι
πικρὸς λυτῆρ νεικέων ὁ πόντιος
ξείως ἐκ πυρὸς συθεῖς
θακτὸς σίδαρος· πικρὸς δὲ χρημάτων
κακὸς दाτητᾶς Ἀρης, ἀραῖα πα-
τρὸς τιθεῖς ἀλαθῇ.

925

ἀντ. δ'.

ἔχουσι μοῖραν λαχόντες, <ὦ> μέλειοι,

914 M writes as one line τούσδ'...ἀλλαλοφόνους.

917 συνώλεθροι Weil. †.

918 διατομαῖς Weil, διατομαῖς E. A. I. Ahrens. ἀφ' οὗ H. Voss. †.

920 The

second ε of νείκεος has been erased in M.

922 M writes ζῶα φονορύντῃ μέμικται as

ἀκοιῶν, Hes. Th. 937 Ἀρμωτῶν θ', ἢ
Κάδμοι ὑπέρθυμοι θέν' ἀκοιῶν. For the
added reflexive cf. Ar. Eccl. 402 δι' αὐτῶν
αὐτοῦ βλεφαρίδ' οὐκ ἐσώσατο (q.v.), Eur.
fr. 236 κέρδος αὐτῷ τοῦτο ποιεῖται ('con-
siders') μέγα, Soph. Tr. 245 ἐξέλεθ'
(‘chose’) αὐτῷ κτήμα.

917 sqq. ὁμόσποροι δῆτα: ‘ὁμόσποροι
indeed!’ i.e. ὁμόσποροι in a special and
novel sense, defined or specified by καὶ
πανώλεθροι. The responding speakers
play upon the sense by etymologising
(ὁμοῦ σταθῆναι). The brothers were
‘sown together’ in birth, and they have
been ‘sown together’ in death, since their
blood was shed upon the ground and
commingled. The notion (carried on by
ἐν γαίᾳ 921) recurs in ὅμαιμοι 923 (n.).—
καὶ πανώλεθροι: ‘yes, in utter destruc-
tion.’ παν- denotes that their family
ends with them.

διατομαῖς οὐ φίλαις: ‘through a
division made in hatred,’ an improper
spirit and manner of dividing an estate.
Since the form of τὸ διαλαχύν τὰ κτήματα
was ‘hostile,’ viz. σιδήρει, and since the
division in question was performed upon
their own bodies, διατομαῖς has also the
physical meaning: i.e. in one sense
διατομαῖς is the cleaving of the estate, in

another it is the cleaving of their bodies
(cf. Eur. Hes. 782 ὅδε διατεμὼν χροῖα).
It is for this reason that the Chorus
prefers the word to e.g. διατομαῖς. The
point of οὐ φίλαις is that an ideal appor-
tioning would have been carried out μετὰ
φίλλας; in this case it was done in fight.
For further definition ἔριδι μαινομένη
(causal) is added to the instrumental, but
μαινομένη has its own force. The dispute
—which might in itself be pardonable—
went to mad extremes. Cf. Eur. fr. 453-
11 μαινομένων ἔριν | θακτῷ τερπομένων
σιδήρει.

νείκεος ἐν τελευτῇ: with πανώλεθροι
διατομαῖς; ‘when it came to a final
decision of their quarrel.’

921 sqq. πέπανται δ' ἔχθος takes up
νείκεος ἐν τελευτῇ, while ἐν δὲ γαίᾳ κ.τ.λ.
qualifies the present words. ‘The enmity
has ceased (indeed), but in the shape that
it is their life's blood which has met and
blended in amity.’—μέμικται: cf. [Eur.]
Rhes. 431 συμμιγνύει φέτος (of Thracian
with Scythian enemy).

922 κάρτα δ' εἰς ὅμαιμοι: ‘and of
one blood are they in truth,’ i.e. their blood
is now mingled into one upon the ground.
This meaning was appreciated by a modern
man of letters (J. R. Lowell in *Shakespeare*

her own spouse, and brought forth these; and they have died like this 'neath one another's hands, hands made with the self-same sowing.

(A) With selfsame sowing! Yes! So have they wholly ^{4th} perished, ending their quarrel by a cleaving made in hate and ^{strophe} frenzied jealousy.

(B) Their enmity is done. Their life is mingled in the earth in streams of gore. Of one blood are they, yea indeed! Harsh settler of quarrels is the alien from the sea, sprung from fire—the sharpened steel. And harsh is the cruel apportioner of goods—the Wargod, who makes true the father's malisons.

(A) They have their portion, poor souls! according to their ^{4th anti-} one line (but with *φονορῦν*, corr. Seidler). 926 *θηρὶς* M. 927 sq. M writes ^{strophe} and divides *ἀπὸ* | *πικρὸς* *τιθεῖς* *ἀληθῆ* (*ἀπὸ* M²). Corr. *ed. †. *ἀπὸς* *παρῶν* Bothe, *ἀπὸς* *γὰρ* *πικρὸς* Schütz. 929 *ᾧ* *μύλαι* recd. The scansion is *μύλαι* (cf. *δαί*, *πύλαι*).

Once More). This further defines *ὁμῶς* (917). Somewhat similar in picture is Hom. II. 18. 319 *ὁμῶς γὰρ πέτρῳται ὁμῶς γαῖαν ἐρεῖναι*. [There may also be an allusion to the old custom of two parties to a contract mingling their blood. In this case it is their lifeblood (*ῥῆμα*) that is shed, not in agreement, but in death (*φονορῦν*.)] For *κάρτα* in such reference cf. 400 (n.), 401.

924 sqq. *πικρὸς* *λυτήρ* κ.τ.λ.: cf. 714 sqq. The present words indicate more clearly than any elsewhere that the original terms of the cryptic prophecy were *πικρὸς* *δατητής* (or its equivalent) *ἔνιος* *πόντιος* *πυργετής*: 'a harsh arbitrator, a stranger, *πόντιος*, born of fire.' The word *πόντιος* would naturally be interpreted 'of the sea.' The apparent contradiction of this to *πυργετής* was a mystification. It turns out that the meaning is iron, which is *ἔνιος*, as a new metal to early Greece; *πόντιος*, as coming (not from the sea but) from *Πόντος* (since pronunciation and ancient script have nothing to do with a difference between capitals and cursives); *πυργετής* (here *ἐκ* *πυρὸς* *συνθεῖς*) as being wrought by fire or even supposed to be produced by fire (see 191 n.). The construction is *πικρὸς* (*γέγονε* or *ἔστι*) *λυτήρ* κ.τ.λ., the words *θακτός* *σιδαρος* being in explanatory apposition, 'viz. the sharpened steel.' The addition of *θακτός* is not idle. It refers to senses of *πικρὸς* and *λυτήρ*; 'the sharp undoer (of knots)' is 'the sharpened steel.'

926 sq. *πικρὸς* *δα* κ.τ.λ.: another presentation of the same thought (cf.

891--894), but here the consideration is of the property (*χρήματα*) rather than the quarrel. The construction is again *πικρὸς* *δα* (*γέγονε*) *ὁ* *χορημάτων* 'κακὸς *δατητής*,' (viz.) *ἄπης*. For *δατητής* see 697 (n.) and Suid. *δατεῖσθαι*: *δατηταὶ* *κυρίως* *ἐν* *τῇ* *κοινῇ* *δατεῖσθαι* *τοῖς* *μὴ* *βουλομένοις*.

**δατα*: see crit. n. The word is substantial. The *παρήχθεις* with *ἄπης* is of course intentional.

929 sqq. *ἔχουσι* *μοῖραν* *λαχόντες*. We must not join *ἔχουσι* *λαχόντες* (as = *λαχόν*). For *μύλαι* cf. 863 sq. *μοῖραν* is not 'fate,' but 'portion,' and that portion is defined by the next words. Unfortunately *ἀχέων* of MSS is as feeble in sense as it is bad in metre. The thought seems certainly to be 'as their portion of the land they have the share which will suffice to bury them (718--720), but *under* their bodies there will be abundance in depth.' The *βάθος* is thus opposed to the *μῆκος*. If **πάχυν* is right, the corruption may be due in part to the unrecognised *α* for *η*. The share of land which they receive is the measure of their own length, 'the cubits given by the gods.' Cf. Shak. *Henry IV.* 5. 4. 91 *But now two faces of the vilest earth | Is room enough*. On Soph. *O. C.* 790 Jebb quotes the offer of Harold of England to Harold of Norway, *Seven foot of the ground of England, or more perchance, seeing he is taller than other men*. The notion of *πῆχυς* in stature (the 'cubit' of the Bible) appears in *ἀνὴρ* *τετραπῆχυς* and the *ἀνὴρ* *τρισκαιδεκάπῆχυς* of Theoc. 15. 17.

διοδότην πάχεων· 930
 ὑπὸ δὲ σώματι γᾶς
 πλούτος ἄβυσσος ἔσται.
 ἰὼ πολλοῖς ἐπανθίσαντες
 πόνοισι γενεάν·
 τελευτᾷ δ' αἰδ' ἐπηλάλαξαν 935
 Ἄραι τὸν ὄξυν νόμον, τετραμμένον
 παντρόπῳ φυγᾷ γένους.
 ἔστακε δ' Ἄτας τροπαῖον ἐν πύλαις,
 ἐν αἷς ἐθείνοντο, καὶ δυοῖν κρατή-
 σας ἔληξε daίμων. 940

ΑΝΤΙΓΟΝΗ.

παισθεῖς ἔπαισας.

ΙΣΜΗΝΗ.

σὺ δ' ἔθανες κατακτανών.

930 διοδότην M, corr. Bothe. θεοδότην C. G. Haupt. ἀχίην M. Corr. *ed. †. ἀχ-
 ἔην Schwenk, ἀλγῆν Blomfield. 931 χώματι Blomfield. †. 933 ἐπανθίσαντες
 M, corr. Bothe. ἐπανθήσαντες Hartung. 934 Omitted by recc. After this verse
 M has the interpolation τῶναί γε δόμοι (δόμοις m), which Hermann removed. The

933 ἐπανθίσαντες = στεφανώσαντες;
 an oxymoron. The wreaths of victory
 or flowers of festal decoration are in
 this case τῶναί. That is the only wreath
 with which they have glorified their
 family.

935 sqq. τελευτᾷ depends on ἐπ-
 ηλάλαξαν. ἀλαλή may be the war-cry
 or (as here) the cry of victory (Soph. *Ant.*
 133 νίκην ἐρωῶν' ἀλαλέει, Ar. *Av.* 1763
 ἀλαλαί, ἐν Παιφῶν, | τρέλλει καλλύκειος).
 The fact seems to be that the war-cry is
 uttered as a presage, or in confidence, of
 victory, and thus also in the victory itself.
 —αἰδ': 'in this instance' it was the Arai
 who sang the song of victory, and the
 trophy is one to Atē. Ἄραι = Ἐρινύες:
 cf. *Eucl.* 420 Ἄραι δ' ἐν αἰαῖς γῆς θναί
 καλῆμαθα.—τὸν ὄξυν νόμον. The art.
 implies the choice of one νόμος as distinct
 from another. The Ἄραι, in uttering their
 triumphant cry, have chosen to do so in
 the style which is ἔξω, i.e. the note of a
 dirge (cf. 859 λυγρῶν n.).—παντρόπῳ:
 the race is routed beyond recovery, since
 all the males are dead.—Ἄτας is stressed.
 The trophy is not that of either brother,
 dedicated to Zeus (Eur. *Phoen.* 572) or
 some other god (Plut. *Sul.* 19. § τῶν

τροπαῖος ἐπύραψεν Ἄρη καὶ Ἥλεν καὶ
 Ἄφροδίτην).—θανόντο: reciprocal mid-
 dle; the tense as in 796 φείροντο (n.).—
 θῶντο: the winner in the end was the evil
 genius who (ἀντίς of 798) overcame both.

941 sqq. Here commences the θρήνος
 proper on the part of the two sisters. It
 is to be understood as accompanied
 throughout by weeping and gestures of
 mourning. Since Antigone is the elder
 and the more important character, being
 regularly mentioned first in the story and
 in this play itself (848), it is natural to
 assign to her the opening words. Since
 also it is she who subsequently undertakes
 the cause of Polyneices, it is natural to
 imagine her as standing at the head
 (Hom. *Il.* 23. 136) of the bier of that
 brother, while Ismene is at the head of
 Eteocles'. It should not, however, be
 supposed that each sister addresses her-
 self always to one corpse at the expense of
 the other. It is true that the special
 sympathy of Antigone goes out to
 Polyneices when burial is refused to him,
 but this is rather because her sense of
 right is outraged along with her affection
 than because her affection belongs in the
 first instance chiefly to the exile. Their

- AN. δορὶ δ' ἔκανες
 ΙΣ. δορὶ δ' ἔθανες
 AN. μελεόπονός. 945
 ΙΣ. μελεοπαθής.
 AN. ἴτω γόος.
 ΙΣ. ἴτω δάκρυ.
 AN. πρόκεισαι
 ΙΣ. κατακτάς. 950
 στρ. AN. ἡέ.
 ΙΣ. ἡέ.
 AN. μαίνεται γόοισι φρήν.
 ΙΣ. ἐντὸς δὲ καρδία στένει.
 AN. ἰὼ τὸ πᾶν δάκρυτε σύ,
 ΙΣ. σὺ δ' αὖτε καὶ πανάθλιε, 955
 AN. πρὸς φίλου ἔφθισο.
 ΙΣ. καὶ φίλον ἔκτανες.
 AN. διπλᾶ λέγειν
 ΙΣ. διπλᾶ δ' ὀρᾶν
 AN. ἄχεσι τοῖς τάδ' <ε γ'> ἐγγύθεν. 960
 ΙΣ. πέλας <τάδ'> ἀδελφέ' ἀδελφεῶν.
 XO. ἰὼ Μοῖρα βαρυδότειρα μογερά,
 πότνιά τ' Οἰδίπου σκιά,
 μέλαιν' Ἐρινύς, ἧ μεγασθενής τις εἰ.

stituting here v. 949 in the shape *κείσαι κατακτάς*. †. 948 *ἔκανες* M, corr. Hermann. 949 *δάκρυα* M, corr. Lachmann. 950 *προσκεῖσαι* M^a (the first σ erased M), corr. Hermann. Lachmann's AN. *πρόκεισαι* || ΙΣ. *κατακτάς* is given in the text above, but see 943 (c.n.). 952 <ἦ> *μαίνεται* Lachmann. <ᾶ> would be equally good, but most probably no added syllable is necessary. 953 *ἴτω δὲ* Burney. *ἴτω δὲ* Heimsoeth, but the first syllable is indifferent. 954 *ἰὼ πανάθλιε* M. *ἰὼ*

948 sqq. *δορὶ δ' ἔκανες*. The sentence is completed with *μελεόπονός*. The working of mischief by slaying is answered by the suffering of it by dying (*μελεοπαθής*). Each brother is spoken of from two points of view.

952 *μαίνεται γόοισι φρήν*. Here *φρήν* is as physical as *καρδία*, and *μαίνεται* possesses the same half-physical sense as in *αἰθρὸς δ' ἐπιμαίνεται* of 140 (n.). *φρήν* is stressed. The grief is no mere outward demonstration. So *ἐντὸς* in the reply.

953 *ἐντὸς δὲ* κ.τ.λ. The metre agrees with the antistr. (968), and differs from that of the previous line only in the anacrustic syll., which that line omits.

We might doubtless insert an interjection in 953 and 967, e.g. <ᾶ> *μαίνεται* κ.τ.λ., but there is doubtless no necessity.

955 *διπλᾶ λέγων*. This line and the next should not be stopped as if completed in sense.

960 *ἄχεσι τοῖς* κ.τ.λ. See crit. n. The metre is uncertain, but the corresponding *δόστρα κῆδε' ὀρόνυμα* (973) appears sound, whereas here the *τοῖων* of M is feeble. The sense (following *διπλᾶ*) is manifestly that the sufferings, or motives for grief, are equal in the two cases. The text = 'to answer to those griefs (*τοῖς* = *τούτοις*) there are *these*.' The remark is accompanied by explanatory gesture.—'γ' has an obvious force:

ANT. With the spear thou didst kill—

ISM. With the spear thou didst die—

ANT. Cruel in deed.

ISM. Cruel in doom.

ANT. Spare not the cry.

ISM. Spare not the tear.

ANT. Dead corse—

ISM. That hast slain!

ANT. Ah me! my breast maddens with sighs!

strophe.

ISM. Yea! my heart groans within!

ANT. Ah! thou all-lamented—

ISM. Thou too, and all-wretched—

ANT. By thine own thou didst die.

ISM. And thine own thou didst slay.

ANT. Twofold to tell—

ISM. Twofold to see—

ANT. These griefs hard by those!

ISM. These anigh, twin with them!

CHO. Ah! Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth thy strength is mighty!

πολυδάκρυτε recc. Corr. *ed. πάλαι δακρυτέ Lachmann (but note the following καὶ παράθλιε), πάνδυσσε Ritschl. 955 αὐ recc., Blomfield. 956 φίλου γ' M, corr. Bothe. 960 ἀχέων τοῖων M, γέων recc. Corr. *ed. †. See antistr. 975, which is probably sound. ἀχέσι τοῖς τὰδ' <το' > ἐγγύθεν is less likely. ἀχέα θοῖα τὰδ' Hermann, ἀχέα τῶνδε τὰδ' Weil, Oberdick, ἀχέα θυοῖν τὰδ' Enger. 961 πέλαι δ' αἰδ' ἀδελφαὶ ἀδελφεῶν M, corr. Heimsoeth. †. πέλαι ἀδελφὰ δ' Hermann. 962—964 M has ἐφύμνιον before these lines. Hermann assigns them to the sisters (AN. 12.), Blomfield to the Chorus. 964 μελαυρά τ' M, corr. Porson.

'If that brother has suffered, so also hath this.' The construction implies *ἐντι* to be supplied. In its absence ἀχέσι was drawn to the gen. usual with ἐγγύς.

961 πάλαι κ.τ.λ. The πάλαι δ' αἰδ' ἀδελφαὶ ἀδελφεῶν of M does not answer to either the previous line or the antistrophe (976). πάλαι is upheld by ἐγγύθεν; the rest is emended by Weil. The words, however, mean 'near by are (griefs), sisters of sisters,' i.e. griefs on this side which are the counterpart of those. The reference is not to ἀδελφαί, the sisters themselves, but ἀδελφεῶν is neut. (sc. ἀχέων). Each set of griefs are ἀδελφὰ of the other (cf. μόνος μόνῳ, φίλος φίλῳ &c.). For ἀδελφὰ = παραπλήσια cf. Soph. *Ant.* 192 ἀδελφὰ τῶνδε κηρύξας ἔχω, Plat. *Phaedr.* 276 D ὅσα τοῦτων ἀδελφὰ, sup. 481, 563 (n.).

962 sqq. βαρυνδότεια: for the formation cf. *σεμνοδότεια* (Bacchyl. 1. 1).—*πότνια*: cf. 871. This title of timid respect was frequently applied to the Erinyes (e.g. *Eum.* 952, Soph. *O. C.* 84 *πότνια δεινώπεις*). Here the 'haunting' (σκιά) of Oedipus is identified with the Erinyes (or his 'Ἀρά': cf. 70, Soph. *El.* 111 *πότνι' Ἀρά*). 'The Erinyes is, in fact, an angry ghost' (Harrison *Prol. Gr. Rel.* p. 217, comparing the phantom of Argus in *P. V.*). The dead themselves are σκιά: Hom. *Od.* 10. 495, Eur. *H. F.* 494 *ἀρηξον, ἴθι, καὶ σκιά φάνηθι μοι* (of Heracles, supposed dead), fr. 532 *κατθανὼν δὲ πᾶς ἀνὴρ | γῇ καὶ σκιά, fr. adeip.* 95. For the ghostly influence cf. the ψυχή of Patroclus appearing to Achilles (*Il.* 23. 65). Hermann rather strangely explains as 'simulacrum Oedipi

- ἀντ. AN. ἦέ.
 ΙΣ. ἦέ.
 AN. δυσθέατα πῆματα
 ΙΣ. ἐδείξατ' ἐκ φυγᾶς ἐμοί.
 AN. οὐδ' ἴκεθ' ὥς κατέκτανεν.
 ΙΣ. σωθεῖς δὲ πνεῦμ' ἀπώλεσεν. 970
 AN. ὤλεσε δῆτ' ἄπο.
 ΙΣ. καὶ τοῖ ἐνόσφισεν.
 AN. τάλαν γένος.
 ΙΣ. τάλαν παθόν.
 AN. δύστονα κῆδ' ὁμώνυμα.
 ΙΣ. δίνγρα τριπάλτων πημάτων. 975
 XO. <ἰώ> Μοῖρα βαρυδότειρα μογερά,
 πότνια τ' Οἰδίου σκιά,
 μέλαιν' Ἐρινύς, ἥ μεγασθενὴς τις εἶ.
 AN. σὺ τοίνυν οἶσθα διαπερῶν,
 ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθών, 980

968 sqq. M writes ἡ...πῆματα as one line. 967 <ῖ> δυσθέατα Lachmann, but see 952 (c.n.). 968 ἐδείξατ' ἐκ φυγᾶς Weil (ἐμοί having been already ejected by Robertello). One might suggest ἐδείξε τάς, but the text is probably sound. †. 969 ἴκεθ' ὥς κατέκτανεν Halm. †. 970 σωθεῖς Stanley. †. 971 ἀπώλεσεν δῆτα M. Corr. G. C. W. Schneider. ὤλεσε δῆτ' ἄπον Weil, δῆτα καὶ Hermann, δῆτ' καὶ Halm. 972 καὶ τὴνδ' M. Corr. *ed. (τὴν G. C. W. Schneider). τὴνδε δ' Hermann. 973 μέλαι Weil. 974 τάλαν καὶ παθόν M. Recc. have τάλαν παθόν or τάλαν

quod Eteocli in somniis apparuit.—μεγασθενὴς was a recognised epithet of the Erinys (cf. 70). Hence ῖ: 'indeed,' while τις has the accentuating force which it shares with *quidam* after adjectives.

968 ἐδείξατ' ἐκ φυγᾶς ἐμοί. It is not to be supposed that Antigone uttered the words δυσθέατα πῆματα with any notion of their being completed in this fashion. To her exclamation a conclusion is fitted by Ismene. ἐμοί (*patheticum*) belongs to δυσθέατα. If ἐδείξατ' is correct it must be causal mid. (cf. 829 n.) and the subject is Polyneices, to whom alone ἐκ φυγᾶς can refer. For this reason, as well as the following singular, we cannot regard it as ἐδείξατο. The notion is that of acquisitions brought back from abroad to be produced at home. In this case they are but δυσθέατα πῆματα. This accounts for the choice of the verb δεικνυμι. [If the middle is somewhat obscure we may perhaps amend with

the slight transposition ἐδείξε τάς for ἐδείξατ' ἐκ.]

969 οἴκεθ' κ.τ.λ.: i.e. and Polyneices did not 'get home' (*arriver*), i.e. gain his object (τὸ κατεῖναι), when he slew. He slew Eteocles, but his own restoration was not achieved thereby.

970 σωθεῖς δὲ κ.τ.λ.: a play upon contradictories. The reference is to Eteocles: 'and though he escaped (the threatened deposition), he lost his life.' In other words, the defeat of the Argives and the slaying of Polyneices was so far σωτήρια (τὸ σωθῆναι) that he did not lose his μοναρχία, but meanwhile he lost the breath of life.

971 sq. ὤλεσε δῆτ' ἄπο: see crit. n., and cf. 873. There is a play upon the senses 'lose' and 'destroy.'—καὶ τὸ ἐνόσφισεν: sc. τὸ πνεῦμα. (τὸν is stat.)

972 sq. τάλαν γένος κ.τ.λ. Two senses of τάλαν are blended: (1) 'reckless,' 'perverse,' (2) 'miserable.' τάλαν γένος presents the former, while τάλαν

ANT. Ah me! Sorrows ill to behold—

ISM. Brought he me from his exile!

ANT. He won not his way when he slew.

ISM. Though upholden, he lost his life's breath.

ANT. Aye, lost it in truth!

ISM. And robbed him of his!

ANT. Unhappy sort!

ISM. Unhappy lot!

ANT. Grief uttering the selfsame lament!

ISM. Raining tears for a threefold blow!

CHO. Ah, Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth, thy strength is mighty!

ANT. Now thou knowest thy step was wrong—

ISM. And thou learnedst the lesson as soon—

καὶ πᾶσι. τᾶλα πᾶσι Schütz; but τὰ καὶ πᾶσι ('ed.) may be correct (i.e. τὰ καὶ πᾶσι, sc. τὰλα, by which τὰ was glossed). †. 978 δὴνα Hermann. Metrical error (which many editors suspect here) more probably lies in the strophe (960). δμαίνοντι Sidgwick. †. 979 The text may be sound (†), but the schol. seems to have had e.g. *χλυσά, of which δλυσά may be a gloss. †. λυγρὰ Dind., δλυσά τήματα πάλαιον Hermann, διὰ πάλαιον τήματων Heimsoeth. After this verse M has the interpolation δλοῦ λέγειν δλοῦ δ' ὅρα from 984 (the copyist's eye perhaps wandering from ἰδ of 977 to ἰδ of 986). ἰδ (omitted by M) appears in recec. 979 μῆλαυδ' M, corr. Porson. 980 τοὶ τὴν rec. 981 ὅτερον recec.

πᾶσιν presents the latter as a plea in extenuation. γένος is not the whole race of Laius, but describes the brothers, as a kind of men. [The true reading may be τὰ καὶ πᾶσιν, where τὰ=τὰλα (viz. τὰλα which occurs as a gloss). Cf. 1057, Pind. I. 7. 15 ἰατὰ δ' ἔστι βροτοῖς σὺν γ' ἀνδερῶν | καὶ τὰ, Hom. Od. 5. 259 ὁ δ' εἰ τεχνήσατο καὶ τὰ.]

978 κῆδε' ὀμνόντα: 'sorrows demanding (to be described in) the same words.' The κῆδεα on the two sides are identical in kind. κῆδεα is moreover used of persons (relatives) to be mourned, and in this case they bear the same name, sc. 'brothers.'—δύσσινα=δύσσινα: cf. Hom. II. 1. 445 Ἀργείοισι πολύσινα κῆδε' ἐφῆκεν and see Cho. 467 (n.). It should be noted for this derivation that δύ(σ)σινα is answered by δλυσά as γόος by δάκρυ (947 sq.).

979 δλυσά: i.e. 'hewpet,' with the same notion as in τέγγομαι or δάκρυσι μυδαλέα (Soph. El. 166). The following gen. is causal (cf. 905). For the scansion δλυσά see Append. to v. 115.—τριπάλων: a term of intensification. As δισπάλων, used of that which is wielded in both hands (Jebb on Soph. Aj. 408), comes to lose its literal sense and to mean

'with double force,' so τριπάλων, expressive of still more vehemence, is coined for 'with triple force.' δισπάλων may also be used of an attack from two sides at once (Eur. I. T. 323), and the same notion in τριπάλων would once more amount to 'with triple onset.' Though the τήματα, consisting only of the sad end of the brothers, may in themselves be spoken of in the heightened way usual with τριπ (e.g. τριπ δλυσά), there may also be an allusion to the three generations (cf. 730) on which disaster has fallen.

980 σὺ τοίνυν κ.τ.λ.: 'thou knowest that thou wert trespassing,' i.e. crossing the border of right and wrong. Cf. Soph. O. C. 155 περὶς γὰρ, περὶς ('thou goest too far'), Aesch. fr. 22 τὸ τοὶ κακὸν ποδῶκες ἔρχεται βροτοῖς | καὶ τὰμπαλῆμα τῷ περῶντι τὴν θέμιν.—τοίνυν is resumptive.—διαπερῶν is imperf., as the context explains, viz. διεπέραις ἐτελ κατῆλθε. [Though δὴ περῶν would be an easy suggestion, δια- is correct and answers to the long syll. of the next line.] The line is addressed to Polyneices.

981 σὺ δ' κ.τ.λ.: i.e. σὺ δ' οἶσθα διαπερῶν, μαθὼν οὐδὲν ὅτερον. They learned at the same moment, by being slain together.

- AN. ἐπεὶ κατήλθες ἐς πόλιν,
 ΙΣ. δορός γε τῷδ' ἀντηρέτας.
 AN. ὀλοὰ λέγειν.
 ΙΣ. ὀλοὰ δ' ὀρᾶν. 985
 AN. ἰὼ πόνος.
 ΙΣ. ἰὼ κακά.
 AN. δώμασι καὶ χθονί.
 ΙΣ. καὶ τὸ πρόσω γ' ἐμοί.
 AN. ἰὼ ἰὼ δυστάνων κακῶν ἄνα. 990
 ΙΣ. ἰὼ πάντων πολυπονώτατοι.
 AN. ΙΣ. ἰὼ <ἰὼ> δαιμονῶντες ἐν ἄτῃ.
 AN. ἰὼ ποῦ σφε θήσομεν χθονός;
 ΙΣ. ἰὼ ὅπου <σφι> τιμιώτατον.
 AN. ΙΣ. ἰὼ ἰὼ πῆμα πατρὶ πάρευνον. 995

ΚΗΡΤΞ.

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρῆ
 δήμου προβούλοις τῆσδε Καδμείας πόλεως.

988 ἀντηρέτας M (with H over the second α by m). 987 sqq. ἰὼ ἰὼ κατὰ δώμασιν | —καὶ χθονί· προσπάντων δ' ἐμοί. | —καὶ τὸ πρόσω γ' ἐμοί M. The interpolation (a gloss πρὸ πάντων δ' = τὸ πρόσω δ') was removed by G. C. Haupt. 990 ἄναξ M. Corr. *ed. †. δυστόνων, δυστάνων, δυστότμων and τιμώτων are variants in recs. δόσαντε τῶν κακῶν ἄναξ Wecklein. 991 πολυπονώτατοι or πολυπονώτατε recs. Qa. *παμ-

982 sq. ἐπεὶ κατήλθες: viz. ἐκ φυγῆς. It was rather the manner than the fact of his *ἐλθόντος* which was wrong. This is brought out by γε: 'yes, in coming as spear-opponent to him here (viz. a brother).'

990 δυστάνων κακῶν ἄνα. The objections to ἄναξ are (1) the meaning: 'Lord of sorrows' is not similar to e.g. κύπρις ἄναξ, since ἄναξ there means the 'handler' or 'controller.' Nor can the notion 'who, as king, has been but king of sorrows' be regarded as plausible: (2) as the next line shows, both brothers are addressed, and the sing. is scarcely possible. The marginal note *ἐπὶ πόλει* ἀρχηγέτα should be read 'Ἐπὶ πόλει. ἀρχηγέτα. The two words are two explanations of ἄνα, which was taken for the vocative. Aeschylus meant it for ἄνα (700 g.v.), the meaning being 'the end (or consummation) of miseries.'—δυστάνων includes folly (see 804 n.).

992 δαιμονῶντες ἐν ἄτῃ perhaps differs from δ. ἄτῃ as 'acting like madmen in their perversity' from 'possessed by Atē.'

995 πῆμα πατρὶ πάρευνον: lit. 'as a trouble to the father by whose side they sleep.' The preceding line is seen to

imply burying them in the πατρὸς ἀρχαίῳ τάφῳ (Soph. *El.* 893). But the father has cursed them, and to him, lying in the same grave, they will be a πῆμα. There is a manifest allusion to the proverb πῆμα κακὸς γείνων (Hes. *Opp.* 346). For πῆμα elsewhere of a person vexatious to another cf. Hom. *Od.* 17. 446 τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὶς ἄνθρω; so *pestis, perniciēs* &c. In the conception of Aesch. Oedipus is buried at Thebes. He has no thought of the legend of the *Oed. Col.* of Sophocles. Cf. Paus. 1. 28. 7.

996 sqq. The dramatic situation is made effective by the sudden prohibition just as the procession is moving off.

The part of the κῆρυξ is taken by the previous ἀγγέλος, while that of Antigone is taken by 'Eteocles,' the corpse being represented by a lay figure. (See notes to the 'Dramatis Personae'.)

It should be observed that the sympathies of the audience are to be gained for the bold action of Antigone not merely by the moral rightness of her conduct (which some might question) but also by the character and tone of the κῆρυξ. He not only delivers the harsh

ANT. When thou camest back to the land—
ISM. To cope with this other in fight.
ANT. Baleful tale!
ISM. Baleful sight!
ANT. Ah! the grief—
ISM. Ah! the wrong—
ANT. To the house and the land.
ISM. And e'en more to me.
ANT. Ah, the mischief's wretched end!
ISM. All-mournful beyond all men!
ANT. Alas, possessed by mad sin!
ISM. Where lay them in earth?
ANT. Where their honour is most.
ISM. Alas! to sleep beside their father to his grief.

[Enter HERALD (from right).]

HERALD.

In duty I proclaim the pleasure and decree of the regents for the people of this Cadmean realm.

ποιώταται? πολιτωτάταται Robertello (-τε Weil). 992 *id id* recce. *in om. recce.* †. δαίμονοντ' *in* Paley (cf. 868 c.n.). 993 *id* τοῦ M, with a second *id* above the line (m). 994 *δκου τιμώτατον* M. *δκου 'στὶ* Dindorf. I have preferred *σφκ. *δκου* *τι* Heimsoeth. *ἐνθα τιμώτατον* Sidgwick. 996 The sign for the κήρυξ comes from m. δόξαντα καὶ δοκοῦντ' Weil. †. δοκοῦντα καὶ δόξαντ' Headlam. ἀπαγγέλλων M^a. ἀπαγγέλλαι recce. †. 997 χθονός for πόλει rec.

orders of the πρόβουλοι; he is himself—and behaves as—one of a class upon whom the Athenians habitually looked with contempt. There existed toward the Greek κήρυξ something of the feeling formerly displayed towards the English beadle. Pollux (6. 128), in reckoning the pursuits ἐφ' οἷς ἂν τις θναδισθείη, includes κήρυκες (cf. Gilbert *Gk. Const.* Ant. p. 230 n., Eng. Tra.). Archestr. ap. Ath. 92 E has τοὺς κήρυκας δ' ἐπιτρίψαι | ὁ Ζεὺς τοῖς τε θαλασσογενεῖς (i.e. the fish of that name) καὶ τοῖς ἀγοραίοις. This character appears in the dramatists in e.g. Eur. Or. 895 ἐπὶ τὸν εὐτυχή | πηδῶσ' αἰ κήρυκες· ὅδε δ' αὐτοῖς φίλοι | δεῖν δύνηται πόλει ἐν τ' ἀρχαῖσιν ᾗ. *ibid.* 888 Τελθύβοις... ὑπὸ τοῖς δυναμένοισιν ὣν αἰ, Tro. 425 κήρυκες, ἐν ἀπέχθημα πάγκοινον βορροῖς, | οἱ περὶ τυράννοι καὶ πόλεις ὑπηρεταί. Much of this would be conveyed by the manner, the delivery containing an offensive pomposity.

The proclamation here made under the orders of the πρόβουλοι answers to that issued by Creon in Soph. Ant. 23 sqq., where the expressions are very similar (e.g. 26 τὸν δ' ἀθλίως θανόντα Πολυνεῖκουσ' ἔκταν | ἀστοῖσι φασιν ἐκκεκρήσθαι τὸ μὴ | τάφῳ καλύψαι μηδὲ κενύσαι τινα, | εἴαν δ'

ἀταφον ἀελαντον, οἰωνοῖς γλυκύν | θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς, and more fully *ibid.* 192—206).

996 δοκοῦντα καὶ δόξαντ' : a perfectly natural part of the language of formality, especially in the mouth of a professional κήρυξ. Formularies are often marked by a somewhat tautological comprehensiveness. εἰ δοκεῖ τῷ δήμῳ = 'the people's pleasure,' while εἰ ἐδοξε = its 'resolve.' The πρόβουλοι 'think fit and have decided,' *hoc sentiunt et censuerunt*. δοκοῦντα alone would not necessarily convey the fact that the opinion had been formally adopted as a resolution to be put in force; καὶ δόξαντα adds the expression of finality. Doubtless the pres. δοκεῖ is often (cf. *inf.* 1011) used in less precise or technical speech for the resolve itself, but in the strict language of the publicists ἐδοξε is the unequivocal term. Less formally therefore Eur. Hec. 505 ἀρα κἀμ' ἐπισφάξαι τάφῳ | δοκοῦν Ἀχαιοὶς ἦλθες; Soph. Aj. 1049 ΤΕΤ. τίνας χάριν τοσόνδ' ἀνέλωσας λόγον; | ΜΕΝ. δοκοῦντ' ἐμοί, δοκοῦντα δ' οἱ κραίνει στρατῶ.

ἀπαγγέλλων: the pres. signifies 'do my best to announce' or 'proceed to announce.' Gildersleeve *Gk. Synl.* § 192. 997 δήμου προβούλους κ.τ.λ. Once

Ετεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
 θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
 στυγῶν γὰρ ἐχθροὺς θάνατον εἶλετ' εἴ πόλει, 1000
 ἱερῶν πατρώων δ' ὅσιος ὦν μομφῆς ἄτερ
 τέθνηκεν οὐπὲρ τοῖς νέοις θνήσκειν καλόν.
 οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν·

●●● εὐνοίας M, corr. rec. ἐπ' εὐνοίας χθονὸς might be suggested, but †. ●●● φιλῶν Blomfield. †. 1000 στέγνω Wakefield, εἶργον Hartung. †. ἐν πόλει M, corr. *ed. †. (For confusion of σ, ε, ev in MSS cf. Pers. 28 ἐν τλήμῃ for εὐτλήμῃ, Suppl. 970 εὐθυμῆ for ἐνθ' ὅμῃ, Theogn. 1211 δ' εὐναῖ for ἐνναῖ, Eubul. ap. Ath.

more there is full ceremony of style, particularly brought out in τῆσθα. We should perceive in (the otherwise unnecessary) δήμου a rather aggressive announcement that, the princes being dead, there is now a δήμος of 'this Cadmean state,' which has elected πρόβουλοι (see 1017 n.). Doubtless this contains an anachronism, about which Aesch. would not concern himself. The δήμος is not, indeed, a fully constituted democracy, and therefore it is not a case of δῆμον δοκούντα καὶ δέξαντα as if in a regular ἐκκλησία. But in the emergency the people have chosen a 'committee of public safety,' somewhat of the kind described in Thuc. 8. 1 ἰδὼν... ἀρχὴν τινα πρεσβυτέρων ἀνδρῶν ἐλέσθαι, αἵτινες περὶ τῶν παρόντων ὡς ἐν καιρῷ ἢ προβουλῶσιν (after the news of the Sicilian disaster B.C. 413). The function of these πρόβουλοι was not like that of the ἐγγράφῃς of B.C. 411 (Thuc. 8. 67), viz. to advise the people καθ' ὃ τι ἔριστα ἢ πόλις εὐχόμεται, but to bridge over an interregnum in the administration: cf. Arist. Ath. Const. c. 29 § 2 (probouloi) αἵτινες... ἐγγράφουσι περὶ τῆς σωτηρίας. In Arist. Pol. 4. 14 πρόβουλοι are spoken of as ἀρχαῖον, ὅσον ἐν ἐνιαυτῷ πολιτείας ἴσθιν. Such committees must often have existed in Greek states within the knowledge of Aeschylus, but he would also remember the Panhellenic πρόβουλοι during the Persian wars (Hdt. 7. 172).

Here the resolution of the πρόβουλοι is treated as final in itself, and it would manifestly become necessary for such committees to be invested with 'power to act' in all cases of urgency. In the present case their action must be taken at once, or it would be too late.

●●● τόνδ'. Throughout this speech the varying application of δὲ is made clear by pointing on the part of the

actor.—ἐπ' εὐνοίᾳ χθονὸς: 'for his loyalty to the land.' ἐπ' expresses the basis or occasion of the resolution: cf. Theogn. 29 μήτ' ἀλοχροῖσιν ἐπ' ἐργασίᾳ... | τιμῆς... Ὀλέοι, Thuc. 1. 138 ἐπὶ προδοσίᾳ φεύγειν. The εὐνοία is that of Eteocles himself, the public benefactor (cf. Soph. Ant. 212 τὸν τῆδε δόνον καὶ τὸν εὐμενῆ πόλει, Aith. 519 D τοῦτον ἀνακηρόττουσιν... προσκηρόττοντες οὐκ εὐνοίαν, ἀλλὰ τῇρ εἰς τὰ δαίτῃα χορηγίαν), and we should not render 'with goodwill on the part of the land.' Moreover, though ἐπὶ is treated by grammarians (e.g. Kühner-Gerth 1. p. 502) as used with dat. 'of accompanying circumstances,' the statement is not supported by the instances quoted (cf. Jebb on Soph. Ant. 759). The real sense of the latter rendering would have to be 'with a view to the goodwill of the land,' i.e. so as to receive it. But this is manifestly far-fetched.—χθονὸς = γῆ, while the following γῆς is the literal soil.

ἐπ' εὐνοίᾳ of M is impossible. The schol. interprets εὐνοία as ὁ τόπος τοῦ τάφου (cf. εὐνοία of a grave, Cho. 317 n.), and in Eur. Ion 172 ὑπὸ θριγκοῦς εὐνοίας | καρφῆρος θῆσαν τίκωνις the word (if the text is sound) is used as a noun. Eustath. (II. p. 474. 45) explains a noun εὐνοία as a tragic term for δῆγμα (so Hesych.). But ἐπ' becomes practically unintelligible, and the repetition of the notion in γῆς φίλαις κατασκαφαῖς pointless. One might suggest ἐπ' εὐνοίας χθονὸς, εὐνοίας having the sense indicated in εὐνοῖ (Cho. l.c.); but the tautology would remain. Moreover in a formal resolution (which is being quoted as such) the phrase of justification (ἐπ' εὐνοίᾳ) would surely occur, while the peculiar εὐνοία would be hardly likely.

●●● θάπτειν: includes cremation, when that rite is practised. The pres. (as distinguished from βαλεῖν 1003) im-

For this Eteocles, it is resolved that for his loyalty to the land we bury him in a grave dug kindly in its soil, since in hatred of the foe he chose death for the country's good, and, guiltless towards the temples of his fathers, he hath found death without reproach where it becoms the young to die. Thus, as for him, am I charged to give command; but that his brother

663 *τ' ἐκφαιέτω* for *ἐκφαιέτω*, and so very frequently.) †. *ἐν τάλας* Francken, *ἐν τάλας* Jacobs. *Δαρὶν νόλας* Verrall. 1001 *πατρίων Μ', πατρίων δ' Μ.* Paley omits *δ'* here and reads *μομφῆ δ' ἀνερ* | *τίθνηκεν*. 1002 *ὅντιν* Blomfield. *ὅντιν* *ἔρπον* Verrall ingeniously, but fancifully, from schol. †. *ὁρῶνται* m.

plies a series of ceremonies.—*κατασκευαίαι*: verbal in sense, and instrumental or modal in case.—*φίλοις*: such as are given by *τὰ φίλα* to *τὰ φίλα*. The thought is of reciprocity for his *εὐνοία* (i.e. *φίλοι* *κατασκευαίαι* *φίλοι* *ἀνδρα* *ἐξ-εσται*). Cf. *fr. frag. adesp.* 181 *ἐν γῆν* *φίλοις* (i.e. *φίλοις*) *μηχοῖσι* *κρυπθῆναι* *καλόν*. For *φίλοις* rather than *φίλοι* cf. 1069. The notions as in Eur. *Hel.* 852 *ἐθελον* *ἀνδρα* *πολεμίου* *θανόν* *ἔνο* | *εὐφρο* *κατασκευαίαι* *ἐν* *τόμβῃ* *χθονί*, | *εὐνοῖα* *δ'* *ἴφ'* *ἔρμα* *στερεῖς* *ἐκβάλλουσι* *γῆν*.

1000 *στονῶν γάρ κ.τ.λ.*: 'While showing his hate of (her) enemies he chose death for the good of the realm.' *στονῶν* is unimpeachable for action demonstrating hatred (221 n), and the *ἀργον* *δηλονότι* of schol. (q.v.) in no way proves *στονῶν*. That word may be used, in a nautical metaphor, of a bulwark or rampart (202, 782) which 'keeps water-tight,' but it could scarcely be transferred (and without a nautical context) to a person.—*ἐν πόλει* (M) is hopelessly feeble, and is generally condemned. Moreover it would rather suggest to the Athenian ear 'on the acropolis.' His service to the country is the salient matter, and **ἐν πόλει* answers to e.g. *Cho.* 820 *πόλει* *τάδ' ἐδ'* | *ἀμὸν* *αὐτὸν* *κέρδος* *αἰσεται* *τόδε*. For the dat. after the adv. cf. Eur. *Suipr.* 529 *ἡμῖνασθε* *πολεμίου* *καλῶς*, | *αἰσχροῦ* *δ'* *ἐκείνους*. The expression brings out more clearly the two reasons assigned for approving of his burial: (1) he met his death in the service of the state, (2) he died without an *ἀγος* in respect of the gods.—*ἔλκετ'*. The sense of preference is that he would rather die than weaken in his feeling towards the public enemy. Less well we might regard *ἔλκετ'* as simply 'took' or 'took up': cf. 786 (n), Hes. *Th.* 833 *Ζεὺς... ἐλκετο δ' ὄπλα*.

1001 *ἱερῶν πατρίων δ' κ.τ.λ.* The gen. depends upon the combined notion

δοῖος ἐν μομφῇ ἀνερ, i.e. with *μομφῇ* *ἀνερ* exegetic of *δοῖος* (cf. Soph. *Ph.* 31 *ἔρῳ* *κέντρ* *ἐλπεῖν* *ἀνδρῶν* *ἄλγεα*, *Ant.* 445 *ἔξω* *βαρύνει* *αἰτίαι* *διείθετον*). *δοῖος* in itself might take the construction of e.g. *ἀμεττοι δ' χροῖον*, *καθάρσι* ('pure of touching...'), as the opposite of *ἐκγῆτι* *τυοῖ* (Thuc. 1. 126, Aeschin. 60. 13). *μομφῇ* *ἱερῶν* again is easy Greek: cf. Soph. *Aj.* 180 *μαρὰς* *ἔχον* *ἑρῶς* *δοῖος*, Hom. *Il.* 1. 93 *ὄντ'* *ἔρ'* *δ'* *γ'* *εἰχμῆς* *ἐπιμαρμεται* *ὄντ'* *ἐκπύθεσι*, 5. 178 *ἱερῶν* *μυρίων*. Here the two constructions coalesce. [Less satisfactorily we may join *ἱερῶν* *δοῖος*, and construct *μομφῇ* *ἀνερ* with *τίθνηκεν*.] The conduct of Eteocles is thus contrasted with that of Polynices (569, 1009): cf. Soph. *Ant.* 285 *δοῖος* *ἀμφιέλουσι* | *ναοῖς* *πυρῶν* *φῆδε* *κἀναθήματα*, 198.

1002 *τίθνηκεν*: rather than *ἔθανε*: 'he lies here dead without any *ἀγος* upon him.' Hence *τίθνηκεν* *ὅντιν* *κ.τ.λ.* = *κείται*, *θανὼν* *ὅντιν* *κ.τ.λ.*—*ὅντιν* *τόλῳ* *κ.τ.λ.*: viz. in the forefront of battle for their country (hence the schol. quotes *εἰς* *αἰῶνι* *ἀριστος* *ἀμύνεσθαι* *περὶ* *πάτρι*). The sentiment *dulce et decorum est pro patria mori* is frequent in Tyrtæus; e.g. (Hiller) 8. 1 *τεθνήμενα* *γὰρ* *καλὸν* *ἐπὶ* *προμάχοισι* *πεσόντα* | *ἀνδρ'* *ἀγαθὸν* *περὶ* *ἢ* *πατρίδι* *μαρναμένον*, *ibid.* 27 *νέοι* *δὲ* *πάντ'* *ἐπέοικεν*, | *ὅφρ'* *ἐρατῆς* *ἡβῆς* *ἀγλαὸν* *ἀνθος* *ἔχῃ* | ... *καλὸν* *δ'* *ἐν* *προμάχοισι* *πεσών*, 10. 13 *ἦδ'* *ἀρετῇ*, *τόδ'* *ἀέθλον* *ἐν* *ἀνθρώποισιν* *ἀριστόν* | *κἀλλιστόν* *τε* *φέρειν* *γίγνεται* *ἀνδρὶ* *νέῳ*. See more in Headlam *On Edit. Aesch.* pp. 92 sqq.—*νέος* = *iuvenitnti* (fit for war). The word is emphasised as in Eur. *I. T.* 123 *μήχθος* *γὰρ* *οὐδέ* *τοῖς* *νέοις* *σάψῃ* *φέρειν*. The notion is not that young men ought to die in battle, but that, if they are to die young, battle is the most honourable place.

τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
 ἔξω βαλεῖν ἄθαρπτον, ἀρπαγὴν κυσίν, 1005
 ὡς οὐτ' ἀναστατῆρα Καδμείων χθονός,
 εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
 τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτῆσεται
 θεῶν πατρώων, οὓς ἀτιμάσας ὁδε
 στράτευμ' ἐπακτὸν ἐμβάλων ἦρει πόλιν. 1010
 οὕτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
 ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν,
 καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα
 μήτ' ὀξύμολποις προσσέβειν οἰμώγμασιν,
 ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὑπο. 1015
 τοιαῦτ' ἔδοξεν τῷδε Καδμείων τέλει.

1011 πετηνῶν recc.

1018 M had apparently first written ἄτιμον δ', but has

1004 τούτου...τόνδε. As the κήρυξ turns from Eteocles to Polyneices the former becomes οὗτος, the latter ὅδε.—Πολυνείκους νεκρὸν = 'the dead Polyneices,' and hence ἀδελφὸν is still easier to the Greek than if we could only regard the expression strictly as 'his brother corpse' (Soph. *Ant.* 26 τὸν δ' ἀδελφὸς θανόντα Πολυνείκους νέκυν). On Soph. *Aj.* 1177 Jebb observes 'under Athenian law a person put to death for treason (προδοσία) or sacrilege was not to be buried in Attica (Xen. *Hell.* 1. 7. 22).' Polyneices had committed both these crimes.

1008 βαλεῖν: perhaps rather follows λέγειν ('I am ordered to bid you cast...') than ἐπέστανται, but the point is immaterial.—ἀρπαγὴν κυσίν: a common-place; Hom. *Il.* 1. 4 αὐτοὶ δὲ δώρια τούχῃ κύνεσσιν | οἰωνοῖσι τε δαῖτα, 8. 379, *Od.* 14. 133, Soph. *Aj.* 830 μὴ...ρυφθῶ κυσὶν πρόβλητος οἰωνοῖσι θ' ἔλωρ, *Suppl.* 800, Eur. *Ion* 503, *Hec.* 1076.

1008 ὡς οὐτ' ἀναστατῆρα. Since ἄν ἀναστατῆρ, εἰ μὴ... (erat...nisi) is lively idiom, it is natural to find the same absence of ἀν with the participle. Rutherford's ὡς οὐτ' ἀν ἀναστατῆρα only weakens the passage.

1007 εἰ μὴ θεῶν τις κ.τ.λ.: 'if some god had not stood in the way with (by means of) the spear of this man (his brother).' In pronouncing τοῦδ' the speaker addresses himself with a gesture towards the body of Eteocles. He then turns back and in the next line speaks

again of Polyneices as ὅδε. As written, the words are somewhat perplexing, but there is no ambiguity in them as delivered. They show how naturally Aesch. performed the dramatist's part of visualising the action (πρὸ ὁμμάτων τιθέμενος *Ar. Poet.* 16 (17). 1). Precisely similar is Soph. *O. T.* 947 τοῦτον Οἰδίπου πάλαι τρέμων | τὸν ἄνδρ' ἐφειγε μὴ κτείνει, καὶ νῦν ὅδε | πρὸς τῆς τύχης δαίμων οὐδὲ τοῦδ' ὄντα. [To render as 'if some god had not stood in the way of this man's (Polyneices') spear' is to make τῷ τοῦδ' a useless tag.]

1008 ἄγος δὲ καὶ κ.τ.λ.: 'and even though dead, he will keep a pollution.' If alive, Polyneices would be under an ἄγος or taboo, which φθὴ κέκταται, for his sacrilege, and it does not disappear with his death. Therefore he is not to be buried in the country. For the thought cf. *Suppl.* 234 οὐδὲ μὴ 'ν' Αἰδου θανὼν | φθγγὴ ματαίων αἰτίας πράξας τῆδε, *Eum.* 175 ὑπὸ τε γὰρ φύγων | σὲ ποτ' ἐλευθεροῦται, *ibid.* 340.

1008 sq. ὅδε: stressed and with contempt, in contrast to the other (τοῦδ'): 'this (reckless) being.'—ἀτιμάσας: synchronous with ἐμβάλων; 'in contempt of whom he....'—ἐπακτὸν: 570 n.—ἤρα: conative.

1011 sq. οὕτω: 'and so,' i.e. in accordance with his guilt (1006 sqq.). We can hardly interpret by 'in the same way (as he acted),' thus connecting ἄτιμος with ἀτιμάσας (1009). This would require a nearer position of οὕτω to ἀτιμάσας.

here, dead Polyneices, be cast outside unburied, a prey to dogs, in that he was the o'erthrower of the land of the Cadmeans, had not some God stood in his path with this other's spear. Even in death he shall keep the ban of his sin against his fathers' Gods, whom he—behold him!—flouted, when he hurled an alien host upon the land to overcome it. So 'tis resolved that he find for recompense a burial of shame by winged fowl, with neither following of slaves to build his tomb nor honours of shrill tunes of lamentation; but that his own deny him obsequies. This, touching him, is the resolve of the Cadmean powers that be.

erased δ'. εἰνα δ' ἄτιμον Bruck. †. 1016 τῷ γε rec. Hef' in τῷδε Lachmann, in τῷδε Halm. †. εἰς αὐτὸν M (probably a dittography εἰς αὐτὸν had occurred).

—πτηνῶν. The point of the epithet is that the tomb of Polyneices will be nowhere. His body will be dispersed, carried this way and that by creatures 'on wings' and therefore vagabond. In Soph. *Ant.* 1082 πτηνὸς αἰωὸς φέρον | ἀνέσιον ἑμὴν ἱστῆσθαι ἐν πόλει there is a manifest point of another kind in the adjective; but in [Eur.] *Rhes.* 515 στήσω πτερυγίοις γυνὴ θανάτῳ the epithet is otiose.—τα' αἰωνῶν ταφὴν suggests the γυνὴς ἐμψυχῆς τάφος of Gorgias, so much disapproved by Longinus (3. 2) and Hermogenes (*de Id.* 3. p. 226), though adopted by Lucretius (5. 993 *vincto sepeliri viscera busto*) after Ennius (*Ann.* 142). But here it is ταφή and not τάφος which is in point, and ταφὴν = 'buried, in so far as he can be said to be buried.' His only ταφή will be performed by birds (cf. Soph. *El.* 1487 where they are the ταφῆς)—α ταφή ἀταφος.—τοῦπιντιμῶν: the payment for his offences. The sing. is rare in words of this class, yet cf. μῦντρον (*Hymn. Herm.* 264), νικητήριον (Eubul. *ap. Ath.* 668 D), λύτρον, τὸ καλλιστείον (Eur. *I. T.* 23). There is an intentional play upon the sound and sense in ἀτίμους ἐπιτίμους.

1013 sq. καὶ μήθ' ὀμαρτεῖν κ.τ.λ. These two lines express the usual double deprivation: Hom. *Il.* 22. 386 ἀλαυτος ἀβᾶπτος, *Od.* 11. 72, Soph. *Ant.* 29 εἴαν ἀταφον ἀλαυτον, *ibid.* 203 μήτε κτερίσσω μήτε κυκῶσαι τινα. Cf. also the request of Orestes Eur. *I. T.* 701 πρὸς δεξιᾷ σε τῆσδ' ἐπισκῆπτω τάδε | τύμβον τε χῶσον κἀτίθες μνημεῖά μου, | καὶ δακρυ' ἀδελφῇ καὶ κόμας δότω τάφῳ.

ὀμαρτεῖν: i.e. go in procession.—χειρώματα is quite sound in the sense of 'slaves' (σώματα κεχειρωμένα). There is practically no limit to the coinage of

passive neuters in -μα to express persons. Cf. τυαδόμενα (Eur. *Hipp.* 11), συγχεύματα (*Andr.* 1273), παραγέδμενα (Soph. *Ant.* 630), κήδεμα (*O. T.* 85), μεδύμα (*Cha.* 15 n.). In Soph. *O. C.* 923 ἄγαστα φωτῶν ἀδλίω ἱετήρια (= φῶτας ἱεταίρους) the defining gen. corresponds to the adj. τυμβοχῶα (= τύμβον χῶσοντα) here. For the heaped τύμβος cf. Soph. *Ant.* 80 ἐγὼ δὲ δὴ τάφῳ | χῶσους ἀδελφῶ φιλότητι περιέσσωμαι with *ibid.* 1203 τύμβον...χῶσαντες, Eur. *Suppl.* 54 τάφῳ χῶματα γαίης, *Rhes.* 414 ἐν χῶστοις τάφοι. The original process is described in Hom. *Il.* 23. 255 τορνώσαντο δὲ σῆμα θεμελιῶν τε προβάλοντο | ἀμφὶ τυρήν· εἴθαρ δὲ χυτὴν ἐπὶ γαίης ἔχεναι. Aeschylus is expressing epic, not contemporary, notions.

In the building of the τύμβος the work was done either by the soldiers of a leader (*Od.* 24. 80) or by captives (Eur. *Suppl.* 939 οἷτος μὲν ἦδη θμῶνις ἐν μέλει πόνος, viz. the μῆμα of Capaneus). The more conspicuous the mound and the more persons employed upon it, the greater the distinction: see *Cha.* 350 τολῶχωνος ἐν εἴχῃ τάφῳ διαπορτίον γᾶς and note. So, with the mourners, the number counted for honour (Pind. *I.* 7. 64 ἐπὶ θρήνον...πολύφαμον ἔχεναι).—ὀξυράλοις: 859 λεγαίνω (n.).

1018 ἄτιμον εἶναι δ' κ.τ.λ. ἐκφοράς follows ἄτιμον (861 n.).—φύλων ὅπο belongs not simply to the verbal noun ἐκφοράς but to the whole notion ἄτιμον εἶναι ἐκφοράς. The sense is thus αὐτοὶ εἰδούσιν αὐτὸν ἄτιμον ἐκφοράς.

1016 τοιαῦτ' ἔδοξεν τῷδε κ.τ.λ.: τῷδε cannot be joined to τῷδε with any satisfactory result. The body of πρῶβουλος is not present. The sense is that sought by Lachmann's ἔδοξ' ἐν τῷδε ('in the

AN. ἐγὼ δὲ Καδμείων γε προστάταις λέγω·
 ἦν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,
 ἐγὼ σφε θάψω, κἀνὰ κίνδυνον βαλῶ
 θάψας· ἀδελφὸν τὸν ἐμόν· οὐδ' αἰσχύνομαι 1020
 ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει·
 δεινὸν τὸ κοινὸν σπλάγχνον, οὐ πεφύκαμεν
 μητρὸς ταλαίνης καπὸ δυστήνου πατρός.
 τοιγὰρ θέλουσ' ἄκοντι κοινῶναι κακῶν,
 ψυχῇ, θανόντι ζῶσα, συγγόνῳ φρενί. 1025
 τοῦτ' οὖν δὲ σάρκα οὐδὲ κοιλογάστορες

1017 γε om. rec. προστάταις Καδμείων (missing the tone) Blomfield. †. 1018 κα-
 λαι M, corr. recc. 1020 τιμῶν for θάψας Heimsoeth. †. 1024 ἐκόντι rec. †.
 κοινῶναι κακα. (or κακα.) M, κακῶν m (and a schol.), κακῶν recc. If κοινῶναι is right

case of Polyneices'), but the dat. of reference (or incommodi) may bear precisely the same meaning. Though it may seem awkward to a reader to separate τῷδε from τίλει, it is evident from other places that such ambiguity of the written words did not strike the poet, who mentally heard his own lines spoken with the proper dramatic intonation. See 407, where φίλων does not belong to ἀλομένων, and 424, where τῷδε is to be separated from κέρβει. Cf. Jebb on Soph. Tr. 815. —τίλει. The πρόβουλοι now form 'the authority' in Thebes. Had there been various bodies to consider, we should have had τέλεισι or τοῖς ἐν τίλει. The κῆρυξ chooses the word with the sense 'the order comes from those whose bidding is final.'

1017 ἐγὼ δὲ Καδμείων γε κ.τ.λ.: 'and I tell the προστάταις of your Cadmeans.' The suggestion of γε is that of contemptuous sarcasm. The princess of the royal house adopts the natural tone towards these new authorities of the δῆμοι (997). It is scarcely possible that in προστάταις Aesch. has in mind any notion akin to that of the later προστάτης τοῦ δήμου. The term is indefinite and non-committal. In Eur. *Heraclea* (ad fin.) τοῖς τῷδε χώραις προστάταισιν οὐ δοκεῖ the reference is to Demophon. The κῆρυξ may call them, with all respect to an accepted position, πρόβουλοι, but Antigone recognises only that there are leaders of some sort.

1018 ιγ. κἀνὰ κίνδυνον βαλῶ. From the literal ἀναβάλλειν, ἀναρρίπτειν κύβουσι comes this metaphorical extension, in which, strictly speaking, κίνδυνος is con-

tained accus., the 'risk' consisting in the nature of the cast. Cf. Hdt. 7. 50, Thuc. 4. 85, and the simple verb βάπτειν κίνδυνον Eur. *Heraclea* 148, *Rhes* 154. The tense of θάψας should be noted. The burying is antecedent to the 'chance.' 'I will bury him, and I will stand my chance (of what may happen) for having—buried my own brother.' This rendering will show that θάψας is anything but redundant, and will explain the articular τὸν ἐμόν: 'my own brother (who is more to me than all the orders of the Cadmeans).' So Soph. *Ant.* 44 12. ἢ γὰρ τοῖς θάπτειν σφ', ἀπέρρητον πόλει; | ΔΝ. τὸν γὰρ ἐμόν, καὶ τὸν σὺν, ἢ σὺ μὴ θέλῃς, | ἀδελφόν.

1021 ἔχουσ'...ἀναρχίαν: not 'labouring under the charge of ἀναρχία' (as if αἰτίαν ἔχουσ' ἀναρχίας: cf. μυρίαν ὀφειλάμεν), but 'showing disobedience' (= οὐ πειθαρχοῦσα). Cf. Soph. *Aj.* 540 παρυσίαν ἔχων, 564 δυσμενῶν θῆρας ἔχων, *Ant.* 300 παρουργίας...ἔχων, Hom. *Il.* 18. 495 βοῶν ἔχει, 16. 105 πῆλξ ἀναρχὴν ἔχει, Od. 1. 368 μηροθήρες...ὄβρον ἔχουσι, [Eur.] *Rhes* 255 τετράπαιον | μίμον ἔχων... θηρὸς, the familiar φιλακτὴν ἔχων, and e.g. Shak. *Hamlet* 1. 5. 65 hold enmity, *K. L.* 3. 2. 45 keep this dreadful pothos. —ἀπιστον = οὐ πειθομένην: sup. 827 (n.). Hesych. quotes from Soph. ἀπιστοι· ἀπειθεῖς; so ἀπιστοῦ = ἀπειθεῖς.—πόλει is stressed in antithesis to ἀδελφόν. If she perceives a divided duty she decides wholly for her brother. The dat. depends on the whole line.

1022 ιγ. θανόν τὸ κοινὸν σπλάγχνον: 'a powerful tie—the common loins from which we are sprung.' Cf. *P. V.* 39 τὸ συγγενεῖ τοι δεῦν ἢ θ' ἀμύλια, Eur.

ANT. And I say to them who take lead of your Cadmeans; if none other will help in burying him, I will bury him, and if to bury mine own brother be danger, I will take my risk. Nor have I any shame to shew this stubborn disobedience to the state. Mighty the bond of the common loins whence we are sprung—from unhappy mother and from ill-starred sire. Therefore, my soul, gladly—though no voice hath he—make common cause in misery with him, the living with the dead, as loyal sister should. The flesh of him—no! no hollow-

the reading of M is difficult to account for. Probably the true reading is **καὶ* *ἀδελφὴ* *καὶ* *ἀδελφὴ*. *†*. 1026 *ταῦτα* M, *ταῦτα* rec. My previous suggestion *τάπητα* is scarcely needed. *†*. *ἀδελφὴ* Blomf., for *ἀδελφὴ*.

Phoen. 353. The *συνάγγον* is that of the father as well as the mother (*Soph. Ant.* 1066).—*μητρός* *ταλαιῆς* *κ.τ.λ.* Though it is possible (1) to run on *τὸ* *καὶ* *ἐν* *ἐλ.* *μητρός* *ταλαιῆς* and to take *ἀδελφὴ* *συνάγγον* *πατρὸς* as 'an afterthought' (*Sidgwick*), or (2) to construe *ἐν* *ταλαιῆς* *μητρός* *τ.* *ἀδελφὴ* *κ.τ.λ.* in the sense 'from which we are sprung of a common mother and from an ill-starred sire,' it is far simpler (3) to supply *ἀδελφὴ* with the earlier noun, i.e. *ἀδελφὴ* *μητρός* *τ.* *ἀδελφὴ* *κ.τ.λ.* This construction is extremely common: cf. *Soph. O. T.* 733 *σχιστὴ δ' ὁδὸς | ἐς ταῦτ' ἀδελφὴν καὶ δαυλίας ἔχει*, *Ant.* 1176 *πότερα πατρὸς ἢ πατρὸς οὐκίας χερσὶ*; *Trach.* 765, *Eur. Hel.* 863 *Ἰσθμὸς δὲ σὺν ὅλῳ καὶ βαρβάρῳ χερσὶ*, *Pind. N.* 10. 37 *ἐφ' ἑνὶ... | ...τὴν καὶ χερσὶν τε καὶ σὺν Τυνδαρίδαις*, 9. 13, *I.* 1. 29 *βέλτοισι τε Δίρκας ἔφαθεν καὶ παρ' Ἑδύρα*, *Alcman fr.* 22, *Archestr. ap. Ath.* 302 A; cf. *Verg. Aen.* 5. 512 *illa notos atque atra volans in nubila fugit*.

1024 *θόλου' ἔκοντι*: explained by *θανόντι* *ἴσῃ*. The sense of *ἔκοντι* is not that of unwillingness, but of absence of wish or will at all. He has no say in the matter. *θόλου'* = 'zealously' (449 n.).—*κοινῶναι* *κακὰ*. of M is hard to account for if *κακῶν* is right. Probably Aesch. wrote **κοινῶναι* *κακὰ*: 'make common cause in trouble.' He uses *ἀλγεινὸν* and *ἐπαλγεῖν* of 'accepting a view' (*censere*, cf. *Cho.* 191, *Ag.* 1369, *inf.* 1063) and of 'acquiescing in' or adopting a situation (*Cho.* 79, *Suppl.* 914, 1081).

1028 *ψυχῇ*. Such apostrophe to the heart or courage is frequent. Cf. *Hom. Od.* 20. 17 *στῆθος δὲ πλῆξας κραδίην ἤριππε μύθοι*, | *τέτλαθι δ' ἡ, κραδίην*, *Il.* 21. 552, *Archil.* *fr.* 62. 1 *θυμὲ, θυμὲ, ἀμυ-*

χάουσι ἀφ' ἑνὸς ἀνέστη, | *<ἀνέστη>*, *Theogn.* 1029 *τάλας, θυμὲ*, *Sopater ap. Ath.* 160 C *θάλας, θυμὲ*, *Soph. Tr.* 1259, *Eur. Med.* 1243 *ἀλλ' εἴ' ἐνδύσῃ, καρδία*, *Pind. N.* 3. 26, *O.* 1. 4, *P.* 3. 61, and the burlesque in *Ar. Vog.* 756 *στεινὸν, ὦ ψυχῇ! τοῦ μὲν ψυχῇ! So Shak. Ham.* 1. 2. 257 *Sit still, my soul*.—*συνάγγον* *ἔκοντι*: with *καὶ* *ἀδελφὴ*.—*ἔκοντι* is stressed. She is *συνάγγον* and would have her heart prove that the kinship goes thus deep.

1026 sq. *ταῦτα* M *κ.τ.λ.* See crit. n. If *καὶ* *ἀδελφὴ* is read, *ταῦτα* is preferable, while with *συνάγγον* the dat. incognit. is somewhat better than the genitive. The appearance of *ταῦτα* in rec. is probably due to the alteration to *καὶ* *ἀδελφὴ*, while *ταῦτα* of M indicates the original reading. Also on the whole the notion of the birds tearing the flesh appears somewhat stronger as a tragic picture than that of eating. Either expression or thought is found: e.g. (1) *Hom. Il.* 15. 351 *ἀλλὰ κῆρες ἐρύουσι πρὸ δασεὺς ἡμετέρου*, 22. 335 *κῆρες ἔρ' ἐσθίουσι | ἐλκόμεν' αἰκῶν*, *Soph. Ant.* 1198 *κνω-σάρακτον σῶμα Πολυδάκτου*, *Chancier Clerkes Tale* 570 *Burieth this litel bodie in som place | That bestes ne no briddes it to-race*; (2) *Il.* 18. 271 *πολλοὺς δὲ κῆρες καὶ γῦπες ἔδονται*, 4. 237 *τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται*: or both are combined, e.g. *Il.* 22. 66 *κῆρες... ὠμὸντα ἐρύουσι*.—*οὐδὲ* is used idiomatically: 'and, as for his flesh, wolves shall not tear it, either.' Cf. *Plat. Rep.* 318 C *καὶ εἴπῃ ὅτι Σώκρατες, οὐδὲ θαμίζεις ἡμῶν καταβαλῶν*. The full thought is (*οὐκ ἔσται ἀταφος*) *οὐδὲ κ.τ.λ.*—*κοιλογάστρους*: not strictly 'empty-bellied,' but 'hollow-bellied' (the 'belly-pinched wolf' of *Kings Lear* 3. 1. 12 is somewhat different). The concavity is that of the outside aspect

λύκοι σπάσονται· μὴ δοκησάτω τινὶ
τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγώ,
γυνή περ οὔσα, τῷδε μηχανήσομαι
κόλπῳ φέρουσα βυσσίνου πεπλώματος,
καὺτῇ καλύψω· μὴδέ τῳ δόξῃ πάλιν.
θάρσει· παρέσται μηχανὴ δραστήριος.

1030

KH. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

AN. αὐδῶ σέ μὴ περισσὰ κηρύσσειν ἐμοί.

KH. τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

1035

AN. τράχυν· ἄθαιπτος δ' οὗτος οὐ γενήσεται.

KH. ἀλλ' ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;

AN. ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς;

1027 στάσεται M^a, ο πάσεται M. φ. 1028 αὐτῷ M, αὐτῇ Pierson (but τῷδε belongs to κόλπῳ). φ. The true reading may, however, be αὐτοῦ ('on the spot'). 1031 καὶ γῇ Dobree. 1032 θάρσει· παρέσται M. θάρσει παρέσται Porson. φ. 1038 τῷδε rec., but τῷδε is more characteristically impatient ('in ways like this').

(cf. τὰ κοῖλα τῶν ποδῶν, τὰ κοῖλα τῆς Εὐβοίας, and Soph. O.T. 1261 ἐκ δὲ πυθμένων | ἔελιγε κοῖλα ἐλθῶρα, where the sense is of bending them inward). The shape of a wolf suggests the starving, and the word here implies that sense, but it is not primary.

μὴ δοκησάτω τινί: 'let none resolve it,' is much more pointed than 'let none think it.' Antigone is alluding sarcastically to the Herald's repeated phrase, δοκούσα καὶ δέξαντα (996), ἔδοξε (999), δοκεῖ (1011), ἔδοξεν (1016). She means 'I care nothing for your δοκεῖ and ἔδοξε.' —τινί is allusive, the πρέβουλοι being meant: cf. 389 (n.). There is no difference between δέξαι and δοκῆσαι in this meaning: cf. Eur. *Heracl.* 186 ψήφῳ δοκῆσαν, *Suppl.* 129 ἰδίᾳ δοκῆσαν σοὶ τὰδ' ἡ πόλις πόλει; see 1031.

1028 sq. κατασκαφὰς: not in the full sense. The κῆρυξ has spoken of κατασκαφὰς for Eteocles (999). She will 'contrive' for Polyneices a tomb and some equivalent of κατασκαφὰς. She will scrape up the dust and earth and lay him in such hollow as she can make, and then carry earth in her robe to cover him.—τῷδε...κόλπῳ κ.τ.λ. Despite the fine work of her costly garment she will thus use it. The precise nature of βύσσης is uncertain, but it appears to have been linen from a fine species of flax (*Dict. Ant.* 1. 319).—πεπλώματος is more expressive than τέφλου, as drawing atten-

tion to the cost or labour in making it.—κόλπῳ = 'fold' or 'lap' (πῖπν). With φέρουσα we must supply some word naturally suggested by the context, e.g. γῆν or κόνιν (Soph. *Ant.* 429), or perhaps more strictly a vague τὸ δέω.

1031 κασθή: 'and by myself.'—δέξῃ: 1017.—πάλιν: 'otherwise'; see 244 (n.).

1032 θάρσει: apostrophising herself. The word has, however, become an interjection: 'Courage!' θάρσει is similarly followed in Soph. *Ph.* 667, O.C. 716.—παρέσται κ.τ.λ. = 'where there's a will there's a way.' [Others make θάρσει dat. and read θάρσει παρέσται κ.τ.λ.]

1038 sq. αὐδῶ πόλιν σε κ.τ.λ. σε is more formal, because less direct, than σοι.—πόλιν is stressed: an individual cannot flout a whole state.—βιάζεσθαι, like κηρύσσειν, is conative (cf. Soph. *Ant.* 663 νόμῳ βιάσεται). The retort, which repeats αὐδῶ, requires σὺ rather than σε, both in reply to his own σε and also in antithesis to ἐμοί. For repetition in retort cf. Soph. O. T. 547 ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἔκουσεν ὡς ἐρῶ. | ΟἶΔ. τοῦτ' αὐτὸ μὴ μοι φράξ', ὅπως οἷός εἰ κακός, P. V. 53 sq., *ibid.* 69 ΗΦ. ἄρῃς θέαμα δυσθέατον ὀμνῶσαν. | ΚΡ. ἀρῶ κυροῦντα τῶνδε τῶν ἐπαθίων, Eur. *H. F.* 713 ΔΜ. δοκῶ μὲν αὐτῶν.... ΑΤ. τί χρῆμα δόξῃ τῆσδ' ἔχεις τεκμήριον;—κηρύσσειν: 'play the κῆρυξ.'

1038 τραχέα. In Soph. *Ant.* 35 sq.

bellied wolves shall rend it; let no man 'resolve' it. For, woman as I am, 'tis I will compass him burying and a grave, carrying it in this lap of finest drapery, and alone I will cover him; and let none 'resolve' otherwise. Courage! I shall find means to do!

HER. I warn thee, pursue not this flouting of the state.

ANT. I warn thee, deliver no useless commands to me.

HER. Harsh, mind thee, is a people escaped from evil case.

ANT. Harsh as thou wilt! He shalt not lack his grave.

HER. Wilt thou honour with burial one whom the state abhors?

ANT. Honour? Have not the Gods already fixed his share?

1034 *σε* M. Corr. *ed. †. 1035—1044 Each line is marked with the paragraphus. 1036 γερήσεται M. 1037 κοσμήσει rec. (The next line alone proves τιμήσει.) 1038 The line requires no emendation beyond the mark of interrogation. †. Casaubon wrote ἢ δὴ τὰ τοῦδ' κ.τ.λ. (as question). διωτερίμηναι Hermann, δίχα τερίμηναι Wieseler. In his τοῦδε for τοῦδ' οὐ Weckl. is mistaken in thinking that he has the support of the schol.

the consequence is to be stoning (the people's punishment, 181 n.). The statement is here general and δῆμος is emphasised ('a δῆμος'). For the sentiment (with a difference) cf. *P. V.* 35 ἄνω δὲ τραχὺς δοτὶς ἀν' νέον κρατῆ. The implication is that it has escaped troubles brought upon it by others, its former rulers. The conduct of the French after the Revolution is an extreme illustration of the γνώμη.

1036 τράχυν': lit. 'make it harsh' = 'make it out as harsh as you will.' This peculiar application of a word in retort, by which a man is represented as actually doing or causing that which he names as being done, appears also in Alexis *ap.* Ath. 516 E A. τὸ τοιούτου γὰρ δέλωται μένος | ἐπιπαίξεταί... | B. ἀνθρώποι, ἐπιπαίξε (already cited by Headlam). Cf. *sup.* 467 κόμωας' ἐπ' ἄλλω (for τοὺς κόμωους ἄλλου τινὸς λέγε).

1037 ἄλλ' ὅν κ.τ.λ. The rhythm throws upon both πόλις and σὺ their effective emphasis. 'Are you to set yourself against a (whole) country?' For στυγί cf. 1000 (n.).

1038 ἦδη τὰ τοῦδ' οὐ κ.τ.λ. The addition of the interrogation-sign gives to this line an entirely simple and appropriate sense (which is that of schol.).—διατερίμηναι takes up τιμήσει. 'Have not the questions of his honour or dishonour been already settled by a higher

power—the Gods?' σὺ is put rather late in the question in order to allow the emphatic ἦδη to come first. The force of δια- may be (1) that of discrimination, whether as between the two sides of the question or between Polyn. and his brother. They are both dead, and both in the same way. Such has been the pleasure of the Gods, who have thereby shown their judgment upon the rights of the question. The sense of τιμῶν here includes that of 703 (n.), but further recalls the law-courts, in which the dicast τιμῇ τὴν δίκην (βλάβην &c.) τιλ or τιμῇ τιλ τινοῦ in the way of assessment. The Gods have decided the award (in distinction from that of Eteocles, or as between two alternatives, δια-). Otherwise (2) δια- denotes not discrimination but finality (= 'thoroughly'): cf. *fr.* 263 διαπεφροῦρηται βίος, explained by Hesych. as ἡ δὲ τοῦ βίου φρουρὰ συνετελέσται ('its watching is over and done with'). Similarly Eur. *Suppl.* 528 εἰ γὰρ τι καὶ πεπῶνται 'Ἀργείων ὕπο, | τεθῆσιν, ἡμῶνασθε παλεμίου καλῶς, | ἀσχερῶς δ' ἐκείνοισ, χεῖ δίκην διοίχεται, and (with the simple verb) Eur. *Hipp.* 1456 ΘΗ. μὴ νῦν προδῶς με, τέκνον, ἀλλὰ καρτέρει. | III. κεκαρτέρηται τέμ'. ὀλωλα γάρ, πάτερ. If we have absolutely to choose between one sense of δια- and the other, the latter is preferable; but it is doubtful whether the two meanings were kept distinct in the Greek consciousness.

KH. οὐ πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν.

AN. παθὼν κακῶς κακοῖσιν ἀντημείβετο.

1040

KH. ἀλλ' εἰς ἅπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν.

AN. Ἔρις περαίνει μῦθον ὑστάτη θεῶν·

ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.

KH. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

XO. φεῦ φεῦ.

1045

ὦ μεγάλαυχοι καὶ φθερσιγενεῖς

Κῆρες Ἑρινύες, αἰτ' Οἰδιπόδα

γένος ὠλέσατε πρυμνόθεν οὕτως,

τί πάθω; τί δὲ φῶ; τί δὲ μήσωμαι;

πῶς τολμήσω μήτε σε κλαίειν

1050

μήτε προπέμπειν ἐπὶ τύμβῳ;

1042 sq. Some (for the sake of the *στιχομυθία*) suspect either a lacuna or an interpolation. But †. 1042—1044 M indicates *ἡμυχρία* at 1045 and 1064, and marks

1039 οὐ πρὶν γε κ.τ.λ.: '(yes, but) not before....', i.e. there is a further question to be considered. Had this (equal) *κατ'ἰμυρία* occurred in other circumstances, before Polynices had invaded us, the matter would doubtless have been regarded as settled. So far as concerns the quarrel between the brothers, or the curse of Oedipus, we have nothing to say. They were, in this respect, on the same footing. But the *πόλις* has its own say in the further matter of the invasion. Hence τήνδε: 'there is this state's point of view.'—*κινδύνῳ βαλεῖν*. The dat. is not that of the instrument or missile which smites the πόλις, but the dat. of that into or upon which the country is cast (whether recipient or locative). Cf. *P. V.* 733 *θυμῷ βάλ'*, *Soph. Ph.* 67 *λόγῳ πάσῳ Ἀργείους βαλεῖς*, Lat. *demittere pons* &c. In *Hom. Od.* 13. 142 *πρὸς βέλεω καὶ ἄριστον ἀνιμῶν ἰάλλειν* there appears some ambiguity, but *ἰάλλειν* with accus. is apparently only used of the thing thrown.

1041 ἀνθ' ἐνὸς: a brachylogy, either for (1) ἀντὶ τοῦ εἰς ἑνα: 'instead of being aimed against one (viz. Eteocles)'; or for (2) ἀντὶ τοῦ ὅθ' ἐνὸς πεπραγμένον, i.e. 'in return for one man' = 'for the action of one man.' The latter is the easier. Brachylogy is frequent with ἀντὶ: cf. *Plut. Mor.* 645 D ἀντὶ τοῦ θαφέντων τοῖς πόλιν ἀναθήσασθαι (= ἀντὶ τοῦ θαφέντων ἀναθήσασθαι), *Pericli.* 7. 3 τῷ ὅμῳ προστεταμένον αὐτῶν, ἀντὶ τῶν πλεον-

είων...τὰ τῶν πολλῶν ἰλάμενοι, *Xen. Hell.* 1. 7. 33.

1042 sq. Ἔρις περαίνει κ.τ.λ. As the speech of Antigone, though not the absolutely last words of the conversation, does end the discussion, we may quite naturally assign both these lines to her. *στιχομυθία* was made for the poet and not the poet for *στιχομυθία*. The thrust and parry are marked as concluded by a departure from the one-line retort.—Ἔρις is personified, as in Homer, and ranked among the minor divinities. The line is a *γνώμη*, whether original or a paraphrase. The dispute is an *ἔρις*, and Ἔρις is the last of the deities to say her last word. 'We can quarrel for ever; for Quarrel &c.' Cf. the sense of ἡ ἐριστικὴ καὶ ἐριστικὰ λόγια. For περαίνει, of speech, cf. *Peri.* 700 ἄλλὰ σύντομον λόγῳ | εἰπὲ καὶ τέρατι πάντα, *Ar. Plut.* 648 τέρατι τοῖσιν ὅτι λόγος ἀπόσας ποτὶ, *Ran.* 1170. From this came the use of *συμπέρασμα* for a logical conclusion. The line ἐγὼ δὲ κ.τ.λ. is delivered with slow emphasis.

1045 sqq. The division of the concluding anapaests is best as given or indicated in M and in the text. The parts assigned to various portions of the Chorus are not equal, and this fact does away with the necessity (even if it were otherwise assumed, though the treatment of choric anapaests does not warrant the assumption) of exact metrical equivalence.

1046 sqq. μεγάλαυχοι: in conse-

- HER. Nay, not before he imperilled this land of ours.
 ANT. He suffered ill, and was answering it with ill.
 HER. But his deed was aimed at all because of one.
 ANT. Quarrel is the last of Gods to have done with talk.
 I will bury this body. Waste no more words.
 HER. Well, follow thine own devices: I give my warning.
 [Exit HERALD (to right).]

CHORUS.

Alas! Alas! Ye Vengeful Powers of Harm, loudly triumphant in the undoing of a race, who have thus demolished, root and branch, the stock of Oedipus! What must be my case? What must I say? Or what devise?

How can I find the heart neither to weep for thee nor to lead thee forth to burial?

1049, 1054, 1058 with paragraphus. 1048 Ὀλίσσατε Elmsley, but †. πρίμωθεν I. Voss (see 71 n.). 1049 δ' ἐρῶ M, δὲ δρῶ rec. Corr. *ed. †. 1051 τῶμβον

quence of their victory (cf. 936 sqq.).—καὶ φέροντι γένεῖς explains wherein their victory consists. φέρον is a generic epithet, and hence αἶψ'... γένεῖς Ὀλίσσατε is no idle tautology. The function of the Erinyes is to be 'destroyers of a race,' and in this case they have won their boast by destroying the race of Oedipus. For this function cf. 707 Ὀλίσσειον (n.) and *Eum.* 385 δομάτων γὰρ εἰλόμαν | ἀνατροπᾶς, δταν Ἄρη | τιθασθε ὦ φέρον ἔλθ, Hom. *Od.* 15. 234 θεὰ δασυλήτης Ἑρινύς (where δασυλήτης is etymologically 'smiter of houses').

In Κῆρες Ἑρινύες the Erinyes, while by implication distinguished from other classes of Κῆρες (Harrison *Prol. Gk. Rd.* 165 sqq., 186, 213 sqq.), receive their full title of dread and mischief. Κῆρες is the wider term for spirits of bale. In Hes. *Th.* 217 Night Μοῖρας καὶ Κῆρας ἐγγέλωντο νηλεοπόνοισι... | αἶψ' ὠδρῶν τε θεῶν τε παραβασίας ἐφ' ἑποῦσαι | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο, | πρὶν γ' ἀπὸ τῷ δῶσι κακὴν ὅπιν κ.τ.λ.—Ὀλίσσατε: cf. Soph. *Aj.* 1220 ὑπὸ πλάκα, O. C. 180 ἐτί; προβίβατε, *Ant.* 612 τὸ πρὶν. We are prevented from reading Ὀλίσσατε (Elmsl.) by the rule that an anapaest is not followed by a dactyl in the same dipodia.—πρὶμωθεν: 71 (n.).—οὕτως: 'in this way' (i.e. 'as ye have done'). We cannot join the word with πρὶμωθεν after the pattern of e.g. ἀπλῶς οὕτως, since this use is confined to combination with words expressive of carelessness or rough-and-ready. The sense of πρὶμωθεν is the exact contrary.

1049 τί δὲ φῶ; M has τί δ' ἐρῶ; and later MSS τί δὲ δρῶ; The appearance of the fut. itself is by no means objectionable. Cf. *Cho.* 87 τῷ εὐφραν' εἰπω; πῶς κατεξομαι παρ'; Soph. *Tr.* 973 τί πάθω; τί δὲ μήσομαι; οἶμοι, Eur. *I. A.* 442 οἶμοι τί φῶ δόσσοι; ἀρξομαι πόθεν; *El.* 967 τί δὴτα δρῶμεν μητέρ'; ἢ φονεύσομεν; *Ion* 758 ἀπώμεν ἢ συγώμεν ἢ τί δρᾶσομεν; The primary notions of subjunct. and fut. were so near that their interchange is sufficiently natural. Perhaps between two aorists subjunct. another might be expected, but uniformity of the kind is not sought by poetry. It is certainly less exceptionable to read the future, which so often appears beside the aor. subjunct., than to interpose the pres. δρῶ. The objection is rather to the sense of ἐρῶ. The question is not what the Chorus is about to 'say,' in the sense of 'utter' (λέγειν), but what it is to 'agree to' or 'decide for' (φάσαι). By reading τί δὲ φῶ; we get the three questions 'What is to become of me? What am I to consent to? What course am I to devise?' The meaning of these questions is explained by the more definite one which follows.

1050 sq. σε: turning to Polyneices.—μήτε... κλαῖν κ.τ.λ.: repeating the notions of ἐκλαυτος ἀταφός (1013 sqq.). Cf. further *Cho.* 8 οὐ γὰρ παρὶν φμῆζε εὖν, πάτερ, μόρον, | οὐδ' ἐξέτινα χεῖρ' ἐπ' ἐκφορὰν νεκροῦ (n.), Sol. *fr.* 21 μηδέ μοι ἐκλαυτος θανάτος μόλοι, ἀλλὰ φλοῖον | ποιήσαιμι θανόν ἀλγεα καὶ σπονχάς.—ἐπὶ τῶμβον: with a view to a τῶμβος.

ἀλλὰ φοβοῦμαι κάποτρέπομαι
δεῖμα πολιτῶν.

σύ γε μὴν πολλῶν πενθητήρων
τεύξῃ· κέως δ' ὁ τάλας ἄγοος
μονόκλαυτον ἔχων θρήνον ἀδελφῆς
εἰσιν; τίς ἂν οὖν τὰ πίθοιτο;

1055

HMIX. δράτῳ <τε> πόλις καὶ μὴ δράτῳ·
ἡμεῖς γὰρ ἵμεν καὶ συνθάψομεν
αἶδε προπομποί· καὶ γὰρ γενεᾷ
κοινὸν τόδ' ἄχος, καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεί τὰ δίκαια.

1058

1060

HMIX. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν
ὅδε Καδμείων ἥρυξε πόλιν
μὴ ἀνατραπήναι
μηδ' ἄλλοδαπῷ κύματι φωτῶν
κατακλυσθῆναι τὰ μάλιστα.

1065

1070

recc. †. 1052 κάποτρέφομαι Paley. †. 1058 δέγμα L. Schmidt, λῆμα Meineke. δέγμα is an obvious suggestion, but the text is better. †. 1057 I have added the question mark at εἰσιν; †. πείθοιτο M, corr. recc. Recc. have εἰσι with τίς ἂν οὖν (τίς οὖν or τίς ἂν) ταῦτα, whence εἰσιν· τίς ἂν οὖν ταῦτα πείθοιτο; Bruck. But ταῦτα is plainly a gloss. A possible source of the variants is ἀδελφῆς | ° <†ε> εἰσι; τίς οὖν τὰ πείθεται ἂν; (or πείθοιτο alone: see note to Cho. 593, where add Herondas 5. 76 τίς

1052 sq. ἀλλὰ φοβοῦμαι κ.τ.λ. καὶ is explanatory; 'But I am afraid; yes, I shrink from....'—δεῖμα πολιτῶν=τοῖς δεινοῖς πολλοῖς: cf. Eur. H. F. 700 τέρας δέμας θηρῶν, Pind. N. 1. 50 ἄμυνον ὄβριον κνωδάλων ('the wicked brutes'), Cho. 766 δεσπτόν τε νόστον (n.), sup. 475. δεῖμα πολιτῶν is the citizens who inspire our fear, just as Πειθεὺς σέβας (Enm. 886) is the Πειθεὺς who inspires our awe.—ἀποτρέπομαι treats this dread thing almost as if it were a demonic power. With ἀποτρέπομαι cf. Pers. 220 ἀποτρέπτῃ, P. V. 24 ἀποτρέψει, 686 θεοτρέπτου. There is the more inducement to the lengthening in this particular word through its connection with ritual. So Eur. Phoen. 586 ἄ θεοί, γένεσθε τῶνδ' ἀπότηρα κακῶν.

1058 sqq. κάνας...εἰσιν; To be read as a question. See crit. n.—ἄγοος: without the ceremonial γένος, which, with the τῶνδ' and the ἔκτανος, was the due of the dead. Cf. Simonid. fr. 9. 3 βαρὺν δ' ὁ τέφρῃ, πρὸ γένος δὲ μάλιστα, ὁ δ' εἰστος

ἔκτανος.—τὰ=ταῦτα: 974 (n.). [The readings of recc. perhaps point to <†ε> εἰσι; τίς οὖν τὰ πείθοιτο; The insertion of ἂν would cause the reading of M. For absence of ἂν with interrog. opt. see Cho. 593 τίς λέγει; and examples there. Add Herond. 5. 76 τίς οὐκ ἐμπτόται; Mosch. 3. 114 πῶς δ' ἐγὼ σὲ φθονοῦμαι;]

1058 δράτῳ <τε> πόλις κ.τ.λ. Whether τε or τῇ is to be inserted depends on whether the next line in M is genuine or a gloss of the kind which appears after v. 987. The words of 1059 are flat and unnecessary, while the present line is more effective without them. The metrical value of 1058—1063 does not in any case answer precisely to that of 1064—1070, nor, in processional anapaests, should the correspondence be demanded. The usual idiom contains τε, i.e. δράτῳ τε καὶ μὴ δράτῳ (cf. 414 sq.) or δράτῳ τε μὴ δράτῳ τε (Suppl. 385 δρᾶσαι τε μὴ δρᾶσαι τε καὶ τῶνδ' ἐλάν, Eur. I. A. 56 δοῦναι τε μὴ δοῦναι τε). But if v. 1059 is retained we cannot choose τε. With δράτῳ

But I am afeared. The citizens affright me, and I shrink.
Thou indeed wilt find many to mourn for thee; and shall
he, poor soul! go without lament, with but a sister's solitary
dirge? Who could consent thereto?

FIRST HALF-CHORUS.

Let the state do or not do, as it will. We will go, and, in
train like this, will share in burying him. For all the race hath
part in this affliction, and what a state deems right changes with
change of time.

SECOND HALF-CHORUS.

We with this other, e'en as the state and the right take side
together. For next to the blessed Gods and the might of Zeus,
'twas he who most of all saved the Cadmean realm from over-
turning, to founder beneath an alien wave of men.

[*Exeunt all (to left).*]

οὐκ ἐμπύτοι;). 1058 δρᾶτω M, δρᾶτω τε Canter, δρᾶτω τι anon. ap. Elms. Eur. *Med.* 1224. The idiom commonly includes τε, and the words which follow in M (1059), viz. τοὺς κλεινούς Πολυδαίκη, are almost certainly an interpolation (see schol.). †. 1060 μὲν γὰρ recc. μὲν Victorious. 1061 Ritschl adds τῇ Καδμογενεῖ (τῇ Καδμείῳ Hermann), to produce metrical correspondence with 1068. But see comment. to 1058. †. 1064 ὥς ἢ τε πόλις Blomfield. †. 1069 ἀλλοδαπῶν recc. †. 1070 ταμέλιστα G. Qu. κατακλυσθήναι *παράσιτον?

αἰσχίλου ἔπιθήβας τέλοι.

πόλις τοὺς κλεινούς there must be joined either another accus. e.g. τι or an adverb e.g. κακῶς. The point of πόλις is the same as in 1021.

1061 sq. καὶ γὰρ γενεᾷ κ.τ.λ.: i.e. the grief is common to us by the laws of kindred.—γενεᾷ as in Hom. *Od.* 1. 387 ὁ τὰ γενεᾷ πατριῶν ἐστίν. Less well we might render 'to the nation' (*Pind.* *I.* 6. 29, *O.* 11. 15). The Cadmeans are represented as literally Καδμογενεῖς (127 n., 290), and the Chorus claims to share with the sisters in the ἄχος. The connection is more intimate than in Eur. *Hipp.* 1462 κούρῳ τόδ' ἄχος πᾶσι πολίταις ἦλθεν. Hence γενεᾷ is stressed.

1062 sq. πόλις: generic, 'a state.'—ἄλλως ἄλλοι κ.τ.λ.: 'at different times takes different views of what is right.' For the sense of ἐπαίνει ('votes,' *censet*) see 1024 (n.).—τὰ is practically a possessive, 'its decisions as to right.'

1064 sq. ὥσπερ τι πόλις κ.τ.λ. τι is not trajected, but is exegetic: 'Aye, as country and justice agree in (ἐν-) deciding.' Cf. Xen. *Oec.* 7. 16 ἃ τε αἱ θεοὶ ἐφυσῶν σε δύνασθαι καὶ ὁ νόμος συνεπαίνει. The second ἡμιχόριον takes up the words πόλις and ἐπαίνει. 'In this case the πόλις is right in its view, for τὸ δίκαιον

(right in the abstract) agrees.' The one justice, as philosophy would say, is contrasted with the many.

1066 μετὰ...μάκαρος: the usual reservation; cf. Hdt. 7. 139, Xen. *An.* 7. 7. 22, Ov. *Trist.* 5. 9. 12 (quoted by Blomf. and Paley).—καὶ Διὸς ἰσχύϊν: 'and (in particular) the might of Zeus.'

1067 sqq. δδα...ἤρυξε...τὰ μέλιστα. Though so far separated, τὰ μέλιστα, to have any appropriate sense, must belong to ἤρυξε. See crit. n.—ἀνατραπήναι: cf. Alex. ap. Ath. 226 F ἂν ἀνατραπῇ τὸ πλοῖον. The play ends, as it began, with a nautical metaphor.—ἀλλοδαπῶν. It is a mistake to alter to ἀλλοδαπῶν, (1) because φωτῶν is simply added to define the metaphor (64 n.), (2) because the attachment of the epithet to the governing rather than the governed noun is favoured by the tragedians. Cf. 591, Cho. 1068 ἀνδρὸς βασιλεία πάθῃ, Ag. 509 δεκάτῳ σε φέγγει τοῦδ' ἀφικόμην ἔτους, Eum. 292 χώρας ἐν τόποις Λιβυτικαῖς, Eur. *Cycl.* 11 γένοις Τυρσηρικὸν ληστῶν. The point of Καδμείων is that of 1061, viz. that all Cadmeans are interested. It is uttered with affection: 'this time-honoured city which is so dear to all Cadmeans': cf. 114.



APPENDIX A.

CONSONANTIZING OF *v* AND *z*

v. 115 *γενίων*. The disyllabic scansion of this word occurs also in Pind. *P.* 4. 225. Similarly *Ἐρινύων* Eur. *I. T.* 931, 970, 1456, *Tro.* 457. The fact itself is beyond question, but no modern philologist is likely to write *γενῶν*, *Ἐρινῶν* with Dindorf. In Kühner-Blass *Gr. Gr.* 1. p. 228 these examples are classed under the head of synizesis, and it is not surprising if, taking this view of the pronunciation, the writers should declare that in certain other instances, which happen to stand alone, the phenomenon is 'unglaublich.' In [Hes.] *Scut.* 3 (so 16) for *Ἡλεκτρύωνος* they offer *Ἡλέκτρωνος* on the strength of a Rhodian inscrip. *Ἀλέκτριον*. Meanwhile they overlook *Ἀμφιτρύωνος* in Hom. *Od.* 11. 266. In *Il.* 7. 166 they are satisfied to query with *Ἐνυαλίῳ ἀργειφόντῃ*. The query is justified, since (as will be indicated immediately) the proper scansion there is *Ἐνυαλίῳ ἀνδρειφόντῃ*. In Soph. *O. T.* 640 MSS have *δρᾶσαι δίκαιοι δυοῖν ἀποκρίνας κακοῖν*, which editors agree in discarding.

The first step to be assumed in all such instances is the consonantizing of the *v*, and, if we are to attach a sign, it will rather be *γενίων*, *Ἐρινύων*, *δυοῖν*, *Ἀμφιτρίωνος* than *γενῶν*, *δυοῖν* &c. The phenomenon is familiar in the Latin *tenuia*, *genua* as adapted to the requirements of verse. To this there exists a *prima facie* objection in respect of the quantity. If Latin says *tēnuia*, *gēnu*, it would seem that Greek should require a similar lengthening. That argument, however, is fallacious. Though the other examples prove nothing either way, the iambic *γενίων* is not doubted for Pindar. The fact seems to be that the consonant was so weakly pronounced as to leave no effect upon the previous syllable. Practically, as a second step, it became inaudible. That there is nothing incredible in the process may be gathered from the fate of *ξένος*, *γόνφατα*, *μόνος*, which in Attic became *ξένος*, *γόνατα*, *μόνος*, although 'compensation' is to be seen in other dialects. There is nothing against assuming the steps *γενῶν* > *γενῶν* > *γεν(μ)ων*.

This hypothesis is borne out by the parallel case of *z*. The consonantizing of that letter is very frequent. Thus Hom. *Il.* 2. 537 *Ἰστρίαῖαν*, *Od.* 4. 83 *Αἰγυπτίους* (so 9. 382, *Il.* 17. 432, Hipparch. *ap.* Ath. 393 c), *Hymn. Apoll.* 217 (39) *Αἰνιήνας*, Eur. *I. A.* 277 *Αἰνιάνων* (lyr.), *H. F.* 1304 *Ὀλυμπίῳ* (senar.), *Ion* 285 *τιμᾷ σφε Πύθιος ἀστραταί*

τε Πύθιαι, Bacchyl. 17. 39 Κνωσσίων, Archestr. *ap.* Ath. 311 c ἰχθυόων. In Aeschylus ἀργίας is apparently correct in *Ag.* 117 and αἰφνίδιος is the reading of M in *P. V.* 707. καρδία is frequent as a disyllable (*Suppl.* 74, 807, *S. c. T.* 275). In *S. c. T.* 976 δύνγρα appears to be the scansion, and in 225 ποταίνων does away with all metrical difficulty. In v. 365, where πόρον... Ἰσμήνιον is a remarkable expression (see note), it is quite possible that Aesch. actually wrote Ἰσμήνιον. Considering the comparative rigidity of the Aeschylean senarius, we should probably pronounce Ἀμφιάρεω in v. 556. In Latin verse *stellio*, *conubialia*, *Lavinia*, *omnija* are well-known examples. In these instances, again, it is true that the previous syllable is naturally long, while it is made so by position in *liviorum*, *arrete*, *abiete* &c. But here again analogy with Latin is no safe guide.

In Hom. *Il.* 21. 567 εἰ δέ κεν οἱ προπάροιθε πόλιος κατανατίον εἴθω (so 2. 811) the εἰ does not make position. The substitution of πόλιος is of course easy, if we adopt the principle of ejecting the unusual as impossible. In *Il.* 7. 166 Ἐνυῶλι' ἀργυρόντη there is the same ignoring of εἰ. In *S. c. T.* 160 the lyric φιλοπόλις is given by MSS, and it is not easy to understand why any copyist should have substituted this strange form if φιλοπόλις had been correct. Of λογίων in the 2nd foot of Eur. *Ion* 602 I should now speak with more diffidence than in the note on *Cho.* 333.

It is usual to speak only of synizesis in the case of εἰ in -έως, -έα, θεός, ἱερνέων (*Ag.* 1493), Κρέων (*Soph. Ant.* 155), Αἰνείας (*Rhes.* 85) &c.; but here again it is no less probable that the εἰ (which in some dialects so readily turned to εἰ) is consonantized, just as οἰ (which is equally close to υἰ) is treated in φοινικέσσων (*Il.* 10. 133).

When we consider the number of examples, and also the fact that such pronunciations as Τειρεσίης, Ἀμφιάρεως would often assist in normalizing metre, it seems highly probable that more account should be taken of such consonantizing when we are considering correspondence in lyrics.

The trochaic tetrameter from Cratinus *ap.* Ath. 68 c ἐν Πάρῳ σίκων μέγιστον σπερματίαν ἀνούμενον apparently contains an abnormal dactyl in the 2nd and also in the 5th foot. In the one case the word contains υἰ, in the other εἰ. If these are consonantized (σίκων, σπερματίαν) the abnormality disappears. Similarly the apparent tribrachs serving as the sixth foot in a number of comic iambic trimeters may be treated as iambs, viz. Ar. *Ran.* 1203 θυλάκιον, Antiph. Ἀρχ. 3 φειδίτια, Eubul. Ἀμέλθ. 9 δελφάκια, Diph. Ἀπλ. 2 σαρκίδια, Ar. *Ach.* 777 χοιρίδιον.

APPENDIX B.

ADDENDA TO NOTES.

- 7 ὄρνει' cf. Milton's *I am sung and proverb'd for a fool* | *In every street* (Sams. Agon.).
- 53 Ἄρη διδορκῶν: *How reverend is the face of this old pile, | Looking tranquillity!* (Congreve Mourn. Br. II. 3).
- 64 κίημα...στρατοῦ: Sil. It. 4. 138 undae Boiorum. Cf. Hor. O. 2. 7. 15.
- 89 sq. λεύκαστος: Sil. It. 4. 345 niveis Varenus in armis (=splendidia).
- 91 sq. τίς ἔρα...θιῶν: Hor. O. 1. 2. 13 quem vocet divum populus tuentis | imperi rebus?
- 100 κτόπον διδορκα: Lucr. 4. 581 aut septem loca vidi reddere voces; Byron C. H. IV. 49 we inhale | The ambrosial aspect.
- 140 αἰθήρ...ἐπιμαίνεται: Sil. It. 17. 410 contramere aurae rapido vibrantibus hastis | turbine.
- 161 μῦθε...μυλόμενοι δ' κ.τ.λ.: 1 Kings 8. 30 Hear thou in Heaven thy dwelling-place, and when thou hearest, forgive.
- 213 sq. παναμάχανον...ἰδοί: Pind. N. 7. 141 δόνασαι δὲ βροτοῖσιν ἄλκιον ἀμυχανῶν δυσβάτων θάμα δίδμεν.
- 232 μὴ νυν...ἔκον' ἔγαν: Plaut. M. G. 2. 6. 88 etiam illud quod scies ne sciveris (Blomf.).
- 278 sq. ἐράκοντας...πτελάδας: Claud. R. P. 3. 141 sic aestuat ales | ... | ne furtum pateant homini ne praeda colubris.
- 330 ἡμοδρόπων: Theoc. II. 21 σφριγανιτέρα θυφακος ὤμας.
- 369 θείνει...ὄνει: Shak. K. John II. 1 He gives the bastinado with his tongue.
- 376 sq. πανσέληνος...πρίσφωτον ἄστρον: Ecclesiasticus 43. 9 The moon, the glory of the stars.
- 381 ὄστις βοήν ἐδλιπγος κ.τ.λ.: Scott Marm. canto 5 Marmion, like charger in the stall, | That hears without the trumpet call, | Began to chafe and swear.
- 386 δάκνουσ': Spenser F. Q. 1. 7. 48 His biting sword and his devouring spear.
- 401 ἐν κύβοις: Schiller Die Schlacht 5 zum wilden eisernen Würfelspiel.
- 415 sq. οἶδ' ἤν τὴν Διὸς κ.τ.λ.: Ov. Met. 8. 394 hunc tamen invila paremet mea dextra Diana.
- 579 οὐ γὰρ δοκεῖν κ.τ.λ. Phillem. fr. inc. 10. 7 ἀλλ' ὅστις ἰδοῖεν γρησίων τ' ἔχων φύσιν | εἶναι δίκαιος καὶ δοκεῖν εἶναι θέλει.
- 580 βαθείαν ὄλοκα...καρποόμενος: cf. Wordsworth's *The harvest of a quiet eye*.
- 702 τεθηγμένον: Hor. A. P. 402 Tyrtaeusque mares animos in Martia bella | versibus exacuat.
- 719 ὀπόσαν...φθιμένοισιν κατέχεν: Juv. 10. 173 mors sola saletur | quantula sint hominum corporacula. Cf. sarcophago contentus erit.
- 721 sq. αὐτοκτόνως αὐτοδάκτος: Shak. Rich. III. II. 4 Blood to blood, self 'gainst self.
- 776 καμψέπους: Plaut. Menaech. 5. 2. 115 facile inflexa sit pedum pernicitas.
- 819 περιπτύνη κρύος: Shak. R. and J. IV. 3 I have a faint cold fear thrills through my veins.
- 846 ἀφανῆ...χέρσον: cf. Byron's *The dim shore*.
- 1026 κολογύστοπος: Dryden (*Hind and Panther*) *The wolfish race | Appear with belly gaunt and famished face*.
- 1066 μετὰ...μάκαρας: Shak. Hen. VI. Pt. III. IV. 6 But, Warwick, after God, thou set'st me free.

THE SCHOLIA OF THE MEDICEAN.

The scholia of the Medicean MS are mainly written by *m*, comparatively few by *m*¹. Of those from the hand of *m* we may distinguish:

(1) a running commentary in the exterior margin, not written in line with the text concerned, but more or less continuously, the notes to a page of the text being found upon that page, but written at the top, down the margin, and along the bottom, as space and convenience determined. For this reason the lemma is frequently included in the scholion. These notes are here registered as *a*.

(2) other notes closer to the text on either side and opposite the passage concerned. These are recorded as *δ*.

(3) interlinear notes or glosses, recorded as *gl*.

Of these *a* are the most numerous; they also have the appearance of coming from a first stock of scholia, while *δ* are perhaps additions from a second stock. All are written in small uncials.

From *m*¹ (in a much abbreviated and often almost microscopic script) we have

(1) notes close to the text (here called *m*¹*δ*),

(2) notes in the extreme margins, outside of those by *m* (= *m*¹*extr.*),

(3) interlinear glosses (= *m*¹*gl.*).

The arrangement of the scholia by Wecklein is very inadequate and often misleading.

[In the following recension the lemma, when actually included in the scholion, is printed in the same type; when it is not quoted, but is that passage of text to which an editor must assign the note, it is printed in lighter type before a bracket. When the note is written to an erroneous text the lemma has an obelisk.]

- a.* 1 *χρή* λαίμα τὸ ἐκείνον· καίρια δὲ τὰ ἀναγκαῖα· παρακαίρια γὰρ τὰ
† δόκμα.
rec. gl. 2 *δουσι* ἐκείνον.
gl. ἐν πύργῳ κ.] ἐν θουρίᾳ.
a. *δουσι* φυλάσσει κ.τ.λ.] τὸν τῆς πόλεως κυβερνήτην.
a. 4 *εἰ μὲν γὰρ* κ.τ.λ.] τῆς εὐπραγίας ἢ αἰρία ἐπὶ τοῖς θεοῖς, τῆς δὲ
εὐπραγίας ἐπὶ τοῖς ἀρχόντας.
δ. 6 *εἰς* ἀπὸ τοῦ μένου.
gl. 7 *πολυπύκτου*] λεικέλου.
δ. *ἐμπεῖς*] τὸ ἐμπεδῶσαι μένου.

1 Either two notes are written as one or τὰ δόκμα must be an error for *e.g.* τὰ δόξα or τὰ μακρά. The former is quite possible, since δόξα is an admissible interpretation of τὰ μὴ καίρια: cf. Theogn. 199 εἰ δ' ἀδίκως παρὰ καιρὸν ἀνὴρ... κτίζεσθαι, *ibid.* 341 ἀλλὰ Ζεὺς τέλεισέν μοι Ὀδυσσεύα καίριον εὐχῆν. Wecklein reads δόκμα for ἀναγκαῖα, but this is away from the sense.

2 *i.e.* λαίμα ἐκείνον.

4 Schol. rec. adds ἀναφύεται after θεοῖς, but the expression may be brachylogic. If the word was lost, it was probably after αἰρία.

- a. 8 Ζεὺς ἀλεξ.] ἀλεξητήριος Ζεὺς ἐν Θήβαις τιμάται· φησὶν οὖν, στυφαίνων
 ἑαυτῷ τιμάται.
 a. 10 καὶ τὸν ἐλλείποντ' κ.τ.λ.] καὶ τὸν νῖον καὶ τὸν αἰζοντα τὴν βλάστησιν.
 a. σώματος] τοῦ Ἰδίου.
 g^l. τὸν ἐλλείποντ' τὸν νῖον.
 b. 11 τὸν ἐξῆθον] τὸν ἔω ἡλικίας, τὸν γέροντα.
 a. 12 ἀλδαιοντα] αἰζάνοντα τ' ἀνδρῶν νῦν.
 a. 13 ὡς τι συμπρεπεί] οἷον καθὼς ἕκαστος δύναται βοηθεῖν.
 a. ὡραν ἔχουσ' κ.τ.λ.] ὡραν φροντίδα, <ἢ ὡραν> ἡλικίαν, ἢ ὃ τοῖς
 αὐτοῖς, ἕκαστον ὅμων ἔχοντα φροντίδα τῆς πόλεως, ἢ ἕκαστον πρὸς
 τὴν ἡλικίαν, βοηθεῖν τῇ πόλει ὡς πρέπει ἰστί.
 g^l. συμπρεπεί] ἀρρόδιον.
 a. 16 τέκνοι τε...] κοινόν τὸ ἀρχαῖον.
 b. 17 ἦ] αὐτή.
 a. ἔρποντας] κυρίως ἐπὶ παῖδων τὸ ἔρποντας.
 g^l. 18 παρδοκοῦσα] ἐπιδοχομένη.
 a. ἔπαρτα κ.τ.λ.] πάντα πόνον τῆς παιδικῆς ἡλικίας ὑποδοχομένη.
 b. 20 ὅπως γένοισθε] πιστοὶ δηλονότι.
 a. ὅπως κ.τ.λ.] πρὸς κίνδυνον ὑπὲρ αὐτῆς πρόθυμοι.
 b. 21 μέκει] ἀπὸ τῶν ἐν ζυγῷ.
 g^l. 22 ευρηγερμένους] φυλασσόμενους ἐπὶ τοῦ θεοῦ.
 b. 24 βοτήρ] σκοπός, ὁ Τειρεσίας.
 b. 25 περὶ δὲ] οὐκ ἐμπύροις χρόμενος.
 a. ἐν ὧσι κ.τ.λ.] ἐξ ἀκοῆς γὰρ τὰς πτήσεις διακρίνει· οὐχ ὅρῳ ὁ Τειρεσίας
 ἐπιβάλλει τῇ τέχνῃ ἔτιρον ὑπαγορεύοντας, οὐκ αὐτὸς ὡς αὐτότης
 τῶν ὁρνέων.
 g^l. 26 χρηστηρίους] μαντευτικοῖς.
 g^l. 27 οὔτοι] ὁ Τειρεσίας.
 a. 29 νυκτιγορεύσθαι] ἐν νυκτὶ ἀγορεύσθαι καὶ βουλευέσθαι.
 a. 31 σοδοθεῖ] ἐπίρρημα παρακλιέσθαι.
 b. σὺν παντευχίᾳ] ὀπλισμένοι.
 g^l. 32 θυρακτεῖα] τὰς ἐπάλξεις τῶν ταχῶν.
 b. σφλμασι] τοῖς ἐπιβήμασι· κατεχρήσατο δέ.
 b. 34 ἐπηλύδων] τῶν πολέμων.
 b. 35 εὐ τελεί θεί] καλὰ θεὸς παρέχα.
 a. 37 μὴ ματᾶν] μὴ μάτην ὀρηῆσαι.
 a. 43 ἐς μελάνδετον]· τὸ μελανισθὲν τῷ αἵματι· ἢ τὸ ἐκ μελανῶν βορσῶν
 περιβεβλημένον. οὕτως δὲ θύοντες ἐπάνω τῶν δεσπῶν ἱεραιέοντα.
 τὸ μελάνδετον δὲ καλῶς ἀν' ἐπὶ ξίφους ῥηθεῖν, ἐπὶ δὲ σάκουσιν παρὼκα
 τὸ δετον ὡς ἐπὶ τοῦ καλανεφῆς τὸ νέφος.

10 The two notes (a) are written as one and with an error, viz. τὴν βλάστησιν τοῦ Διὸς, which I emend. Enger's σώματος for Διὸς has no probability. For τοῦ Ἰδίου see schol. 937 (b) and 1066.

12 The text is corrupt. ἀνδρῶν conceals either ἀδρῶν (= πολόν) or ἀδρῶντα (a second interpretation of ἀλδαιοντα). For the corruption (which is naturally very frequent) cf. MSS at Ar. *Ran.* 1099, Ath. 473 D, 496 A etc. and *inf.* 580. νῦν may either express time (i.e. *χρὴ νῦν*), or may be the regular scholiastic word in the sense "ἀλδαιοντα here means αὐζάνοντα, ἀδρῶντα." Cf. 108, 241.

13 Dindorf added <ἦ>, but in that case we must omit the breathing-sign upon ὡραν and leave the form non-committal. I prefer to insert <ἦ ὡραν>. The g^l. was subsequently obliterated.

17 (a) πῖδων m. The note is, of course, inaccurate for classical Greek.

18 (g^l.) The gloss perhaps rather represents the corrupt προσδοκοῦσα (recc.).

20 (a) πρόθυμον m, corr. rec.

22 (g^l.) An ignorant note, unless e.g. παρατηρουμένους stood in his text.

25 (b) οὐκ ἐμπύροις συνρόμενος m: ἐμπύροις is due to m¹ and χρόμενος to schol. rec. Headlam suggests ἐμπυρνούμενος. (a) ἐπιβάλλον m, corr. rec.

43 Apparently two different notes are combined, the second beginning at τὸ μελάνδετον. m has τὸ δετον, corr. rec.

- δ. 47 λατάνειν] ἐκκενώσαν, ἀπὸ τοῦ λατάνου.
 α. 49 μνημία: κρώνας ἢ τρήχας ἢ τι τοιοῦτον.
 α. μνημία κ.τ.λ.] ἴσος δι' ἣν τοὺς ἐν πολέμῳ τοῖς οἰκείοις πέμπει σημεῖα, ἢ κρώνας ἢ τρήχας ἢ βοστρύχους ἢ τι τοιοῦτον. τὸ δι' ἰστοφον ἀντὶ τοῦ ἐπλήρου. πρὸς ἄρμα δι' Ἀδράστου, ἐπὶ Ἀμφιδράου αὐτοῖς ἡμαντίσματο μόνον Ἀδραστον συδήσεισθαι.
 α. 50 πρὸς ἄρμ' Ἀδράστου] τοῦτο δι' ὡς ἀπὸ τῆς ἱστορίας ἔλαβεν, ὅτι ἰσώθη Ἀδραστον· ἐπὶ πόθην βῆσαν ὅτι διαφεύξεται;
 δ. Ἀδράστου] τοῦτον γὰρ ἔφασκεν ὁ μάντις συδήσεισθαι μένον ἐκ τοῦ πολέμου.
 γλ. ἰστοφον] ἐπλήρου.
 δ. 51 οἷτοι δ'...] οἷς ἦν ὁμοῖος διὰ τῆς γλῶττης αὐτῶν προῶν ἀποθηλύνων τὴν ὁρμήν.
 α. 54 καὶ τῶνδε πύστις: μετ' οὐ πολὺ δι' ταῦτα γνώση τῇ παύρῃ. <η> ἢ πρὶ τούτων ἀκοῇ οὐ βραδύως γίνονται. ταχὺ γὰρ ἤγγαλα.
 δ. τῶνδε πύστις...] ἢ γνώσις οἷς εἰς μακρὰν πλησιάζεται.
 α. 55 κληρονομήσους δ' Ὀλ(ει)πον]: κλήρους γὰρ ποιησάμενοι πρὸς μίαν τὴν ἐβίξαντο οἱ ἐπὶ λοχαγίται.
 γλ. 58 τάγουσαι] τάξον.
 δ. 60 ἀργηστῆς] λευκός.
 α. 63 ὥστε ναὶ] ἀπὸ μεταφορᾶς τῶν πλοίων.
 δ. κενό] ἀσφαλές, βίβαιος.
 δ. 63 καταγίγαι] κατακνίσθαι σφοδρῶς.
 α. 64 κύμα] πρὸς τὸ πνέμα ἐπήγαγεν τὸ κύμα· παρακεκινθημένους δι' αἶσαν κύμα χερσαίων.
 δ. 65 καιρὸν δοτις κ.τ.λ.] τουτίσθαι μὴ ἐκπίσης τοῦ δέοντος καιροῦ.
 γλ. 66 ἡμεροσκόπων] φύλακα ἀπλῶς.
 γλ. 66 sq. πιστὸν κ.τ.λ.] ἀσφαλὲς φύλαξ.
 δ. 70 Ἀρὰ τ'] ὅτι τὰ νῦν δι' αὐτῆς τελευτοῦται.
 γλ. 72 ἐκθαυμάσῃτε] ἐκρίψατε.
 δ. 72 sq. Ἑλλάδας φθόγγον κ.τ.λ.] ἀντὶ <τοῦ> οὐ βάρβαρον οὔσαν ἀλλ' Ἑλληνίδα καὶ αὐτήν.
 δ. 73 φθόγγον χέουσιν...] γρ. καὶ ἔλθον βέοντα καὶ δέροντες.
 δ. 75 ἱγυοῖσι κ.τ.λ.] μὴ ἰσχυροῦσθαι ἱγνὸν δουλείας.
 δ. 76 ξυὰ δ'...] κοινωφελῇ καὶ ἑμὴν καὶ ἡμῶν νομίῳ λίγαν.
 α. 78 ἐπὶ τοῖς φοβερὰ: θρηναῖ, βοᾶ. ἐπτόχον δι' ἣ τῶν παρθένων ἠλικία πρὸς φόβον, μάλιστα δι' πρὸς πολιορκίαν.
 α. 79 μετέβηται στρατός: οἷον ἀφίεται ὁ ὄχλος ἀπὸ τοῦ στρατοπέδου. οἷον ἦδη τὴν ὁρμὴν ποιοῦνται ἐπὶ τὴν πόλιν ἡμῶν οἱ πολέμιοι. ταῦτα δι' φανταζόμεναι λέγουσιν ὡς ἀληθῆ. τὸ δι' χ πρὸς τὴν διαφορὰν τοῦ στρατοῦ καὶ τοῦ στρατοπέδου. στρατοπέδον γὰρ καλεῖται τὸ ἐνδιαίτημα τοῦ στρατοῦ.
 μ'δ. 80 βεῖ] ὁρμή, χέουται.
 α. 80 sq. πρόδρομος ἱππότης: πολλοὶ ἐμπροσθεν λαοὶ ἱππότης· φαντάζονται δι' ταῦτα πάντα. αἰθερία δι' κόνις ἢ ἡλέγη ἢ αἰρομένη ἀε τὸν αἰθέρα.
 δ. 81 αἰθερία] ἢ μέχρι τοῦ αἰθέρος ἤκουσα.
 α. 81 sq. πείθει φανταί...] καλεῖται ὁ φωνος οὕτως ἵνα γινῆς ἵστιν ὥστε ἀγγελοῦ καὶ ἀληθείας.
 δ. 82 ἀναιδὸς κ.τ.λ.] ὁ φωνος μὲν οὕτως, σαφὲς δι' ἀγγέλλουσα.

49—50. The first three notes are written as one, but should evidently be divided.

54 I have added <η>: otherwise we must write as two distinct scholia.

55 ἵκαστος Weckl. for πρὸς. There may be a brachylogy 'with an eye to...'

60 An error: see comment.

73 i.e. (apparently) punctuating (with comma) at Ἑλλάδας and reading πᾶσιν μὲντα...

75 ἐπύλλαν Weil. The sense is rather ἐπυσάλλαν.

79 Α χ is written before the line in M.

80 sq. ἢ αὐτῇ κ. ἢ αὐτῇ κ. Wecklein.

81 sq. In the MS this follows as one sentence after ἀε τὸν αἰθέρα (80 sq.).

<η> πείθει would be required.

- | | | |
|----------|-----|--|
| α. | 83 | † ελεσθεις κ.τ.λ.) και τὰ τῆς γῆς δι' μου πεθία κατακτανομεθα τοις ποσὶ τῶν ἰσχυων και τῶν θυλων σοις μου προσκαλεσμαι τὸν ἔχον τοις δυνει. |
| μη'extr. | | † ελεσθεις) ελεσθεις ἡ τὸ θείας ἡμῶν τῷ φόβῳ λαμβάνουσα και ταράττουσα. ἡ ελεσθεις ἡ ελεσθα δωτὸν τῶν θυλων. |
| μη'δ. | | † τὴ χρίσκειται βοῶ) τινὲς ἀπὸ χρίσκειται βοῶ. |
| α. | 84 | βρῆμι δ' ἡχεί δι, φησί, τρέπον ποταμῶν τὰ πεθία τῆς γῆς μου. |
| βλ. | 85 | δροῦτον) τοῦ και δρη ῥηγίνοντος. <i>ελεσθεις</i> |
| βλ. | 87 | ἀλεσθαι) ἀποστήσεται. |
| μη'extr. | | ἀλεσθαι) φυγὴν ποιήσεται. |
| δ. | 88 | βοῶ) μετὰ βοῆς. |
| μη'δ. | | ἐντὶρ) ἐνδραν. |
| α. | 93 | πότιρα δητ' ἔγω· πότιρον πρόσφυγις τῶν πατρῶν ἐξόντων γαμέθια ἢ ἄλλο τι πράττομεν; |
| α. | 94 | εὐδοκας· ἐκ' ἀγαθῶν ἱερυνόμεν. ἡ ἐπὶ τῶν ἰδίων, φησί, καθιζόμενοι. |
| α. | 95 | ἀκμάζει· καιροὶ ἔκει. ολον ἀκμήν και ἐξυλαβίλας χροῖα τὰ πράγματα. πρὸς ἀλλήλους δι' ταυτὰ φασι. |
| δ. | 96 | τί μύλλομαι κ.τ.λ.) τί ἰσώτες στυνάζομεν και σέχ ἱκετιόμεν; |
| α. | 97 | ἀκούει· ἡ οὐκ ἀκούει; ἐπὶ ἀγνώστῃ σοι, τοῦτ' φασιν· δρα φαυτα ῥέμεθα ἡ ἀληθῶς ἀκούομεν; |
| α. | 98 | (1) πέπλων και στεφάνων; πότι στεφί ῥέφομεν ἡ πέπλους ἐπὶ γῆς ἡ νῦν, τραπέσια ἐπὶ λιτανίαν τὴν περὶ ἡμῶν αὐτῶν και τῆς πόλεως; |
| α. | | (2) πέπλων) παρετίθεσαν γάρ και πέπλους. |
| α. | | (3) πέπλων) ἐνέδουν γάρ και πέπλους τὰ ἀγάλματα. "Ομηροί· "πέπλον δοῦσι τοι χαρίσματος." |
| δ. | 99 | † ἀμφίλειαν) τὴν περὶ ἡμῶν λιτανίαν. ἡ πολυπαράκλητον. |
| α. | 100 | (1) κτύπον διδορκα· μετήγαγε τὰς αὐσθήσεις πρὸς τὸ ἱερουργεσθαι, ὥς τὸ "ἔκουσας δ' κόραξ οἷος ἦλθ' ἐξ Ὀρέου;" |
| α. | | (2) διδορκα) ἐναργεστειρον. |
| α. | | (3) δ' μῦνοι ἐκτάσθιμος ῥυθμὸς οὕτος πολὺς ὅστιν ἐν θρηνηδίῳ και ἐπιτηδεῖσι πρὸς θρήνησι και στεναγμοῖς· ἔστι δι' δογματικὰ. ῥοιοιεν τὸ "πέπλους αἵρεται πρὸς ἡμὶ και θιούς" παρὰ Ἀριστοφάνει ἐν Ὀρνισιν· ἀλλὰ και παρ' Εὐριπίδῃ "ἔγω δ' οὔτι σοι πυρὸς ἀντήφα φας νόμιμον ἐν γάμοις." |
| α. | 102 | (1) παλαίχρον· Ἀργεῖ· ἐκ πολλοῦ κληρονομήσαντες τήνδε τὴν γῆν· τιμάται γὰρ παρὰ Θηβαίους δ' Ἀργεῖ, και Ἀρεον τήνων και Ἀργηίους κρίνην παρὰ αὐτοῖς· Ἀττικὸς δι' τῇ κλητικῇ δ' Ἀργεῖ. |
| | | (2) οἱ δι' γρ. δ' Ἀργεῖ. ἱερὰ δι' ἡ Θήβη τοῦ Ἀρεως ἀνωθεν. ἔστιν οὖν παλαίχρον δ' παλαι τὴν γῆν κατέχων. |

83 (a) The schol. may have supplied γὰρ from the adj. ἐμὰς, or he may have read ε.γ. ἰ.ἰ. γὰρ δ' ἐμὰς. For καὶ τῶν ὀπλων Weil suggests καὶ ταῖς ὀπλαῖς, but there may here be a different interpretation of ὀπλόκρυτα, viz. ἡ ἐκ τῶν ὀπλων, and this should perhaps be read.

84 $\text{Exa m, } \eta\chi\epsilon\text{ m}^1.$

93 γένόμεθα m, γεινόμεθα Weckl., but γένόμεθα is nearer and the union of delib. subj. and fut. ind. is frequent enough.

94 𐌲𐌿𐌸𐌰 𐌳𐌿𐌶𐌹𐌸𐌴𐌹𐌸 Victorius.

96 ~~isotopes~~ disregards the gender. Such laxity is not rare in scholl.: cf. schol. Cho. 1022 and *inf.* 665, 670, 741.

98 (1) The schol. read $\rho\acute{o}\tau' \eta \nu\upsilon\tau$. See comment. (2) $\mu\epsilon\tau\epsilon\lambda\lambda\epsilon\upsilon\sigma\alpha\iota$, i.e. 'they used to...' (in antiquity). (3) viz. // 6. 271. The MS has all these three notes as one.

100 *a* (1) $\delta\rho\sigma\theta\upsilon$ m; see *Ar. Pac.* 1125. *a* (2) In the MS this is inserted in the text of the last note, viz. $\delta\varsigma\ \tau\acute{o}\ \delta\rho\alpha\mu\alpha\tau\iota\sigma\tau\epsilon\rho\upsilon\sigma\iota\varsigma$ "ἡκουσας κ.τ.λ." *a* (3) Though written in continuation of *a* (1), this note plainly belongs to *v.* 98. $\delta\omicron\gamma\chi\alpha\kappa\acute{\alpha}$ m¹. The reference in Aristoph. is to *Av.* 1180 and in Eurip. to *Phoen.* 344.

102 It should be manifest that separate notes have been written as one. *ὁν* in scholia is often not inferential, but summary (in exposition). Cf. 109 (2). For *ἄλλως* cf. *inf.* 858.

- δ. 104 *ἐπιδ' ἐπιδε*] ἤθεκον τὸ δις ἀναφωνῆσαι· θαλλίαν γὰρ ἐμφαίνουσι διὰ τοῦτου.
- δ. 105 *ἂν ποτ'...*] ἦν ποτὶ ἔθου εὖ ποφλημένην.
- δ. 107 *παρθένων*] σαφὲς ἐνταῦθα ὅτι ἐκ παρθένων ἔστιν ὁ χορὸς. *ἴβετε...*] ἐπιβετε, φησὶν, ἡμᾶς ἱκετεύσας τρόπον δοῦλον· ἱκετιόμεν γὰρ ὑπὲρ τοῦ μὴ εἰς δουλείαν εἰσθῆναι.
- στ. 108 *λόχων*] τὸν τὸ πλῆθος.
- δ. 109 *ἱέσιον κ.τ.λ.*] φόβῳ δουλείας ἱκετεύσας.
- α. 109 (1) δοχμαλόφων: τῶν ἐπιτυόντων τοὺς λόφους· ἐν γὰρ τῇ κινήσει συμβαίνει πλαγιάζεσθαι τοὺς λόφους. ἢ τῶν κορυθαίολων· Ὀμηρος· "κορυθαίολος Ἔκτωρ." τὸ γὰρ κινούμενον κράνος δόχημιον τῆδε κἀκείνῳ γίνεται. ἢ εἰ κινήσει κατηγορεῖ τοῦ ἐμπρόκτου.
- (2) δοχμαλόφων οὖν τῶν ἐπιτυόντων τοῖς λόφοις.
- α. 110 (1) καχλάζα: ταῖς πνοαῖς.
- (2) καχλάζει κ.τ.λ.] τῶν ἀνδρῶν καχλάζα δσωπ κῆμα. καχλάζα εἰ εὖ βορρὸν ἢ νότον πνοῇ ἀλλὰ τῇ τοῦ Ἄρου.
- στ. 111 *παυτελέει*] πάντων ἔχον τίλος.
- δ. 112 *πάντως ἀρξῶν*] πάντως ἡμῖν βοήθησον, ὅστι μὴ ἐπὶ τῶν παλαιῶν ἄλυσιν γινέσθαι.
- α. 114 φόβος δ' Ἀργείων: λάπα ἢ ἐπέ. ὁ ἐπὶ τῶν Ἀργείων ὕπλιν φόβος ταράσσει.
- α. 115 διαδέττοι γονέων: οἶον προφανοῦσιν οἱ ἐν ταῖς γίνουσι τῶν ἱππῶν χαλινῶ.
- α. 116 *κυύρονται φόνων*] θρηνοῦσιν ἡμῶν τὴν ἀνάρισιν.
- μ'στ. 117 *πρίνοντι*] ἐπερχόμενοι.
- α. 118 δορυσσοῖς: ταῖς διὰ τῶν δοράτων συζεύσας πανοπλίαις.
- δ. 119 *δορ. σαγῶν*] παλαμικαῖς πανοπλίαις.
- μ'στ. 120 *ἰβδόμας*] ἐπιδέ.
- στ. 119 *πάλιν κ.τ.λ.*] λαχμῶ λαχόντες τὰς πύλας.
- α. 120 σέ τ', ὁ Διογεν(ης): σέ τε, ὁ κράτος ἐν παλαιοῖς Ἀθηναῖς. ἐπὶ εἰ ἀγωνίας σὺχ ἔνα θεὸν ἐπικαλοῦνται, εἰ παρθένοι.
- καὶ ταῦτα εἰ δοχμαλά ἐστιν καὶ ἴσα, ἔν τις αὐτὰ ἐκτάσσειας βαίνῃ. κυρίως εἰ ἄσπον βαίνῃ· ῥυθμοὶ γὰρ εἰσι· βαίνονται εἰ οἱ ῥυθμοὶ διακρίνεται εἰ τὰ μέτρα, σὺχ εἰ βαίνονται.
- α. 122 δ' ἱππῶς: καὶ σέ, ὁ Πόσειδον, δε ἀνδρῶν ἐπὶ θήρε ἰχθύων.
- δ. 123 *Ποσειδῶν*] τιμᾶται παρὰ Θηβαίους ὁ Ποσειδῶν.
- μ'extr. *ἰχθυόδω μ.*] τῇ τοῖς ἰχθύε τυρωσκώσῃ τριαίνῃ.
- α. 124 ἐπ'ὼουσιν φ: πάλιν δις ἄσπον τὸ ἐπ'ὼουσιν· τετραγαμήνης εἰ ψυχῆς ταῦτα εἴη καὶ ἐφάσκεις ἵνα κεν λεγόμενα.
- α. 126 κἀδουαί τ' ἑταγῶς: κῆδοντῆς ἑταγῶς γινεῖ. Ἀρρενίαν γὰρ τὴν Ἀφροδίτης καὶ Ἄρου εἶχεν Κάδμος· φρόντισον ἡμῶν καὶ τῆς πόλεως ἑταγῶς.

105 The note seems peculiarly needless unless the schol. read *τά* and thought necessary to explain it as relative.

107 These scholl. are written as one. The remark concerning the Chorus shows that the point was in dispute.

108 (στ.) For *τὸν* cf. schol. to 12.

110 In the MS the words run *καχλάζα: ταῖς πνοαῖς τῶν ἀνδρῶν καχλάζα δσωπ κῆμα*; but we should divide as above. (1) explains the construction of *πνοαῖς*, (2) gives another view of the sequence.

112 Since *καὶ* has no discoverable point, it is probable that we should read *πάντως <ἀρξῶν> καὶ...*, *καὶ* being a regular scholastic way of saying 'id est...'

(cf. 102, 106, 109).

114 *καὶ* *καὶ* 112.

*MS is confused, viz. *διαδέττοι γονέων: θρηνοῦσιν...*

καὶ occurrence) *βαίνω*. The latter portion of

- gl. 129 *θεοκλέους*] μεγάλας, δε καὶ θεὸς ἀκούσων.
- a. 131 Λύκοις γινού: πολέμιος· οἷον ὥσπερ λύκοι αἰεταί ἐφόρμησον ἀνθ' ὧν ἡμεῖς νῦν θρηνοῦμεν. οὕτω τινὲς τὸ Δάκκος. ἢ ἐπιβλαβὴς τοῖς πολέμοις ἐπὶ τῇ αὐτῇ τῶν σθένων γινού, οἷον ἐπὶ τοῦ πολέμου.
- mi'extr. 133 *τεὸ πικάζου*] εὖ πικάζου ἀπὸ τοῦ πίκκα τὸ ἐπιστημόνως.
- δ. 134 *δ ε*] ἐπίρρημα θαυμαστικόν.
- a. 137 (1) Διακον εἰδόνων: ἀκούω, φησί, στυναγμόν τῶν χροῶν. Λέγουσι καὶ μετὰ τοῦ εἰ οἱ ποιηταὶ τὸ χροῖαι.
- a. (2) Διακον εἰδόνων] παρὰ τὸ "μέγα δ' ἔβραχε φήγινος εἶπον." χροῖαι δὲ τὰ ἀκραξίονα, περὶ δ' αἱ χροινικίδες οἱ παραξίνονται λεγόμενοι.
- δ. 144 ἀκροβόλων] ἀκροβόλῃσθαι ἐστὶ τὸ ἐν πολέμῳ συμβολῆς προκατέρχεσθαι.
- mi'extr. *λιθαί*] σφόδρα λίθων.
- a. 145 *δ φά*· Ἀπο(λλοῦ): δ φά· Ἀτταλὸν καὶ Ἀθηναίαν καὶ Διόθεν πολέμοκραντον....
- a. 148 πολέμοκραν(ον): ἐπὶ οὐ μισρὸς ἐ ἐν πολέμῳ φόνος, ἀγνὸν τέλος ἔφη. ἐπὶ οἱ πολέμοις ἀποκτείναντες καθαροὶ εἰσι μᾶλλον ἢ οἱ φίλοι ἀνελόντες.
- mi'extr. *Διόθεν τέλος*] ὡς εἰ Διγεν ἢ ἀπόβαστι τοῦ πολέμου Διόθεν.
- mi'gl. *τέλος*] φόνος.
- mi'extr. 149 Ὅγκα] παρὰ Φοίνικιν ἢ Ἀθηναίαν καὶ Ἡρόδοτον γὰρ Φοίνικ.
- a. Ὅγκα] Ὅγκα ἢ Ἀθηναίαν παρὰ Θηβαίους. ἐπὶ οὕτως δὲ τὴν ἐπιχώριον Ἀθηναίων, ὡς ὁ Θεοπτολὸς "Ζεῦ ἀνα Δωδωναίᾳ," καὶ ὁ Δάκκος "Κλέα ἀναξ, ὅς που Λυκίης," καὶ ὁ Ἰλῖος "Ζεῦ Ἰσθμὶν μεδίον." Ὅγκατα Ἀθηναίαν τιμάται παρὰ Θηβαίους, Ὅγκα δὲ παρὰ τοῖς Φοίνικιν. καὶ Ὅγκαται πόλεις. μνησθῆναι καὶ Ἀντίμαχος καὶ Ῥιανός. Φοίνικ δὲ ἀνέθεν ὁ Ἡρόδοτος.
- mi'gl. *πρὸ πόλεως*] ἢ ἐστῆκεν.
- gl. 151 *παρὰ κείνῃ*] κατὰ πάντα βοηθοί: τοῦτο γὰρ ἔβαν θεῶν.
- a. 155 ἰετροφόνος: τῷ μὴ βοιωτιάζοντι. ἐπειδὴ δὲ Ἕλληνας καὶ οἱ Ἀργεῖοι, οὐκ εἶπεν βαρβαροφόνος. ἄλλως· τῷ ἔχοντι ἄνδρας ἐκ πολλῶν ἰθύνων· Ὀμηρος· "ἄλλη δ' ἄλλων γλῶσσα."
- a. 156 κλέετι πανδ(ικος): κλέετι ἡμῶν δικαίως ἐς σφαιρὸν ἀνιχομένων τὰς χεῖρας. τοῦτο δὲ τὴν ἐκ ψυχῆς ἱκεσίαν ἐπαιθεῖ. Ὀμηρος· "χεῖρας ἀνασχόντες."
- δ. 159 *ἀμφιβάντες*] παρὰ τὸ "δὲ Χρόση ἀμφιβέβηκας."
- a. 161 *μύθεο δ' ἱερῶν θε(μῶν)*: μελέτην ἔχει τῶν ἱερῶν δημοσίων.
- gl. 163 *φιλοθύτων κ.τ.λ.*] τῶν ἐκ τῶν πανηγύρεων τελετῶν μνημονεύοντα.
- a. 165 ὑμᾶς ἐρωτῶ θρήμμα (τ'): εἰδῶσιν οἱ ποιηταὶ δόγματα τινα ἐς ἀφίλειαν τῶν ἀκούοντων ἐσφῆραν. οὕτως καὶ ὁ Διοσχέλος ἐνταῦθα εἰσάγει τὸν Ἐπικλέα ἀπαγορεύοντα μετὰ ἀπαλῆς μὴ ἀπάγειν τὸν ἔχλον ἐς δεξιάν, ὥστε διὰ φόβον αἰτοῦσι φυγεῖν. ἀλόγους δὲ ἔχλους παρὶβαλὼν τὰς παρθένους, ὅτι ἐν φαντασίᾳ γιγνώσκει πρῶτον μὲν γυναῖκα καὶ δεξιᾷ, δεξιότατον δὲ οὐκ ἀληθεῖ. εἰσι γὰρ φαντασίαι ἀληθεῖ.

129 Scholiastic grammar requires no *ἀν* with potential opt. Cf. *Cho. schol.* 50, 503, and *inf.* 169, 221.

131 m has *οὐ* (i.e. the compendium) for *οὕτω*. The meaning is 'so some explain Λύκοις.' The subsequent *ἐπὶ* will not surprise anyone accustomed to scholl. with their indiscriminate *λείπει ἢ διὰ, κατὰ, σύν*, etc. Cf. 1001, 114.

137 m writes the two notes as one. The reference to Homer is *Il.* 5. 838. ἀκροβόλια m.

148 *οὐν* m, *οὐ* Dind. (but *οὐν οὐ* may be correct; cf. schol. to 101). Probably here again two notes have been written continuously.

149 (a). The Homeric references are to *Il.* 16. 233, 514, and 24. 308.

155 viz. *Il.* 2. 804.

156 viz. *Il.* 7. 347.

159 *Il.* 1. 37.

161 Qu. <τῶν> δημοσίων?

165 ἀγαθῇ m, ἀληθεῖ Robortello.

- δ. 166 ἢ ταῦτ'...] καθ' ὑπόκρισιν ἀναγνωστίον· ἢ ὡς ἐν ἐρωτήσῃ μετ' ἐπιτημέσῃ.
- γλ. 167 πυργηρουμένῳ] ἔσω ταχῶν ἐντι.
- δ. 168 λακά[αν: ἡχάν. ληκα, λακάω κατὰ τροπὴν καὶ παραγωγὴν.
- α. συμφρόνων μισήματα): ταῦτα, τὸ προσπίπτειν τοῖς ξοάνοις καὶ βοῶν. ταῦτα οὖν εἰ πράττεται μισήσιναι οἱ εὖ φρονεῖντες ἄνδρες.
- α. 170 γνώμη.
- γλ. εὐεστοί] εὐδαιμονία, εὐτηρία.
- δ. 172 οὐχ ὁμιλητὸν] οὐ καθεκτῇ.
- δ. 173 δέισσα] ἐν θορύβοις.
- γλ. 175 κάκην] θαλλαν.
- δ. διερωθῆσθαι] διὰ τοῦ θορύβου ἐμβαλλήκαται.
- α. 179 ἀνὴρ γυνή τι: νῖος ἢ γέρον. ἀκαίρως δ' ἢ λῆξις τὸ μεταχίμῳ. καὶ ὅλοι τὸν ἀληθῶς ὀργιζόμενον.—ἄλλως. κακινδύνευται τῷ Αἰσχίῳ ἐνταῦθα τὸ μεταχίμῳ. γίνους γὰρ ὄντος τοῦ ἀνδρός καὶ τῆς γυναικὸς, μέσον ἄλλο εἶπεν. εἰ μὴ ἄρα τις λέγει ὅτι ὀργιζόμενος οὕτως εἴρηκεν. ὡς καὶ παρὰ Δράκοντι τῷ νομοδότη. ἀκίρως γὰρ ὑπὲρ τοῦ μηδὲν ἀμαρτάνειν φησὶ, κἀν δοτρακὸν ἢ τὸ ἀποκτάειν, κἀν ξύλον, κἀν σίδηρος, κἀν χαλκός, συνεκβάλλεσθαι.
- δ. 181 λειωτῆρα κ.τ.λ.] τὸν ἐκ θήκου λειωτῆρα μέρος.
- δ. 182 μὴ βλάβην τίθει] τοὺς πολλὰς δηλονότι θορυβήσας.
- δ. 185 εἰδω'...] ἀπαλογόμηναι διότι ἐθορύβησαν.
- μ'δ. 187 sq. σύριγγι] σύριγγες τὰ ξύλα τὰ μέσον τοῦ περιφεροῦς ξύλου τοῦ τροχοῦ διαπεραιούμενα· τὸ μὲν γὰρ αὐτῶν ἐστὶ μέσα, τὸ δὲ ἔξωρον μικρότερον, ἄλλο δ' αὖ τοῦ δευτέρου μικρότερον, λέγον τῶν αὐτῶν τῶν συρίγγων ἐπιχέοντα.
- α. Δίτροχοι: περὶ αὐτὸς ἀλίσσονται οἱ τροχοί.
- γλ. 189 ἰάδων] τῶν μὴ ὄντων με ἡμεῖς.
- α. 193 μηχανὴν σωτηρίας): οὐκοῦν οὕτω ἡμεῖς μηχανὴν σωτηρίας παραιοῦσαι τὴν πόλιν εὐρήσεται.
- μ'extr. 195 πρίδρομοι] προτρέχουσα τῶν Ἑλλαν.
- δ. ἀρχαί] βασιλικὰ, παρὰ τὴν ἀρχήν.
- μ'extr. 197 νιφάδα] τὴν λίθον.
- δ. νιφάδα] νιφάδα τὸ τῶν πολέμων ἔθνος.
- δ. 201 ὡ' ὑπερέχουσιν ἀλλὰ] ἵνα τὴν ἐαυτῶν ἀλκὴν ὑπὲρ ἡμῶν ἔχουσιν οἱ θεοί.
- α. 202 πόρρον στήγειν εὐχ(εσθε): τοῦτο εὐχεσθαι, διαμένειν ἡμῶν τὰ τεῖχη ἰσχυρῶς, ὥστε τὸ ἐξερύσσειν καὶ ἀπεύρκειν τοὺς πολέμους.
- μ'extr. 203 ἀλλ' οὖν θεοὺς κ.τ.λ.] αὖ τὴν Τροίαν γὰρ τοιοῦτόν τι φαίνεται.
- μ'gl. 204 λόγος] ἐστὶ.
- α. 206 μήποτε' ἐμὸν κατ' αἰῶνα): μηδέποτε φησὶν, ἐπὶ τοῦ ἐμοῦ βίου καταλείπειν τὴν πόλιν οἱ θεοί· σὺν δὲ ὁ Αἰσχίλος παρὰ τῷ 'Ὁμήρῳ τὸ "θεοὶν δέονται ἀγῶνα"—παρὰ γούν τὸ αὖ τὸ αὐτὸ ἀγείρεσθαι ἀγῶνα ἔρηκεν—τὴν οὖν τῶν θεῶν αὖ τὸ αὐτὸ συναγωγὴν πανήγυριν τραγικώτερον εἶπεν.

166 καθ' ὑπόκρισιν = 'sarcastically.' Cf. schol. to 367.

169 (α) ταῦτα τοῖς προσπίπτειν m, which I emend as above. For absence of ἐν with μισήσιναι cf. 129 (schol.), 221; and for οὖν 109 (schol.).

172, 173. In the MS these scholia run ἐν θορύβοις οὐ καθεκτῇ. Corr. *ed.

179 Several notes have been joined into one. For ἀκαίρως Weil reads ἀκίρως, but the sense is met by 'it is (in reality) out of place.' ὑπὲρ τοῦ μηδὲν ἀμαρτάνειν = 'to cover all the ground'; but there is no real similarity in the case, unless something has been omitted, e.g. <κἀν τι τούτων μέσον>. At the beginning of the note νῖος ἢ γέρον is an attempt to explain τι τῶν μεταχίμῳ.

187 τῶν αὐτῶν τῶν συρίγγων = 'the several pipes of the syrinx.'

193 παραιοῦσαι m, corr. m'.

197 (m') Weckl. thinks σύριγγας is the word: cf. 144. (δ) πλῆθος for ἔθνος schol. rec. Qu. νῖφος? It should be noted that both scholl. had the accus. νιφάδα before them, or else we must suppose φη (φησὶ) to have fallen out of each.

201 ἀπλῶς m, ἀσφαλῶς schol. rec. Qu. ἀπώτως?

203 I adopt Headlam's treatment of παρὰ γούν...ἔρηκεν as a parenthesis. For παρὰ τῷ 'Ὁμήρῳ m has παρὰ τῷ 'Ο. The reference is to // 8. 298.

- δ. 208 ἀπτόμενον] γρ. τυφόμενον.
 ἀπτόμενον] οἷον καιόμενον πολέμῳ πυρὶ.
 α. 210 παιδαρχία γάρ ἐστι τῆς εὐπραξίας: πάντῃ λαμπρῶς δ' Αἰσχύλος τὴν
 παιδαρχίαν μητέρα τῆς εὐπραξίας ἀνέμασεν, ἐμφαίνων ὅτι καλὸν
 ἐστὶ τὸ παιδαρχεῖν. παιδόμενοι γάρ καὶ αἱ πόλεις τοῖς κρατοῦσιν
 ἐστᾶσιν. τινὲς δὲ ἀντὶ τοῦ εὐ πράσσειν. σωματικοὶ δὲ τὰ
 πράγματα.
 παιδαρχία κ.τ.λ.] γνώμη.
 δ. 211 σωτήροι] λείπει Διὸς, γυνὴ Διὸς σωτήρος.
 σωτήροι] σωστικῆς.
 α. 212 γυνὴ σωτήροι] οὐκ αἰὶς ἔχουσα πρὸς τὸ σῴζεσθαι.
 κριμαναμένην νεφέ(λαν): τὸν μὴ δυνάμενον ἑαυτὸ μηχανήσασθαι καὶ
 βοηθῆσαι ὁ θεὸς ὀρθοί.
 δ. 216 σφαίρια καὶ χ.] τὰ εἰς χρήσιν καὶ θυρίαν θύματα.
 δ. 218 σὸν δ' αὖ] τῇ γυναικί.
 δ. 219 διὰ θεῶν] λείπει δὲ ἐπικουρίαν.
 α. 221 ἡμέραι] ἡ ἀπὸ σοῦ μέμνηται.
 τίς τάδε κ.τ.λ.] οὐδεὶς ταῦτα ὄρων ἡρᾶς ποιόσας μισήσεν.
 δ. 222 τιμᾶν κ.τ.λ.] τὸ τιμᾶν τοὺς σῶζοντας θεούς.
 α. 225 νοταίναν] πρόσφατον.
 δ. 228 σφ.] ἀκρόπολιν κ.τ.λ.] τὴν ἀκρόπολιν τίμιον ἴδου.
 δ. 228 σφ.] μὴ...ἀρταλίσιν] μὴ ἀρπάζῃτε τὸ θηρεῖν.
 δ. 230 τοῦτω γάρ...] ταῦτα νόμιμα Ἀρεῖας.
 δ. 232 μὴ νῦν ἀκούουσ'...] πᾶν ἀκούσῃ, προσποιοῦ μὴ ἀκούειν.
 δ. 233 στίγει κ.τ.λ.] ὡς κυκλοῦντων τὴν πόλιν τῶν πολέμων στίγεται,
 φησὶν, ἡ ἡμετέρα γῆ.
 α. 237 ὡς ζυντλῖαι: τὸ κοινὸν ἄθροισμα τῶν θεῶν, μεταφορικῶς. κυρίως γάρ
 ἡ τῶν στρατιωτῶν ἄθροισις. τίλος γάρ τὸ τάγμα. Ὀμηρος·
 "Ἰλθεῖν ἐς φυλάκων ἱερὸν τίλος."
 α. 239 θεοὶ πολίται: τοὺς ἰδίους καὶ πατέρας ἐπικαλοῦνται θεοί, μὴ εἰς
 δουλείαν ἔμπιστον.
 δ. 240 αὐτὴ σὺ δουλοῖς] θρηνοῦσα εἶπεν ὅτι καὶ κρᾶζουσα σὺ ἡμᾶς δουλοῦσα
 ποιεῖς.
 δ. 241 βέλος] βέλος νῦν τὸν πολέμον. βέλος δὲ πᾶν τὸ βαλλόμενον.
 δ. 244 παλυστομαῖς] δυσφημίας καὶ τοῦ τῶν ἀγαλμάτων ἔχοντες.
 δ. 245 ἀψυχία κ.τ.λ.] ὑπὸ φόβου σπαρατίζονται.
 δ. 246 τίλος] γρ. λόγον.
 α. 247 (1) λέγοις ἄν ὡς τάχ(ιστα): λέγει, φησὶ, ταχέως, καὶ ὅταν δυνατόν ᾖ,
 γνώσομαι σιγᾶν, ἢ ὑπακούσαν.
 (2) γνώσομαι, φησὶν, εἰ δυνατόν μοι ποιεῖν ὅτιν ἐκέλευς.
 δ. 249 σὺν ἄλλοις κ.τ.λ.] οὐχ ἀπλῶς ἐστίγησεν, ἀλλὰ μετὰ φόβου.
 α. σιγᾶν, σὺν ἄλλοις: ἐπὶ τοῦ παρόντος, φησὶ, σιγᾶν· σὺν ἄλλοις γάρ
 τὸ ἐμαρμένον πέσομαι.

208 The two notes are written as one in the MS.

210 <ὑπακούουσαι> may have fallen out from καὶ <ὑπακούουσαι> αἱ πόλεις. Otherwise καὶ may possibly mean 'as a case in point.' I do not perceive the point of τινὲς...εὐ πράσσειν, placed here, as no other interpretation of εὐπραξίας would suggest itself. Perhaps σωτήροι was so explained and the note thus belongs to the next line. See the second schol. (δ) to 211.

215 The lemma sic.

218 i.e. τῇ γυναικί λέγει (φησὶ).

219 δι' ἐπικουρίαν m. Corr. *cl. This scholiastic δι' is well-known.

221 (δ) The note is misplaced in the MS, being written after that to v. 222. For omission of ἄν cf. 129, 169. [Otherwise the note to 222 should not have been written to τιμᾶν, but as explanatory of τάδε (221). In this case the order would be correct.]

226 i.e. there is apposition.

228 τῷ Verrall, but schol. is supplying an object.

237 viz. // 10. 56.

247 (1) and (2) The two notes are written as one.

- b. 250 τοῦτ' ἀντ' ἐκείνων] τοῦτο μᾶλλον ἢ τὰ προσηρμένα ἱπαιῶα.
 a. τοῦτ' ἀντ' ἐκείνων: ἀντ' ὧν ἄλλον δυσφήμιον ἐρήκας τοῦτο μᾶλλον παρὰ σοῦ αἰρούμαι.
 a. 254 ὁλολυγμὸν ἱερὸν: διδασκαλὸν τὸν ὁλολυγμὸν τοῦ παιῶνος. ὥστε γὰρ μόνῃ τῇ Ἀθηνᾷ. δαίμονι οὕτῃ πολυμυκῇ, ὁλολύζουσι, τοῖς δὲ ἄλλοις θεοῖς παιωνίζουσιν. ὁ γοῦν ποιητὴς φησὶν ἐπὶ τῶν Τρωϊδῶν "αἱ δ' ὁλολυγὴ πάσαι Ἀθῆνῃ χεῖρας ἀνίσχον," καὶ ἐπὶ τῶν Ἑλληνίδων "αἱ δ' ὁλολύξαν θυγατέρες τι νοῖοι τι." ἢ δὲ διάνοια ἀπλῆ. φησὶν οὕτως. "κἀμοῦ" φησὶν "ἐχόμενου ἀκούσασα." πῶς δὲ ἐπιφύρα. νικήσας φησὶ τρώπαια ἀναθήσαν ἑαυτοῖς τοῖς θεοῖς καὶ θυσίαις ποιήσαν. "οἱ γὰρ ματαίως οὐδὲ γυναικείας στήλας ἐπιτάλονται. ἀλλὰ παρὰ ταῖς θυσίαις δεῖ σι ὁλολύξαν ὡς ἔθος Ἑλληνίδων."
 b. 255 θυσιῶδες] ἐνθουσιαστικῆς.
 a. θυσιῶδες: τῆς παρὰ ταῖς θυσίαις γινόμενης, ἀφ' ἧς ἐνέστι καὶ ἡ βράκη. σημαίνει γὰρ καὶ τοῦτο καὶ τὴν καθαρὴν ἐσθήτην, ὡς παρ' Ἑρατρίδῃ. ἢ ἡ νομόμισται τοῖς Ἑλλήσιν ἐν μάχαις. ἢ ὡς νομομιστήν Ἑλλῆσι παρὰ τὰς θυσίας ὁλολύξαν.
 a. 255 θάρσος φόβος: τὸ γὰρ ἐχέσθαι τοῖς θεοῖς θάρσος ἔμποιοι τοῖς φόβοις, πολέμιον δὲ φόβον <λέω>. τὴν ὁλολυγὴν ἐξηγήσατο ἐν τῇ "λέουσα πολέμιον φόβον."
 b. λέουσα ἡ πολέμιον φόβον] διὰ τῶν τοιοῦτων ἐχόν λέουσα τὸν πολέμιον φόβον.
 a. 255 οὐδ' ἀπ' Ἰσμηνοῦ λέγω: ἀντὶ τοῦ σὺν τῷ Ἰσμηνῷ κατὰ σχῆμα δὲ ἢ φωνῇ. οἷον λέγω ἐπὶ σὺν τῷ Ἰσμηνῷ. ἄλλως. καὶνὸς ἀπὸν, οὐκ ἀριθμὸν τὸν Ἰσμηνόν, ὡς δὴλον ὅτιος ἐπὶ τιμαῖσι καὶ ἐγγράφεται τοῖς τιμαρίτοις.
 a. 260 εὐ ξυτυγχάνω κ.τ.λ.] ὅτι οὐδὲν αὐτοῖς πᾶσι, τῶν πραγμάτων εὐτυχῶς ἀποβάντων.
 b. 262 sq. αἰμάσσονται] λῆπτα ἡμᾶς, ἡμᾶς ἐπιτοχῶρα.
 a. 263 θῆσαν τρώπαια: παρατηρητέον ἐπὶ οὐδένῃ ἢ ἢ τῶν τρώπαιων ὀνομασία κατὰ τὸν Ἑτοκλῆα. ὥστε ἀνφίβασιν τὰ κατὰ τὸν χρόνον ὁ Ἀλφῶν.
 b. ἐσθήμασιν: <γρ.> ἐσθήματα.
 a. 263 ἐσθῆμασιν πρὸ τῶν ἀναθήσαν πρὸ τῶν τῶν τὰ λείψανα.
 b. 267 ἀγρίοις ποιφύμασιν] οἷον ἐκφοβήμασι τοῖς θυναμένους ἐκπλήξαι τοὺς ἀκούοντας.
 b. 268 ἐπ' ἢ ἐπὶ πρὸς τὸ ἐχθροῖς.
 a. ἐγὼ δ' ἐπ' ἀνδρας: ἐγὼ δὲ σὺν ἑμαυτῷ ἄλλους 5', ὥστε ἑστὶν αὐτοῖς

250 (a) δυσφήμιος rec.

254 There has apparently been some confusion of order in compiling the scholion. The text itself is scarcely sound. For ὥστε Victorius writes καὶ, but the word may perhaps mean 'as it were,' 'almost' (ὡς εἰπὼν). For αὐτοῖς Weckl. suggests αὐτῶς. I have thought of δαίμονας or δαίμονας for αὐτοῖς τοῖς, but have not much confidence in the particular word.

ποιήσαν is due to Vict. (ποιῶν m). In πῶς δὲ the reference is to the manner of his prayer, as set forth in what follows. The passages of Homer are *Il.* 6. 301, *Od.* 3. 450.

255 (a) ἐν μάχαις explains βράς as the war-cry.

256 (a) The text of the schol. runs...τοῖς φόβοις. πολέμιον δὲ φόβον τὴν ὁλολυγὴν ἐξηγήσατο κ.τ.λ. If this is correct it is clear that the writer of the first part did not read λέουσα πολέμιον φόβον, but e.g. θάρσος φόβος λέουσα, πολέμιον φόβον. In that case the latter part of the schol. comes from another hand. But I prefer to amend as above.

259 The second explanation, though absurd = 'the honour of Ismenus is so much diminished that it need be --' is not. The writer seems to have read Ἰσμηνόν

with the preceding note.

ἐσθῆμασιν ἐσθήματα ἀναθήσαν κ.τ.λ.
 m.]

ποιήσαν was apparently misread
 καὶ.

- ἰβφοροι, ἀντιστάτας τοῖς πολέμοις ποιήσονται ταῖς ἐντὶ πόλει
σπίσσιν ἐγὼ τάβη λαγαροῖς πρὶν ἢ τὰ πράγματα κατακτεῖν, ὅστι
δὲ ἀγγέλων πυκνὴν ἔβαν τὸ στρατόπευμα.
- φ. 273 περιγροῖ τι καί... τοῖς συνεχίς <καί> κατακτείνοντας τὴν ἀφ'
ἡμῶν ἔβον.
- π¹gl. 273 φλγιν] ἀνὰπτεσθαι.
- δ. 274 μέλει κ.τ.λ.] ὁ νοῦς· μέλει μοι, φησί, ὅν εἰπεν ὁ Ἑπικλῆς, ἀλλ' ὁ
ἐν ἡμοῖ φόβος οὐκ ἡρμῆν με ποιεῖ καὶ ἡσυχάζειν.
- α. 275 γείτονες δι' καρδίας: αἱ ἐν τῇ καρδίᾳ μέμνηται ἀνὰπτεσθαι τὸν ἐν ἡμοῖ
φόβον. ἡ καρδία μου, φησί, δίδου μοι τὸν καλῶς κούρην στρατὸν ὡς
δράκοντα ὑπὲρ τῶν νουστῶν πόλεως.
- α. 279 (1) ἡ λαχίον: τοῦτοστι, νικημένοι ἐπὶ τῇ καλῶς. ταύτην γὰρ
λάχος εἶπεν. οἷον τῶν ἐν ὁρισμένῳ τόπῳ μενόντων καὶ μὴ πο
δυναμένων ἵστασθαι.
- δυσεννήτορας δι' δυσεννήτους. πάντροφον δι' τὴν πελοπῶδα φησί,
ὅτι πάντα τὰ ὄντα ἀπὸ τοῦ ἵονος τίκεται, ἡ δὲ περισσότερὰ διὰ διὰ
ἀνάκοντα τῇ Ἀφροδίτῃ. περισσότερὰ δι' εἰρηται ἡ περισσότερὰ ἰρῶτα,
πλεονάζοντες τοῦ τ κατὰ τὸ μέσον.
- (2) πάντρομοι] διὰ τὸν φόβον τοῦ δράκοντος.
- π¹gl. 282 τοῖ μὲν] οἱ πολῖται.
- gl. 285 ἀμφιβόλοις] τῇς τύχης θηλονότι.
- α. ἀμφιβόλοις: πάντοθεν βαλλομένοις· ἡ ἀμφότερως.
- α. 286 λαπτουσιν: μετὰ βλάβης βάλλουσιν ἐπιτίμπευτες τοῖς πολέμοις μου
τὴν ἐκρούσσαν χερμάδα.
- δ. 290 Καθμογιν] ἀπὸ Κάδμου γὰρ οἱ Θηβαῖαι.
- α. 291 ποῖον δ' ἀμείψασθε γάλας πιδ(ον): ἀντὶ τοῦ ποῖον οἰκίσταται δάπνον
ἐντὶθεν μεταστάντες; εἰρηται δι' καὶ ἐν Ἑοανηφόροις Σοφοκλέους
ὡς οἱ θεοὶ ἀπὸ τῆς Ἰλίου φέρουσιν ἐπὶ τῶν ὁμων τὰ ἑαυτῶν ἔβαντα,
εἰδότες ὅτι ἀλλοεῖται. ἰδὼν ταύτην, φησί, τὴν γῆν προδότε τοῖς
πολέμοις, ποῖον βελτίονα αὐτῇ εἰρήσει;
- δ. 292 ἡ ἄριον πιδ(ον) προεῖρηται.
- α. 293 τὰν βαθύχο(ν): οἷον τὴν εἴγων ταύτην καταλείψαντες εἰς τίνα
χωρήσει;
- α. 296 Ποσειδῶν ὁ γαιήοχ(ος): ἡ ὅτι τῆς ὑγρᾶς οὐσίας δισπότης Ποσειδῶν,
ἡ ὅτι ἐκ τῆς θαλάσσης οἱ ὄμβροι ἀφ' ὧν οἱ χεῖμαρροι.
- π¹δ. 298 Τηθύος τι παῖδες] ποταμοί, ὡς ἀπὸ τοῦ Ὀκεανοῦ καὶ Τηθύος ἀδελφῆς
αὐτοῦ.
- α. 299 πρὸς τὰδ', ὁ πολιοχ(ος): ἀντὶ τοῦ διὰ ταῦτα. πρὸς ταῦτα γὰρ, ὁ
πολιται θεοί, τοῖς μὲν ἔξω τοῦ τείχους Ἀχαιοὶ ἔστην ἐμπειρήματα,
ὥστε αὐτοὺς τὰ ὅπλα ρίψαι. τοῖτο δι' ὑπομένου πρὸς ἡμῶν πάντο
ἐν ὁμολογῇ παρὰ τῶν πολιτῶν.
- π¹δ. 305 πόλει μύτορι] φύλακες τῆς πόλεως.
- α. 306 εἰδῆροι τι: εἰδῆροι στήθετι συναπτόν τῷ ποῖον ἀμείψασθε γάλας
πιδ(ον).
- α. 307 ὀξυγόνοις λιτ(αῖς): διὰ τὰς ὀξυθηρήτους λιτὰς ἡμῶν.
- π¹gl. 308 πόλιν] τὴνδ'.
- π¹ext. ὠγγίαν] ἀπ' Ὀγγίου βασιλεύοντος ἐκεί.
- gl. 309 δορὶ ἀγρῶν] διὰ δόρατος ἀγρευθεῖσαν.
- gl. 310 ψαφαρῶ] ἀσθενεῖ, διαφρῶ.
- δ. 314 εἰ εἰ] δέκοψεν τὸν λόγον τῷ θρήνῳ.

272 I have added <καί>.

279 οἷον τῶν ἐν... m. In the MS (1) and (2) are utterly confounded by the compiler, who writes δυσεννήτορας δι' δυσεννήτους, διὰ τὸν φόβον τοῦ δράκοντος· πάντροφον δι' κ.τ.λ. I have made the rearrangement above.

285 (gl.) Written in the MS to τὸ γένωμαι; (284).

291 ἀμείψασθε m, but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 102). I am inclined to suggest the reading ἄριον πιδ(ον): προαιρετίον (i.e. προαιρετῆ). Even ἄριον: πιδ(ον) προαιρετίον would be tolerable in a scholion.

306 τὸ m, τῷ Wecklein.

- a. 315 *ἰκνηδὸν πλοκάμων*: *ἰκνηδὸν ἀγασθαι*, †ἐπὶ *ἰκνίων* στέρεσθαι τῶν πλοκάμων.
ἰκνηδὸν μετὰ ἀνάγκης· καὶ γὰρ οἱ *ἰκποι* ἀνάγκη τιλὶ ἴππονται.
m¹gl. *ἰκνηδὸν* δίκην *ἰκπων*.
m¹b. 318 λαῖδες] *λαῖας*.
b. *ὀλλυμέναις*] *πορθουμέναις*.
m¹b. *μυζοδρόου*] ἐκ πάσης συμμιγῶς ἡλικίας.
- a. 320 (1) *κλαντὸν δ' ἄρτιτρόπ(αις)*: εἰ μὲν διὰ τοῦ τ' ἄρτιτρόποις, ταῖς νεωστὶ τραπέσαις τῆς παιδικῆς ἡλικίας καὶ ἡβηστάσαις· εἰ δὲ διὰ τοῦ δ' ἄρτιτρόποις, ταῖς ἄρτι ὀρεπομέναις.
a. (2) ταῖς δὲ παρὰ τὴν ἀκμὴν, φησὶ, διακορευομέναις ἔσται κλανθρῆς· ἡ ταῖς δὲ διαμαβοῦσαις τὴν τῆς αἰχμαλωσίας ὁδὸν ἔσται δάκρυα.
a. (3) ὀμοδρόπων: ἐπὶ τῶν ὁμῶς αὐτῶν ὀρεπομένων τὴν ἡβην πρὸ τῶν νομίμων γέμων.
b. 321 *δαμνίμαι κ.τ.λ.*] *διαδῆξασθαι* τὴν στίρην τῶν οἰκημάτων.
a. 323 (1) τί τὸν *φθίμε(ρον)*: τί γὰρ δεῖ πολλὰ λήγειν; ὁ προτεθηκὴς ἐόντως πρᾶσσαι πλέον τοῦ ἴσους.
a. (2) οἱ τελευτήσαντες, φησὶ, καὶ μὴ τοιαύτης τιραθῆντες συμφορᾶς ἄμεινον ἡμῶν πρᾶττουσιν.
m¹gl. *προ-*] *περισσῶτα*.
m¹b. 323 *πυρφορεῖ*] *καλεῖται*.
b. 329 *καπνῷ χραίνεται*] *χαλεπώτερος* γὰρ ὁ *καπνὸς* ἐν ταῖς πορθήσεσιν.
a. 330 *λαοδάμας*: κυρίως τὸ ἐπίθετον Ἄρουι ἀρτται.
b. 332 *κορκορυγαί*] *ταραχαί*. *κεκυμμένηται* δὲ ἡ λέξις.
gl. 333 *ὀρέκαρα*] *φυλακῆ*.
a. *ὀρέκαρα* τὸ θηρευτικὸν δίκτυον, δ καὶ *σαργάνη* καλεῖται.
b. 334 πρὸς ἀνδρὸς δ'...] παρὰ τὸ Ὀμηρικόν "ἀνὴρ δ' ἀνδρ' ἐβροπάλειν."
a. 335 *βλαχαὶ δ' αἱμα(τέσσαι)*: ἐπὶ τῶν ἀσθημα φθγογμένων νέων τὴν βληχὴν ἔθικαν. †ὡσπερ, φησὶ, τὰ νεογνὰ οὐδέπω τὴν φωνὴν ἔναρθρον ἔχοντα ἀπαγόμενα πρὸς τῶν πολεμίων αἰμαίνονται, ὥστε αὐτὰ ἀναρθρον φωνὴν καὶ ὡσπερ προβατὰ ἐξ προλασθῆναι· τὸ δ' ἐξῆς *βλαχαὶ* βρέφονται.
a. 335 (1) ὁμαίμονες: συγγενεῖς. "Ἕλληνες γὰρ πάντες.
a. (2) ὁμαίμονες] οἷον μετὰ αἵματος γινόμενα. ἡ τῶν ὁμαίμωνων καὶ συγγενῶν καὶ ἐξ ἐνὸς γένους.
- m¹ext.* 339 *ἐμβολαί*] *συναπτῆ*.
gl. 341 *ἐννομοῖ*] *κοινωνῶν*.
gl. 341 sq. *ἔχειν...†λελυμέναι*] *λαβὼν βουλευμένοι*.
a. 342 *οὐτε μέλον οὐτ' ἴσον λ'*] διὰ τοῦτου τοῦ πλεονέκτους ἐμφαίνει. ὁ γὰρ μῆτι *ἰασσον* αἰροῦμενος μῆτι τὸ ἴσον φαίνεται πλείονος ὀρεγόμενος.
a. 343 τί ἐκ τῶνδ' ἀκρά(σαι): τί δεῖ ἐπινοήσαι ἐκ τούτων ἡ πένθη καὶ συμφορὰς;
b. 343 *ἀλγόνει*] τὸν τυγχάνοντα.
m¹gl. *αἰσθ.*

315 I follow Paley in dividing the scholion into two parts. ἐπὶ *ἰκνίων* should probably be either <ὡσπερ> ἐπὶ *ἰκνίων* or else *τρόπον ἰκπων*. See *m¹gl.*

320 a (2), i.e. *κλαντὸν* may belong to the former notion, or may look to *δαμνίμαι*. In a (3) the addition of ἐπὶ is quite in keeping with scholastic notions of possible construction. Cf. 1001.

323 The notes are written as one. In (2) there is no need to write *φασὶ*. The subject is ὁ χορὸς. In *m¹gl.* I read *περισσῶτα* for *περισσά*.

323 *ext.* *Ac.* *Lys.* 491.

324 *int.* *Il.* 4. 472.

335 I should suggest ὥστε φησὶ ('so that he means...').

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading <ἡ> οἷον, but this leaves a repetition of the first part of the note by the third.

345 (*m¹gl.*) The abbreviation, written over *κορήσας*, is taken by Vitelli as *αἰσθη-* τῶς. It might be the barbarous passive *αἰσθηθείς* (or *αἰσθηθείς*), explaining *κορήσας* ('meeting the eye').

- a. 246 *παρὰ τὸ ἔργον ἐπὶ τῶν παλίων ἀποσπάρτων* ἐκ τῶν παλίων.
- gl. 247 *ἀποσπάρτων*] ἀποσπάρτων.
- gl. 248 *γὰρ ὅτι*] ὁ παρὼν.
- m¹b. 249 *ἀποσπάρτων*] ἀποσπάρτων· τὸ γὰρ γένος ὅτι οἱ ἀποσπάρτων.
- gl. 249 *ἐν τοῖς*] ἐν τοῖς παλίοις.
- a. (1) *ἐν τοῖς παλίοις* φοιτῶν· ἐπὶ τὰ κείμενα ἐστὶν ὅτι ἀφ' ὧν παρὶχται ταῖς πάλαι, ἐκ γὰρ αὐτῶν τὰ ἐπιγράμματα ἔργων· τροπικῶς δὲ βίβλα εἶπεν τὰ συνεχῆ κείμενα τῶν παλίων· προσέθεον ἐπιγράμματα τὸ εἰδικαῖον, ὅλον ἔχοντα.
- a. (2) *τοῖς παλίοις*· ταῖς ἱστορικαῖς κινήσει τῶν παλίων· τοῖς γὰρ βίβλα φησὶν, ἐπὶ τῶν παλίων. τὰ γὰρ κείμενα ἐπιγράμματα εἶναι· ὅ· αὐτὸν γὰρ ὁ παρὼν τὰ πρὶς τὸ [ἐν] κομίζων ταῖς πάλαι.
- b. 251 sq. *ἀποσπάρτων* δὲ α.τ.λ.] μετασπάρτων εἰς βιβλίου εἰσενεὶ τῶν παλίων εἰς τὴν.
- m¹b. 252 sq. *ἀποσπάρτων*] ἐπὶ τοῖς παλίοις ἀποσπάρτων.
- m¹b. 254 *ἀποσπάρτων*] φέβου.
- gl. 255 *ἀποσπάρτων*] ἀποσπάρτων· ἀπὸ τοῦ νίκτα, τροπικῶς.
- m¹b. 256 *ἀποσπάρτων*] ἀποσπάρτων.
- m¹b. 257 *ἀποσπάρτων*] ἀποσπάρτων.
- a. 258 *χρῆται τοῖς* (αὐτοῖς) μεταφορικῶς εἶπεν τὰ ἔργα τῶν παλίων. ἄλλοι· τὸ συνεχῆ κείμενα τῶν παλίων παραβόλως χρῆται εἶπεν· τοῖς μὲντοι ἔργων τὸ ἔργον τὸ ἐπιγράμματα τῇ χροικῇ χρῆσι καλεῖται.
- a. 259 *καὶ μὴ ἀπὸ*· καὶ μὴ αὐτὸς ὁ ἑστῶτος ἐπιγράφεται, ἀποσπάρτων τὰ παρὰ τοῦ ἀγγέλου λεγόμενα.
- a. 260 *εἰς ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων. <ε> ὅτι καλλῆσαι τῇ διανοίᾳ τοῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 261 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- m¹b. 261 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- a. 262 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 263 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- a. 264 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- m¹b. 265 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 266 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 267 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 268 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- m¹b. 269 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- m¹gl. 270 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- gl. 271 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 272 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- a. 273 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- gl. 274 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 275 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 276 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- b. 277 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- m¹gl. 278 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.
- m¹gl. 279 *ἀποσπάρτων*] ἐπὶ ταῖς ἀποσπάρτων ἀποσπάρτων· ἢ τὸν ἀποσπάρτων καλλῆσαι.

349 a (1) By marking τροπικῶς...παλίων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησὶ <ποικν> ?

352 Qu. τῶ παλίων? (τοῦ παλίων Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὅτι καλλῆσαι τῇ διανοίᾳ ἢ τοῖς...).

360 (b) τὸν... sc. λόγον.

362 Apparently meaning that εὖ is to be joined to λέγουμι.

364 (m¹b) i.e. πρῶτος. See schol. to 410.

- a. 390 ἵππος χαλινῶν: οὕτως ἀσθμαίνει καὶ σπνέει ὡς καὶ ἵππος πολεμιστῆς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου ἄρχειται πρὸς τὸ ἐπιβάσθαι.
- a. 393 τίν' ἀντιτάξας: τίν' οὖν ἀντιτάξας τῷ Τυδεΐ; τίς ἄξιός ἐστιν προΐστασθαι τῆς ἐγγύτης ταύτης;
- b. 393 φερέγγυος] ἐξέσπαστος ἐγγυητής.
- a. 395 οὐδ' Ἀλκιοπιδά γίνε(ται): ταῦτα παρὰ Ἀλκαίου· οὐ τιτρώσκει τὰ ἱππῆα δῖα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχα, εἰ μὴ ἔρα ὁ φέρον αὐτὰ γένοιτο γυναικός.
- m^{gl}. οὐδ' ἔλα.] ἔγουν οὐ τιτρώσκει....
- a. 397 καὶ νύκτα ταύτην φησὶ λέ(γει): ὁ νοῦς, ταύτην δὲ φησὶ λόγος εἶναι νύκτα ἐπὶ τῆς ἀσπίδος, τάχα προμαντεύεται τῷ φοροῦντι ὅτι χωρήσει ἐπὶ νύκτα. ἐπιφέρει δὲ ἀσπία ἐξηγουμένους "εἰ γὰρ θανόντι νύξ ἐσ' ὀφθαλμοῖς πύσαι."
- m^b. τάχ' ἂν κ.τ.λ.] "τάχ' ἂν αὐτῇ ἡ νύξ" αὐτὴν ἀφαιλὸν· κινῶν δὲ αὐτὴν "ἡ ἀνοία."
- a. 399 ἡ ἀνοία: παροξυνόμενος Ἀττικῶς ἀντὶ τοῦ ἀνοία· διὰ δὲ τὸ μέτρον ἔστιν αὐτὸς ὁ δὲ νοῦς· τὰ ἐξ ἀνοίας τινῶν γινόμενα τάχα τῶν κακῶν αὐτοῖς ἵσται σφάλματα.
- a. 399 αὐτὸς καθ' αὐτοῦ] ὅτι φέροι ἐπὶ τῆς ἀσπίδος νύκτα καὶ τὴν παυσίληπον.
- a. 399 μάλ' ἐγγυητὴν τε καὶ τὸν Διοχάρ(η): καλῶς ἀντιτάξας τὸν μὴ τοῖς ἡθύναι αὐτοῦ συμφωνοῦντα, ἀλλ' ἀλλότριον.
- a. 397 ὑπερφρονας λόγους: ἀντὶ τοῦ ὑπερηφάνους· εἰς οὗτοι ὑπερήφανα λόγια ὡς ὁ Τυδεΐς, ἀλλὰ καὶ μισοὶ τοῖς ὑπερηφάνους.
- m^b. 399 αἰσχρῶν] ἔργων.
- a. αἰσχρῶν γὰρ ἀργός: ἀργός ἐστι τῶν κακῶν λόγων, ἢ τῶν ἔργων· φαίνεται δὲ τὸ μὴ εἶναι κακός, ἢ τῷ τρόπῳ ἢ, ὡς Ὀμηρος, ἀντὶ τοῦ θαλλός.
- m^{gl}. κακῶς] θαλλός.
- m^{gl}. 400 μί(ζωμ) τὸ γένος.
- a. ἐγγύριος: γνήσιος παλίνης ἐκ τῶν σπαρτῶν, οὐ τῶν μετὰ Κρόνου ἐπαλίδων.
- a. 401 ἔργον δ' ἐν κύ(βοις): ἐν τοῖς τοῦ Ἄρεως κύβοις κρινεῖ αὐτοῖς ὁ πόλεμος.
- a. 402 Δίκη δ' ὀραίμην: τὸ τῆς συγγενείας δίκαιον στήλα αὐτὸν εἰς τὴν μάχην.
- b. 400 ὡς δίκαιος...] ὅτι δίκαιος προμάχεται τῆς πόλεως.
- b. 407 (1) μέρου ὑπὲρ φύλων] οὕς ποιῶνται ἐπὶ τῶν φύλων πολιτῶν εἰ Θηβαῖοι.
- (2) ὑπὲρ] ἢ ὑπὲρ δὲ περισσῆ.
- gl. 400 τούτῳ] τῷ Μελανόπῳ.
- m^b. 410 β̄.

380 Qu. ἀκουσάντων?

382 ἐγγύτης may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πόλεως and ἐγγυητής.

385 ἐάν γ' ὁ (i.e. αὐτοῦ) m., γένειτε Wecklein. Dind. simply omits εἰ, Paley reads ἀντὶ γ'.

387 (a) ὀφθαλμοῖς for ὀφθαλμοῖς proves the caution with which scholastic evidence must be received.

(m^b) κινῶν *ed. The word is not legible. Either this or ἔλας suits the sense. Weckl. gives καλῶς.

398 (a) λόγους ἢ τῶν ἔργων m., corr. *ed. (γ' Weckl.).

401 i.e. he plainly reads Ἄρεως and explains ἔργον as ὁ πόλεμος.

407 It should be obvious that these two scholi. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of *etiam*.

marginal count of the seven. Cf.

- a. 411 γίγας δδ' ἄλλος: πάνε ρητορικὸς ὁ Αἰαχίδης· ρητορικὸν δὲ λέγει, ὅταν τοῖς ῥήτορι λόγοι ἦται ἰταυνικὸς ἢ ψευτικὸς περὶ τινος δὴ τοῦ μὲν α' εἴη ἰταῖνον ἢ ψόγον, † παραλείπεται τοῦ ἰταῖνον πατηγρικόν δὲ καὶ δριμύ περὶ τοῦ Τυδίδος λέγων, οὐκ εἰπὼν ὅτι γίγας ἴσταιν (ἢ) γίγαςιν ὅμοιος, Καπανία δὲ ἰγκυμιάων καὶ τὸ μέγιστος αὐτοῦ, φησὶ "γίγας δδ' ἄλλος." φαίνεται οὖν ὅτι ἰταῖνον ἐν τοῖς περὶ Τυδίδος εἰπὼν ὅτι γίγας ἴσταιν ἢ γίγαςιν ὅμοιος.
- gl. τοῦ κάρου] τοῦ Τυδίδος.
- h. 412 μείων] "Τυδίδος τοι μικρὸς μὲν ἦν δέρας, ἀλλὰ μαχητής."
- a. 413 οἶδ' ἐπὶ τῇ Διὶ: οἶδ' ἐπὶ τὸν τοῦ Διὸς σκατὸν εἰς γῆν κατενέχοντα— ἢ αὐτοῦ τοῦ Διὸς φιλονεικήσαντος—ἰμπεδὼν γενέσθαι αὐτὸν λέγει.
- a. 419 ἔχει δὲ σῆμα: ἢ δὲ δόσις αὐτοῦ σημείου ἔχει ἄνδρα γυνὴν λαμπράδα βαστάζοντα διὰ χειρῶν.
- a. 424 λαμπά: διὰ χειρῶν...] ἐν ταῖς χερσὶν αὐτοῦ διδ' ὅπλου οἶσα ἢ λαμπά. καὶ τῷδε κέρδι κέρδι(σι): πρὸς τῷ μῖναι τὸ νικῆσαι· τοῦτο γάρ ἴσται κέρδι κέρδι.
- a. 434 ἀνὴρ δ' ἐπ' αὐτῷ: ἀντὶ τοῦ ἀντιτίτακται· καὶ εἰ ὄγαν ἴσται μανιώδης τὸν λόγον ὁ Καπανίης, ἀλλ' ὅπως ἀκίνητος τῷ παραστήματι ἢ δύναιμι τοῦ Πολυφόντου ἐνδύστηκεν μηδὲν δειδομένη.
- gl. στόμαργος] ταχὺς εἰς τὸ λαλεῖν.
- a. 438 φερέγγυον φροῦρη(μα): ἱκανὸς φρουρεῖν τὴν πατρίδα.
- gl. φερ. φρούρ.] ἀξιόμαχον πρὸς φυλακὴν.
- a. 437 Ἀρτίμιδος εὐνοίαισι: ὡς τοῦ Πολυφόντου ἱερῶς ἔντος τῆς Ἀρτίμιδος. ἀφίρεται δὲ τῇ Ἀρτίμιδι ἢ τῶν Θεβαίων· διὰ τοῦτο οὖν οὕτως λέγει. εὐνοίαις οὖν τῆς Ἀρτίμιδος καὶ τῶν ἄλλων πολιοῦχων θεῶν.
- h. 440 κραινοῦ ε.τ.λ.] τὸ ἐκ τοῦ κραινοῦ βέλος.
- m'extr. 441 πωλικῶν [θυδιδῶν] παρθενικῶν καθιδρών.
- m'gl. 443 ἐλατάραι] ἐκβαλεῖν.
- a. 444 καὶ μὴν τὸν ἐντέθεν λαίχοντα): τὸν ἀπὸ τοῦτου κληρωθέντα· τρίτῃ γάρ τῷ Ἐτιόκλη *<ἐξήλθεν>* ὁ κληρὸς ἀπὸ τοῦ κράνους, ἐν ᾧ περιστρέψαντες ἐλήθουν.
- m'b. 445 ἦ.
- h. 447 Νήστρη] οὕτω καλουμένηαι.
- gl. 448 ἀμυκτηῖρην] τοῖς χαλινού.
- a. ἐν ἀμυκτηῖρην: <ἀμυκτηῖρες> οἱ κορυφιστῆρες, τὸ προματωπίδια κυρίως. νὺν δὲ λέγει τοῖς χαλινού, ἐν ᾧ, τοῖς ἵπποις θυμὸς πλήρης περὶ τοῖς χαλινού ἀνακάμπτην καὶ περιάγειν, ᾗθι βουλευμένους εἶναι πρὸς ταῖς πέλαι.
- h. 450 βάρβαρον τρόπον] ἀπηγὴ ἤχου. † ἢ ἐπὶ ἢ σφριγὲ βοῇ†.
- m'extr. 452 σεσημάτισται] . . . ἔχει σημεῖα.

411 παρά τινων δδδ m, corr. Dind. Later m has πᾶς ἴσταιν γίγαςιν ὅμοιος, corr. Heimsoeth. The portion still corrupt evidently contained παραλείπει δδ, and ἰταῖνον (without ἢ ψόγον) can hardly be correct. Either παραλείπει δδ τι τῷ ἐπὶ φφ (or ἐπομένη) or παραλείπει δδ τι αὐτοῦ ἕως ἐπὶ τοῦ β would give the sense.

412 // 5. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. οὕτως = 'in the way above.' The second οὖν is like that in schol. to 102. The second part (as printed above) is probably an independent note. The writer evidently read οὖν τ' ἄλλων θεῶν (of rec.).

444 ἐξήλθεν add schol. rec. *ἐξήλαθ' would be nearer to ἐπὶ φφ.

448 (a) I have added <ἀμυκτηῖρες>, which was easily lost (although see 665, 679, 741). Later m has πλήρη, corr. schol. rec.

450 The text is corrupt. Schol. rec. has ὡσεὶ for ἐπὶ, and this might suggest εἰωθε, but the error may be deeper. Perhaps the schol. considered the σφριγὲ a rude or barbarous instrument, and the true reading may be ἀπηγὴ ἤχου, ἢ εἰωθεν ἢ σφριγὲ βοῶν. I had once thought of ἢ Περσικῇ σφριγὲ βοῇ.

452 Probably an adj. has been obliterated answering to οὐ μικρὸν τρόπον (e.g. μεγαλοπρεπῆ).

- a. 454 σταχα πρὸς ἰχθῦν πόνγον· οὐκ εἶπεν πρὸς ποῖον πόνγον· μεγάλως
ὅν φησι πρὸς πάντα πόνγον.
- a. 465 <καὶ δὲ ἄνδρα> καὶ πόλισμα· ἐπ' ἀσπί(σιν)· τὸν φέροντα τὴν ἀσπίδα
καὶ τὸν ἐγγεγραμμένον τῇ ἀσπίδι, καὶ τὸ ἐπ' ἀσπίδος πόλισμα
γραφέν.
- a. 467 κόρυς· ἐπ' ἄλλῃ· λέγει ἄλλον κορυάδην, μὴδὲ ἀποκρίψῃ με <τι> τὸν
διαζοναῖον.
- m¹g¹. 471 νιν] αὐτοῦ.
- δ. 472 ριμέτωρ] ὁ πᾶν διανέμων.
- m¹δ. 473 ἔ.
- a. γείτονας πύλας ἔχον· ὃν εἶπεν. γείτονας οὖν πύλας <ἔχον>, ἔγγυς
ταύταις ἴστανται ἅμα βοῇ.
'Ογκας [Ἀθάνας] τὰς τῆς Ἀθηνᾶς τῆς 'Ογκαίας, ἐφ' ἧς καὶ αἱ πύλαι
'Ογκαίαι· ἡ δὲ ἱστορία αὐτῇ. Ἀγήμερος ὁ Τέρμοις ταύτας ἔσχεν
τρεῖς, Εὐρώπηην, Κάδμον καὶ Κόλικα· τῆς δ' Εὐρώπης ἐπὶ Διὸς
ἀρπασθείσης ὁ Φοῖβος ἀπέσταλεν ἐπὶ χήτης ταύτης τοὺς παῖδας,
καὶ αἱ μὴ εὐροῖαν, προστάζει μὴ ἐπανάγκαν· ὁ οὖν Κάδμος θύων εἰς
'Ελλάδα καὶ μὴ εὐρῶν εἰς Δελφούς· ἦλθεν ἐρωτήσεων πρὸς κατασταλῆναι.
ὁ δὲ θεὸς εἶπεν αὐτῷ μετὰ τὸ ἀπὸ τοῦ ἱεροῦ ἐξελθεῖν τῷ εὐρεθέντι
ἀκολουθεῖν. εὐρέθη βοῦς· ἠκολούθη. ἦλθεν εἰς Θήβας. ὤκισεν ἡ
βοῦς, καὶ ὁ μὲν Κάδμος ἐκεῖ ἤκτισεν, ἔθυσεν δὲ τὴν βοῦν Ἀθηνῇ, καὶ
τῇ Αἰγυπτιᾷ φωνῇ ταύτην ἐτίμησεν ἐκείν' Ὅγκαν. ὤκον οὕτως καὶ
αἱ πύλαι ἀνομασθήσαν. ἀπὸ δὲ Κόλικος Κολικία.
- δ. 475 Ἰππομόδοντος σχῆμα] περιφραστικῶς ὁ Ἰππομόδων, μέγας ὢν καὶ
καλλίστον ἔχων σχῆμα.
- a. 476 ὁμο δὲ πολλῇν· ὁμοῦ ἐστὶ κυρίως, ὅταν νόμῳ περὶ τὸν ἥλιον ἱκαν-
θῆντα λευκὰ φαίνεται καὶ ἐν κύκλῳ τοῦ ἡλίου γίνηται. νῦν δὲ
λέγει τὸν βοῶν καὶ τὴν κίνησιν τὴν συνεχῆ τῆς ἀσπίδος· ἔφριξα
οὖν, φησὶ, κινήσαντος καὶ οὐ φευδῆ λέγει. ὁ δὲ ποιήσας τὴν
ἀσπίδα καὶ τὰ σημεῖα αὐτῆς οὐκ ἦν, ὅς τοι κεν, ἐστράφη.
- m¹δ. 478 ὁ σηματουργός] ὁ τὰ σημεῖα ἐγγράψας τῇ ἀσπίδι.
- a. 480 sq. Τυφὸν ἵκντα· ἀπασι δὲ ἐπὶ τῆς ἀσπίδος τὸν Τυφῶνα ἀφίκντα διὰ
τοῦ στόματος τοῦ πύρ πνέοντος καπνὸν μέλανα τὸν ἐδελφὸν τοῦ
πυρός. αἰόλην δὲ τὴν εὐκίνητον καὶ ταχέαν. κάσιν δὲ εἶπεν, ἐπὶ
σύνεσσι τῷ πυρὶ ὁ καπνός.
- δ. 481 μέλαναν] τὸν παραδέξων ἐν χαλκῷ λαμπρῷ δέξαι μέλαν.
- m¹extr. 482 κύτος] ἡ ἀσπίς.
περίδρομον] κυκλωθέν.
ἔφρων...προσηδέφισται] ἔχει ἠωγραφημένους ὄφας περιπελεγμένους.
- m¹g¹. περίδρομον κύτος κύκλου] τὸ στρογγύλον τοῦ κύκλου.
- a. 483 sq. (i) περίδρομον κύτος· τὸ χώρημα τῆς ἀσπίδος. ἡ δὲ περίφρασις
τῆς ἀσπίδος κύκλῳ ὀφίον εἰς ἑαυτοῦς ἀντικρυς ὁρόντων καὶ ἠπι-
πλεγμένων τὰ τέλη ἔχει ἐγγεγραμμένα.

454 μεγάλως refers to οὐ μικρὸν τρόπον. Any fort which he attacked would fall.

465 It is evident that the scribe meant his lemma to include the words supplied, but after writing the first καὶ he proceeded from the second.

467 Either <τι> must be supplied or we must make two sentences, viz. λέγει ἄλλον κορυάδην· μὴδὲ <ν> ἀποκρίψῃ. Schol. rec. has καὶ μὴδὲν. m writes διαζοναῖον.

473 m has γείτονας οὖν πύλας ἔγγυς ταύτας. The writer thought it necessary to explain παρίστανται and the construction.

476 ἱκανθῆντα m. ἱκταθῆντα schol. rec. The right word may be still to seek. (Perhaps e.g. ἱεραθῆντα.)

480 τὸ πύρ πνέοντος m.

481 Probably the compendium for ἔφρων has fallen out after παραδέξων.

483 (m¹extr.). I have divided and ascribed the three notes, which in the MS are meaninglessly written as one.

483 sq. The three scholl. are written in the MS as one. The jumble is remarkable (...τὰ τέλη ἔχει ἐγγεγραμμένα πρὸς τὰ τέλη. ἡ ἀσπίς κ.τ.λ.). I have distributed them according to the sense. ἐγγεγραμμένον m, corr. rec.

- a. 482 sq. (2) περιδρομεν] πρὸς τὰ τέλη.
 α. (3) αὐτοὶ... κύκλου] ἢ ἀσπίς ἢ κοῤῃ πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν οὖρα.
 δ. ὄφρων] τοὺς γγγινεὶς δρακοντόποδας ἔγραφεν.
 π¹εστρ. 483 (1) κοιλογδοτοροὶ κύκλου] διὰ γὰρ ἡ ἀσπίς περιφέρει καὶ κοῤῃ.
 (2) προσηρόφισται] † προσνυμφαίνονται.
 γ¹. 484 ἐνθεοὶ] ἱεμανεῖς.
 π¹εστρ. 490 δούχιμον] δυσχείμων.
 δ. 491 Ὑπέρβιος ἔνομα κέρων.
 π¹εστρ. 492 ἥρθε] προεκρίθη.
 π¹εστρ. 493 sq. θέλω ἐξιστορήσαι...] θέλων γινῶναι τὰ τῆς οἰκίας τύχη.
 α. 496 Ἐρμῆ δ'...] τὰ ἀπὸ τῆς τύχης Ἑρμῇ ἀναφέρονται.
 α. 497 sq. παλεῖον...θεοὶ] τοῖς θεοῖς <οὗς> ἐν ταῖς ἀσπίσι φορεῖται.
 α. 500 σταδαῖοι] ἐνδρυμένους.
 γ¹. 502 προσφιλία] οἰκίωσις.
 α. 503 πρὸς τῶν κρατούντων] τοῦ κρατούντος ἱερὸν Διὶ, οὗ καὶ τὸ σημεῖον.
 π¹εστρ. 508 ἀντίον] ἐναντίον.
 α. τίποιθα κ.τ.λ.] πιστεύω ἀπολεῖσθαι τὸν ἔχοντα ἐν τῇ σάκῃ τὸν ἔχθρὸν τοῦ Διὸς δαίμονα.
 π¹γ¹. 512 ἰάψεν] ῥέψεν.
 π¹δ. 513 ε' Παρθενόπατος.
 γ¹. 520 καλλίγυρος] καλλιπρόσωπον.
 α. ἀνδρόπαι ἀνδρ] ὁ νωστὶ εἰς ἄνδρας τελευτῶν, ἢ ὁ ἐν παιδικῇ ἡλικίᾳ ἄνδριος. καλλίγυρος δὲ ἀντὶ τοῦ εὐαδῆς, ἐπεὶ ἡ πρῶτα εἰς ὄψιν ἔστί νύξ.
 α. 522 (1) ὦρα] τῆς παιδικῆς.
 (2) † ταρφέως πεπικνωμένη.
 α. 523 δ' ὦμόν κ.τ.λ.] οὐ σύμφωνον τῇ κλήσει τῆς παρθένου τὸ φρόνημα ἔχων, ἀλλ' ὦμόν.
 α. 526 δειδοὶ] ἐπειδὴ Οὐδῖπτος ἐμίγη τῇ μητρὶ λόσας τὸ αἶνιγμα τῆς Σφιγγός.
 α. 534 Ἀρκάει] Ἀντίμαχος φησὶν Ἀργεῖον αὐτόν, οὐκ Ἀρκάδα.
 δ. ὁ δὲ τοῦσδ'] τοιοῦτός ἐστιν οἷον ἐγὼ εἶπον.
 α. 535 μέτοικος] ἀκούσιον φόνον δράσας ὁ Παρθενόπατος εἰς Ἄργος ἔφυγεν.
 α. 537 εἰ γὰρ τύχοιεν] εἴθε γὰρ παρὰ θεῶν τύχουιν ἐπαξίως ἂν φρονούσιν ἀνοσίῳ καὶ ἀλαστούνονται, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
 α. 541 ἄκομπος κ.τ.λ.] ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολεμῶν περιφραστικῶς, πολεμικωτάτος ἐστιν.
 α. 543 δε οὐκ εἰσεί...] δε τούτου τὸν κόμπον ἐφέξα τῶν πράξεων ἀποδέοντα μὴ ἴσω πύλων γενέσθαι.
 α. 545 θηρὸς κ.τ.λ.] τὸν φέροντα τὴν Σφίγγα.
 δ. 546 μέμψεται κ.τ.λ.] ἡ ἀσπίς, ἢ ἡ Σφίγξ, βαλλομένη τῇ ἀπὸ τῶν δοράτων κρουσμή.
 δ. 550 λόγος] ὁ λόγος ὁ ἀπὸ τῶν πολεμίων ὁ ἀλαστονικός.
 δ. 551 τριχίδ...πλόκαμοι] κατὰ περίφρασιν ἢ θρῆ.
 δ. 552 μεγάλα...τκλῶν] μεγάλα πράγματα ἀκούων.
 δ. 554 τοῦσδ'] τοὺς πολεμίους.
 π¹δ. 5.
 α. 556 Ἀμφιδρεῦ βίαν] Ἀμφιδραὸς Ὀϊκλῆος τοῦ Μελέμποδος τοῦ Ἀμφόνοος τοῦ Κρηθῆος τοῦ Αἰόλου τοῦ Ἑλλήνος τοῦ Διὸς, μητρός δὲ Ὑπερμήστρας.
 δ. 557 Ὀμολωίσω] ἀπὸ Ὀμολωίδος τῆς θυγατρὸς Νυβῆς.

482 sq. (δ) sc. ὁ σηματούργος.

483 Again the two notes are written continuously. For προσνυμφαίνονται I would suggest προσνύφονται.

497 <οὗς> add. Schol. rec.

508 (α) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἔχθρὸν τοῦ Διὸς δῆμας.

522 (2) Perhaps (1) ταρφέως: ταρφέως (2) πεπικνωμένη.

534 (δ) i.e. making an independent clause of ὁ δὲ τοῦσδ' ἀνδρ.

- a. 559 ἀνδροφόντην] ἐπὶ τοῖς Μόλωνος ἀπύκτανεν παῖδας Ἀλκάθου καὶ Ἀγκαυγία.
- a. 561 Ἐρινός κλητῆρα] ἐπαθὴ ἐπηράσατο Οἰδίπους μετ' αἵματος διανέμασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν τὴν Ἐρινὸν †ἐπιστήνη.
- gl. κλητῆρα] ἐπηρέτην.
- b. πρόσπολον φόνου] τὸν ἀξιοθάνατον· ἢ τὸν συμπράκτορα αὐτοῦ.
- gl. 564 ἐξυπτιάζων †δνομα] ἀναπτύσσων, ἐνυμολογῶν.
- a. 565 τούτοις ἐνδοτούμενοι] εἰς δύο διαιρῶν τὸ δνομα τοῦ Παλυνάκου, τὸ πολὺ καὶ τὸ νεώτερον.
- b. 567 ἢ τοῖων ἔργων] καθ' ὑπόκρισιν.
- a. 568 (1) λέγειν μεθυμένοι] τοῖς μετ' ἡμᾶς ὑστερον λέγειν ταῦτα καλὸν ὄντιν.
- (2) λέγειν] ὥστε περὶ σοῦ λέγεσθαι.
- a. 571 μητρὶς τε πηγῆς κ.τ.λ.] τὰ δάκρυα τῆς πατρὸς ποταπαῖσα τιμωρία;
- a. 574 τῆρδε πικρῶ χθόνα] κεραυνῷ γὰρ σχισθεῖσα Ἰαβὰ αὐτόν.
- a. 576 οὐκ ἄτιμον] οὐκ ἀγνήνη. οὗτος γὰρ ἐκεῖ καταποθείς ἐπὶ τῆς γῆς ὑστερον μετὰ θάνατον ἐμάντευεν.
- b. 577 γρ. εὐκυκλον νέμων.
- a. 580 βαθείαν ἄλοκα...] βαθείαν ἔχον τὴν ἄλοκα τῆς φρονέας, ἐξ ἧς ἀδρός φέσται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀποδείκνυται.
- b. 582 ἀνηρέτας] τροπικῶς ὡς ἐπὶ ναυμαχίας.
- a. 583 δεινὸς δι...] δυσκατέρχαστος γὰρ ὅστις τοῖς θεοῖς τιμᾷ.
- a. 584 ξιναλλέσσοντες] συνάγοντες· ἀπὸ μεταφορᾶς τῶν τὰς συναλλαγῶν καὶ τὰ συμβόλαια ποιουμένων.
- m'gl. ὀρεῖσθαι] τῆς τέχνης ἢ τῆς μαντείας.
- a. 587 καρπὸς οὐ κομιστός] οὐκ ἄξιος κομίσσασθαι ὁ καρπὸς αὐτῆς.
- a. 588 ἄτης ἄρουρα] λήμης χωρίον· ἢ τὴν πονηρῶν φύλλα.
- a. γνῶμη.
- a. 594 ταύτου κυρήσας...] οἷον σὺν αὐτοῖς θηραθείς.
- b. 599 εἰς... βίη... τείνουσι] τοῖς ὀρεῖσθαι τῇ βίᾳ.
- a. 600 εἰς... πομπῇ τῇ μακρᾷ...] ἐπὶ τὴν εἰς Αἴθην ἀποικίαν ἐκινεῖσθαι μαλεῖν τὴν ἐναντίαν τῇ εἰς Ἄργος.
- gl. 602 σφε] αὐτόν.
- a. 604 μηδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τίλος εἰδὼς οὐκ εἰς κίνδυνον αὐτόν καθήσκει.
- a. 605 εἰ καρπὸς ἔσται...] εἰ φέροι ἀλήθειαν τὸ μάντιν <καὶ> παρέσται καρπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τίλος ἔτι.
- b. 606 ἢ λέγειν] παραδιαλεκτικὸς ἐντὶ τοῦ καὶ, καὶ λέγειν τὰ καίρια.
- a. 607 λασθέρου βίαν] περιφραστικῶς τὸν λασθέρη τὸν ἰσχυρόν.
- a. 614 τελείθ', ὡς...] ἐπιτελεῖται ὅπως ἐτύχη, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοῖς ἐπαλθόντας τρέπονται.
- a. 616 πύργων δ' ἐκτοθεν...] ἀποβαλὼν εἰς αὐτοὺς ὁ Ζεὺς ἔξω τῶν ταχῶν διαφθάρων κεραυνῷ ἐπὶ ταῖς πόλιν.
- m'gl. 618 [ὁ Παλυνάκος.
- gl. 622 ἐνείκησας] ἐκβόρσας.
- a. ἀλώσιμον παιδῶν...] ἐπινίκιον παιδῶν ἐπεβαλόμενος μετὰ λαχῆς. οὕτως καὶ ὁ Ἰακχος λέγεται παρὰ τὰς λαχὰς τῶν μουσικῶν.

559 Διονυσία Butler.

561 (a) Ἰπποκρίστη Paley.

(gl.) Though written over κλητῆρα, is better suited to πρόσπολον.

(b) The second note δ is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

I have written ἀδρός for ἀδρός (m). Cf. schol. 12. The passage in Plato

το καὶ τὸν πολὺν μαλεῖν ἐν/καθελκυθήσεται.

- δ. 623 σοι [εμφέρεσθαι] σωστήναι σοι καὶ φοβεῖσθαι, ἀποθανὲν ἔγγις.
 α. 628 ἰσθ. τοιαύτ' αὐτῶν... ταύτ' οὖν αὐτῶν βοηθοῖς γινέσθαι τοῖς θεοῖς
 ἐπιτέχεται παντάλως τῇ βίᾳ αὐτοῦ ὁ Πιολυνίαης.
 α. 629 εὐκυλευ[?] γρ. εὐθετον, ἐν ᾧ εὐβάστακτον· θείναι γὰρ τὸ ἀναλαβεῖν
 λέγουσιν Ἀττικοί· καὶ δὴλα ἴδιον ἀντὶ τοῦ ἀνέλαβον.
 α. 630 σ. 630 σημεῖωσαι.
 δ. 631 τευχιστῆς] ἐπλήτην.
 δ. 632 ἀνδρὶ τῷδε] ἀντὶ <τοῦ> ἑμοῦ.
 ἀποσκευιάτων] ἀν' ἀπήγγελλε.
 α. 639 καυληραῖν] παρίπαι, πύφροντικίνας.
 α. 640 ὦ θεομαντεῖ] ὦ θεοῖς ἐπιμαίνεσθαι· ἐπιστρατεύῃ γὰρ πατρίδι καὶ
 πατρίδε θεοῖς.
 γλ. 644 τεκνωθῇ] αὐξήθῃ.
 645 ἐπανόμω δι' ἀρτα] πᾶν γὰρ τὸ <δνομα> ἐπ' αὐτῶν τῇ φιλονεικίᾳ.
 α. 647 χρυσότευκτα γράμματα] οὐκ εἰσιν θεοῖς ἢ ἀνθρώποις, ἀλλὰ τὰ χρυσὰ
 γράμματα.
 δ. 648 φλόεστα] φλοεροῦντα.
 πλ. 649 φοίτῃ] μανία.
 δ. 651 φονέστα μαρτύρον σκότος] ἀντὶ τοῦ γινώσκοντα.
 α. 653 ἐλλογῇ] οὐ γὰρ ἀδρόως φέεται, ἀλλὰ συλλέγεται κατ' ἄλλους.
 δ. 654 ἵπποσίδε καὶ κ.τ.λ.] εἶδεν αὐτὸν καὶ ἐφίλησεν.
 Δίκη κ.τ.λ.] ἀντὶ <τοῦ> οὐδὲ ἐν μᾶ ἡλικίᾳ ἔπρασεν τι δίκαιον.
 α. 655 οὐδ' ἐν πατρίδι... καὶ μὴν δὴ οὐδὲ ἐπὶ κακώσιν τῆς πατρίδος χώρας
 ἔγγις αὐτοῦ ἴσται ἡ Δίκη.
 πλ. 656 νιν] αὐτήν.
 α. 655 ὁρῶν] τὸν τρόπον.
 τῷ κακίστ' αἰδωμένῳ] τῷ ἀδελφῷ σου.
 κακίστ' αἰδωμένῳ] βλασφημούμενος.
 αἰδωμένῳ] ἐπὶ σοῦ.
 γλ. 657 ἐς χεῖρας [θεῶν] ἱπολέμενος ἀνελάν.
 α. 657 ἰσθ. αἷμα γὰρ καθάρσιον κ.τ.λ.] καθάρων τὸ αἷμα τῶν ἀλληλοκτονούν-
 των ἦσαν ἐν πολέμοις, τὸ δ' ἀδελφοκτονῶν ἀντικρυς φοιτῶν ἔργον.
 ὑπερβατὸν εἰ ἴσται, ἐν ᾧ αἷμα γὰρ καθάρσιον οὐκ ἐπιδέχεται, ὅταν
 ἀδελφοὶ αὐτοκτόνοι γίνωνται καὶ οὕτως αὐτῶν ὁ θάνατος γίνηται.
 γλ. 658 ἑλλειψήσ.
 δ. 659 οὐκ ἴσται γῆρας... διαπαντός ἱαλοθήσεται τὸ μίasma τοῦτο.
 α. 670 εἴπω κακὸν φί(ροι): αἱ ὅλως τις ἀτυχὲς καλὸν τὸ δίχα αἰσχροῦτος.
 α. 671 (1) μόνον γὰρ κέρδος: ἡ εὐκλεια.
 (2) μόνον γὰρ κέρδος κ.τ.λ.] ἐν κέρδους τὸ αὐτὸν ἐκδικῆσαι ἀδικούμενον.
 ἐάν δι' ἀναδικητος ἀποθάνῃ, ἵνα γὰρ τῶν εἰς αὐτὸν γενομένων κακῶν
 καὶ αἰσχροῦν ἀδοξῇ.
 πλ. 672 (1) μόνον γὰρ κέρδος] τοῦτο γὰρ μόνον τὸ ἐν κέρδους.
 (2) ἴσται] τὸ φέρειν κακὸν δηλονότι.
 (3) τότε κακὸν καὶ αἰσχρόν.
 γλ. 673 κακῶν] δειλῶν.
 626 sqq. τούτων οὖν αὐτῶν m, corr. Kirchhoff. m read βίᾳ in his text of Aeschylus.
 629 An ignorant note, and therefore small warrant for εὐθετον.
 638 Written as one note in the MS.
 645 I have added <δνομα>.
 665 (a) The three notes (which I have separated) are written as one. βλασφη-
 μουμένην schol. rec., but scholiasts sometimes take the nom. direct from a lexicon: cf.
 679, 741.
 667 πολεμούςν Wecklein. Qu. πολέμω or πολεμούντας? or read ἀναλαβεῖν?
 667 sqq. καθάρσιον m for καθάρσιν, and αὐτόκτονες for αὐτοκτόνοι (Dind.).
 The latter part of the note seems to imply that the writer strangely interpreted as
 αἷμα γὰρ καθάρσιον—(ἀνδροῖν δ'...αὐτοκτόνοις)—οὐκ ἴσται γῆρας κ.τ.λ.
 668 Written to 669.
 669 Qu. (ἀνα)νεοστήσεται?
 671 a (2) Qu. ἀδοξῇ <ίσται> or ἀδοξήσῃ? (1) and (2) are written as one,
 but they are evidently independent in origin.
 πλ. 672 (3) apparently means '(but) the course proposed is...'. Qu. τότε <εἰ>...?

- b. 677 [τω κ.τ.λ.] οἷον ἐστὶν ὁμοῦ χαμαίῳ.
- a. [τω κατ' οὐδὸν: ἀπὶ τω κατ' εὐθείαν τοῦ Κωκιντοῦ κύμα—οὗτος δὲ ποταμὸς ἐστὶν Ἄϊδου, οὗ πορθομένης ὁ Χάρων—ἐπαδὴ πᾶν τὸ γένος τὸ Ἀϊδοῦ κεκλήρωται τούτῳ, ἐπὶ τοῦ Ἀπόλλωνος μωγήθην· Ἀπόλλωνος δὲ εἶπεν, ἐπαδὴ αὐτὸς μὲν ἐστὶν καθαρὸς καὶ ἀμίαντος καὶ μὴ κοινωσὶν τῇ γυναικὶ παρήγγελαν, οὕτω δὲ καὶ παρήκουσαν καὶ <συν>εγένοντο ἀνέμω.
- a. 679 ὁμοδακτὴς σ' ἄγαν: ἡ ἄλογος ἄγαν ἐπιθυμία παρορμῆ, ἡ πικρὸν τὸν καρπὸν ἔχουσα, εἰς τὸ ἀποκτενεῖν τοὺς ἀνδρας δόικου ἀνακν αἵματος, [ἢ] ἡ, ἐπὶ μάλιστα οἱ ἀδελφοὶ ἀλλήλους ἀνακν.
- gl. 683 ἀλαύστοις] ἀσυμπαθέσιν, ἀναλγήτοις.
- a. 684 λέγουσα κέρδος: κέρδος μοι ὑποτιθεμένη τὸ προτερῆσαι ἀπεκτείναντα ἢ ἀποτρίβειν.
- a. 685 ἀλλὰ σὲ μὴ 'ποτρί(νου): καλῶς γὰρ πράξας σὲ νομισθῆση φαῖλος. σὲ γὰρ ἢ τὴν φοβεράν ἔχουσα αἰγίδα Ἑρινὸς εἰς τὸν οἶκον ἐκείνου ἀσπασιν, οὗ οἱ θεοὶ θυσίας προσδίδονται, ἐντὶ τοῦ καθαρὰς τὰς χεῖρας ἔχοντος.
- b. 686 εὐ κρήσας] εὐτυχήσας, σὲ πράξας.
- b. 687 δόμων] κατὰ τὴν δόμον τοῦ δόλου ἀνδρός.
- a. 690 ἡ μετὰ θάνατον ἰσως οὐκείας τευόμεθα. ἄλλως· μετὰ θάνατον, φησὶν, αἱ πράξεις τῶν ἀνθρώπων βαυμάζονται.
- a. 691 τί οὐδ'... τί οὐδ' οὐδ' γυναικὶν τι βράσαντες ἀποθανομένης, τὸν Πολυνοῖκα ὡς ἀσπασθὴ ἀνελόντες, ἀλλὰ κολακεύομεν τὸν θάνατον καὶ οὐχὶ χωροῦμεν πρὸς αὐτόν;
- m'extr. 692 παρίσταται] ἐκείνους.
- m'extr. 693 ἡ ἀντροπαλία] ἀνατρεπτικῶς.
- gl. 694 κατεύματα] αἱ ἀραὶ.
- a. 697 ἐννεπίων κ.τ.λ.] ὡς τοῦτο ἐν τοῖς ἔργοις φαντασθῆς, ἐπὶ δὲ αἵματος αὐτῶ ἐστὶν ἡ τῶν χρημάτων διαφορά.
- gl. 698 ἀσπασθῆναι] μερισταῖ.
- a. 700 ἐν ἄνθ' τις: ἀνέστη καὶ τελευτῆσαι δυνατόν.
- gl. 701 ἐφ' ἐβδόμῃς] ἐπὶ δὲ Πυλωναίῃς.
- b. 702 τιμῇ] τιμωρῆται· ἡ ἐν ἰουτήσῃ ὁ λόγος.
- a. 704 οὐκ ἀνδρ' ἀπλῆ(τῳ): ἐπὶ ἀπλῆτην ὄντα σὲ χρὴ στήγειν τὸ ἱερέον ἔπος. σὲ χρὴ γὰρ ζητεῖν περὶ ἀγαθῆς ἢ κακῆς νίκης.
- a. 707 πείρουκα τὴν ἀλλε(οῖου): δίδουκα τὴν τοῖς οἰκοῖς ἀφανίζουσαν θεὸν Ἑρινόν, οὐδὲν ἔχουσαν θεοῖς ὅμοιον· πᾶς γὰρ θεὸς ἀγαθοποιός.
- b. 708 οὐ θεοῖς ὅμοιον] θεοὶ γὰρ δοτῆρες ἰδών.
- m'b. 709 παραληθῆ κακώματα] ἡ γὰρ νύκτωρ παρακλείσται, καὶ γέγονε παραληθῆ κακώματα(ν): τὴν ἐπὶ κακοῖς ἀληθεύουσαν. ἡ γὰρ εἶπεν νύκτωρ, ταῦτα ἐγένετο.
- b. 710 sq. εὐκταίαν...τελέσαι] ἢ ἐπὶ τῇ τῷ Οὐδῷ τῷ τελέσαι τὰς ἀράς.
- a. 712 παιδολύτῳ δ' ἔρις: ταῦτα παρορμῆ. δῆλον δὲ ἐπὶ ἐν ταῖς ἀλχημασίαις τὰ παιδία ἀναίρεται ὑποκοριστικῶς δὲ τῇ Ἑρινὸν Ἑριν εἶπεν.

677 By making a parenthesis the construction is cleared. The schol. makes αἷμα the subject.

εἰς Ἄϊδου is late Greek for ἐν Ἄϊδου.

ἐγένοντο m, <συν>εγένοντο *ed., ἐγένοντο Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) ὁμοδακτὴς ἄγαν [μεροὶ] ἄλογος ἄγαν ἐπιθυμία, (2) ἐξοτρίνει] παρορμῆ, (3) πικρὸν τὸν καρπὸν ἔχουσα (a calling from the lexicon without regard to the case, cf. schol. to 663, 741), (4) ἀνδροκτασίαν τελέειν] εἰς τὸ ἀποκτενεῖν. But the whole distinctly suggests that σ' was absent and that πικρὸν τὸν καρπὸν was read. m has εἰς ταῦτα οὐδ'.

I provisionally adopt Headlam's correction.

683 ἀσπασιν m.

684—704 (a) The notes are written in the MS in the wrong order, viz. to 700,

17

fills an object to ἐπὶ τῷ.

- a. 714 *αἷμα*. ζήσας δι κλήρου ἐπινομή: ποιητικῶς πάνυ ταῦτα ὁ Αἰσχύλος· τὸν γὰρ Χαλκυβαϊκὸν καὶ Σκυθικὸν σίδηρον φησὶ ταῦτα πράττειν. σισυματωποιήσας γὰρ τὸν σίδηρον, ἐν φησὶν οὕτως ταῦτα κινεῖν κατὰ τῶν παιδῶν τῶν τὰ χρήματα δέσασθαι βουλομένων καὶ διὰ ταῦτα παλεοῦντων. οὕτως αὖν, φησὶ, μερῖα τοῖς παισὶ τοῖσι καὶ ὥσπερ ἀποκληροὶ οὐχὶ πεδία μεγάλα, ἀλλὰ παντελὺς μικρὰ, δυνάμενα μόνον αὐτῶν τὰ σώματα χωρῆσαι πεπρωμένα. ὅταν μόντοι αὐτοὺς κνάνωσι καὶ ἡ πατρία αὐτῶν κνέσι πῆ τὸ αἷμα, τίς ἂν τὸ μένος αὐτῶν ἀποκαθάραι; ἢ, ὅταν ὁ ἔτερος ἀποκτείνῃς αὐτοὺς ζήσῃ, τίς αὐτῶν καθάρῃ τοῦ μένους;
- a. (721) *ἐπειδὴν κ.τ.λ.* *ἴδω*, φησὶν, ἡ πατρία γῆ πῆ τὸ αὐτῶν αἷμα· ἐπὶ δὲ καὶ αὐτόχθονας φέρει.
- m¹gl.* 714 *ἐπινομή*] *μερ(ί)σι*.
m¹gl. 718 *διαπύλας*] *ἐπικληρώσας*.
δ. *διαπύλας ὁπόσω κ.τ.λ.*] τῶν φέρων ἀπομείρας αὐτοῖς.
m¹gl. 719 *ἐπικληρωμένον*.
δ. 722 (1) αὐτοδίκτοι] αὐταὶ ἑαυτοῖς φονεῖσάντες.
 (2) τῶ ἑαυτῶν σιδήρῳ ἑαυτοῖς τρώσαντες.
δ. 725 τίς ἂν... τίς ἂν εὐρίσῃ; τίς αὐτοὺς ἐκλίσσατο τοῦ τοιοῦτου μίσματος;
δ. 728 *παλαίγενῃ...παρβασίαν*] τὴν παλαιὰν παράβασιν· παρῖβη γὰρ τὴν χρησμόν τοῦ Ἀπόλλωνος.
m¹gl. 729 ὠκύποιον] τὴν ὀξίως μεταλλοῦσαν αὐτήν.
m¹δ. 730 αἰῶνα] γυναικῶν.
δ. αἰῶνα...τρίτον] Λαῶν, Οἰζύποδος, Ἐπικλόνους.
m¹δ. αἰῶνα...μένει] διὰ μέσου.
 a. 731 Ἀπόλλωνος οὔτε Λαῶς; τὸ φιλάνθρωπον τοῦ θεοῦ ἐμφαίνεται διὰ τούτου. ὅταν, φησὶν, ὁ Ἀπόλλων τρίς εἴη τῷ Λαῶν "μὴ σπείρει τέκνων ἄλοκα, ἵπαι κτενέει σὶ ὁ φίς," αὐτοὺς δι παρωσάμενος τὰς τοῦ θεοῦ ἐνταλάς, ὑπὸ τῶν ἡδονῶν αὐτοῦ κατακρατηθεὶς συνήλθεν τῇ Ἰοκάστη. τὸ δι ἔξης, οὔτε Λαῶς κρατηθεὶς ὑπὸ τῶν αὐτῶ φάων ἡδονῶν· ἢ ἀντὶ τοῦ τῆς γυναικὸς. κρείσσον γὰρ τὰ πάθη τῶν λογισμῶν.
δ. 732 τρίς εἰπόντος] τὸ φιλάνθρωπον τοῦ θεοῦ διὰ τοῦ τρίς ἐμφαίνειν.
δ. 734 σφῆν] σωθήσεται γὰρ οὕτως ἡ πόλις.
δ. 735 ἐκ φάων] οἷς ἐκινώσατο τὸν χρησμόν.
δ. 740 βίαν] ὑπερβατόν, σπείρας βίαν αἱματώσεσσαν.
 a. 741 (1) ἔτλα, παρ' ἀνοία: ἔτλη δι ἀγνοία συναγαγὲν τοὺς γάμους. φρενώλης] ὁ τὰς φρένας βλαβεῖς.
 (2) τ' ἀγνοία...φρενώλης] ἡ δι ἀγνοία, φησὶ, τὰς φρένας ἀπολλύουσαν συνήγαγεν.

714 *παιδία* for *πεδία* m, corr. m¹. Later ἀποκαθάρῃ m; I replace the optative (unless ἂν is to be omitted). ζήσας m for ζήσῃ. In the following clause καθάρῃ had perhaps better be left as deliberative. Otherwise it is easy to suggest καθάρῃ.

719 (*m¹gl.*) Apparently for *ἐπικληρωμένον ἑστίν*, explaining *ὁπόσω φθιμνέουσιν* κατέχευ.

721 (a) This note is written as one with the preceding.

722 I have divided the note into its two parts. The latter suggests a reading αὐτοκτόνοι σιδαροδίκτοι (see M).

725 It is very improbable that the schol. had before him *τίς ἂν καθαροῖς πόροι*; He would find no place for his passive verb in this. His note means *λείπει εὐρεθείη*. He appears to be wrongly supplying the verb in *τίς ἂν καθαροῖς πόροι, τίς ἂν σφει κ.τ.λ.* The second part of the note apparently implies *λύσειεν*.

729 Apparently meant for a reading *ὀξύποιον*.

731 *μὴ σπείρει κ.τ.λ.* = Eur. *Phoen.* 18. *κρείσσον* schol. rec. for *κρείσσον*.

741 The notes do not correspond either to our text or to that of the lemma (1) given by schol. In the MS the whole runs *ἔτλη δι ἀγνοία συναγαγὲν τοὺς γάμους, ὁ τὰς φρ. βλαβεῖς· ἡ δι ἀγνοία κ.τ.λ.* I have distributed the portions. The gender of *φρενώλης* is ignored, the explanation being taken directly from a lexicon (cf. 96, 665, 679). I incline to think that the text to which the scholl. were first written was *ἔτλα δ' ἀρ' ἀγνοία συνάγων*.

- g^l. 742 *συμφίον*] γέμον.
- a. 743 *κακὸν δ' ὥσπερ θά(λασσα)*: τὰ κακὰ ὥσπερ θαλάσση ἵσκειν, καὶ τὰ μὲν ἐπὶ Λαίου γέγονε, τὰ δὲ ἐπὶ Οἰδίποδος, τὰ δὲ νῦν ἄτινα βρέμα περὶ τὸ ἄκρον τῆς πόλεως.
- b. 744 *τὸ μὲν πίνον κ.τ.λ.*] "πρὸ μὲν τ' ἄλλα, αὐτὰρ ἐπ' ἄλλα."
- a. 745 *τὸ μὲν πίνον*: οὕτως λίγα, τὸ μὲν πίπτα, τὸ δὲ διεγείρεται, τὸ δὲ περὶ τὴν ναὺν προσήγγυται.
- a. 747 *μεταξὺ δ' ἄλλὰ*: μεταξὺ δὲ ἡμῶν δὲ ὀλίγου ἔστιν ἡ τῶν παλαιῶν δύναμις τῆς ἡμετέρας, καὶ τὸ διάστημα ὁ πύργος ὁ διεργων ἔστιν.
- g^l. 748 *ἐν εὐρεῖ*] ἐν πλάτῃ, ἐν μεταχειρί.
- a. 751 *τῆλα γὰρ παλαιφ(άτων)*: τὸ τῆλα ἀντὶ τοῦ τῆλαι· ἐφῆκεν δὲ τὸ εἰς τὸ μέτρον.
- a. 752 (1) *βαρεῖαι καταλλα(γαί)*: δυσχερὲς τὸ φιλιεῖσθαι αὐτοῖς διὰ τὰς κατέρρας.
- a. (2) *τὰ δ' ὀλοά*: τὰ δὲ θανά τελοῦμενα σὲ παρίσχεται ἡμῶν.
- m^b. 753 *σὲ παρίσχεται*] οὐχ ἴσταιται.
- a. 754 (1) *πρόπρυμα δ' ἐκβαλ(όν)*: ὅταν δὲ παχυνθῶσιν οἱ ἄνδρες τῇ ἑλβῃ, τότε ὅλον τοῦ φόρτου ἐκβολὴν ποιοῦνται· τοῦτο δὲ πρὸς Ἑτεοκλέα.
- (2) *ἐκβαλὼν δὲ, τῶν ἔβριστων, οἷον δὲ ἐκβολῇς ἔβριζόντων.*
- m^b. 755 *ἀλφειῶν*] φρονίμων.
- b. 757 *τῶν ἀνδρῶν γὰρ κ.τ.λ.*] παρὰ τοῦτο οἶν <τὸ "ἦν"> Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνὴρ.
- a. 759 *†πολύβωτος τ' αἰών*: ὁ ἐπὶ πολλῶν ἐμβατεύμενος ἀνδρῶν. ἢ ὁ ἐπιπολὶ ἐκτανόμενος.
- a. 760 *ὅσον τότ' Οἰδίπους τίον*: ὅσον θαυμασθῆναι καὶ δοξασθῆναι ἐποίησαν· καὶ Εὐριπίδης "<ἦν> Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνὴρ," ἀναρπαξάνδραν δὲ τὴν ἀναρπάξασαν πολλοὺς τῶν ἀνδρῶν.
- a. 761 *ἀναρπαξάνδραν*] μεταπλάσμεος τοῦ ἀναρπάξανδρος.
- a. 762 *εἴρ'*] κακὴν μοῖραν.
- a. 763 (1) *ἐπὶ δ' ἀντίφρων*: ἐπὶ ἑμφρων ἐγένετο, ἐπὶ συνήκεν δὲ ἑπρασεν κατὰ τῆς μητρος. εὐδαίμων γὰρ ἦν κατὰ πάντα πρὸ τοῦ μαθεῖν τὸ μητρομύζιον.
- a. (2) *δίδυμα κ.τ.λ.*] δίδυμα δὲ κακὰ ἐφῆ τὸ τῶν δύο ὀφθαλμῶν στεριθῆναι· ἐν γὰρ κακὸν τὸ ἐνὸς στεριθῆναι, δύο δὲ τὸ ἀμφοτέρων· ἢ τοὺς περὶ Ἑτεοκλέα καὶ Πολυνείκη γυνήσας, οἱ ἦσαν τῶν ὀφθαλμῶν κρείσσοι.
- (3) *ὀμμάτων δ' ἐπιδόχθη ἀντὶ τοῦ ἱσπερήθη τῶν κραιπνόνων ὀμμάτων.* λίγα δὲ τῶν περὶ Ἑτεοκλέα καὶ Πολυνείκην.
- g^l. 760 *πατροφόνῃ χειρὶ*] τῇ τὸν πατέρα φονεύσασα χειρὶ.
- g^l. 760 *ἐπιδόχθη*] ἐχωρίσθη.
- a. 771 *ἐπιπύτους τροφάς*: ἐπιβλαβεῖς δὲ ἐντολαί περὶ τροφῶν ἐφῆκεν αὐτοῖς.

744 i.e. Hom. *Il.* 13. 799.

751 A good illustration of the scholiastic conception of possibilities in Greek.

752 a (2) *τελοῦμενα* represents textual *τελόμεν'* of m^b. If ἡμῶν is correct it depends on τὰ θανά.

754 (1) and (2) are written as one note, but they are manifestly incompatible.

757 I supply <τὸ "ἦν">. Eur. *fr.* 157. Oberdick reads παρὰ τὸ "ἦν...", but the passage was written before Euripides.

759 The first part of the schol. was evidently first written to *πολύβωτος* (and probably *ἀγών*), and the second to *αἰών*. Nothing could better illustrate the unintelligent method of the later scribes, who both write a note to a lemma to which it has no reference, and also jumble two or more incompatible notes in one.

760—762 These notes are written together, in the order 760, 762, 761. By *μεταπλάσμεος* is meant that the nom. is not found in this fem. form.

763 a (1) *μάθη* m, *μαθεῖν* schol. rec.

(1), (2) and (3) are written continuously without distinction of lemma. In (3) the *ἀμύνων τῶν κραιπνόνων ὀμμάτων* = 'those better than eyes.' It is clear that the

μαφῶν proves the causal gen. (with rec.).

- a. 773 καὶ σφεῖς σιδαροτόμοι· καὶ τοῦτο ἐπιγράφατο, διὰ τοῦδε αὐτοῖς τὴν
οὐσίαν κτήσασθαι.
- δ. 774 ἐαμψίκοι] ἡ κἀμπτεῖσα τῶν καλοῖσιν τούτοις πόδας· οἰονό ἡ
συμποδίζουσα καὶ μὴ εἶσα φυγεῖν.
- a. 777 θαρσύνει, παῖδες· ἄγγλος δὲ καὶ πρότερον ἀπαγγέλλας περὶ τῆς τῶν
Ἀργείων ἐφόδου, οὔτως καὶ νῦν ἀπαγγέλλει τὴν ἀδελφοκτονίαν.
- δ. 778 παῖδες μητέρων] συγγενεῖς, ἡ δαλαὶ ἐκ μητέρων ἀπλῶς τραφέναι.
- gl. 779 κορυδάσματα] τὰ παλαιὰ αὐτῶν κορυδάσματα.
- a. 780 πόλις δ' ἐν εὐδία τε· ἀλλήγορε πόλιν, καὶ λέγει ὅτι πολλῶν προσ-
βαλόντων τῇ πόλει οὐδεὶς εἰς αὐτὴν εἰσέεισεν.
- δ. 781 ἀντλον] τοῦ κύματος τὸ ὕδωρ.
- a. 782 sq. (1) τὰς δ' ἰβδόμας· ἀξιοπείσους καὶ τὸν ἀριθμὸν τῶν πυλῶν
ἐξηγεῖν· ἡ γὰρ ἰβδόμη, φησί, πόλη. ἰβδόμη γὰρ ἰγννήθη 'Ἀπόλ-
λων'· πίπτοντες οὖν οὐχὶ αὐτῇ ἡ πόλῃ ἡ ἰβδόμη, ἀλλ' ὁ φυλάττων
αὐτὴν 'Ἐτεοκλῆς.
- (2) κραίνω παλαιὰς κ.τ.λ.] ἵνα τὰ μαντεύματα τοῦ 'Ἀπόλλωνος τὰ
ἄλφω δοθέντα τέλει λάβῃ.
- δ. 783 ἰβδομαγενής] ἐν ἰβδόμῃ γεννηθείς.
- δ. 784 εἴλετ' ἴκωνεν.
- δ. 785 νεόκοτος] νεωστὶ κατασκευασμένος.
- δ. 793 μάντις εἰμι] προείπον γὰρ αὐτά.
- gl. 794 ἀμφιδέκτωρ] ἀμφιβάλλων.
- a. 795 ἐκείθι κῆλθεν· εἰς τοσοῦτον ἦλθεν ὥστε καὶ φοιτηθῆναι τὸν βασιλέα·
- a. 798 αὐτὸς δ' ἀναλαί· ὁ 'Ἀπόλλων ἀναλίσκω τὸ τοῦ Οἰδῖποδος γένος.
- pi. gl. 802 καμπησίας] τὴν περιουσίαν.
- δ. 803 ἱεταφῇ] ὅσον ἐνταφῆναι.
- δ. 807 Ζεὺ καὶ...δαίμονες] ὁ τρόπος ἐξοχῇ· "Ζεὺ ἄλλοι τι θεοί."
- a. 810 πότερον χαίρω· φρονίμως ὁ ποιητὴς μίστην ὅδον ἱδραμίν' καὶ συμβά-
σῃς τῆς πόλεως ἀποπον τὸ θρηγεῖν, καὶ "εὐχὴ ὅστις κταμένονισιν ἐπ'
ἀνδράσιν εὐχετάσθαι."
- pi. δ. 811 ἐπολόλῳ] μετὰ χαρὰς παιανίσαι.
- δ. 813 ἀτέκους] ἐπὶ κακῷ τεχνήντας.
- pi. δ. 814 οἱ δὲτ' ὀρθῶς· ὀρθῶς οὖν καὶ ἱωνιμύς 'Ἐτεοκλῆς καὶ Πολυνέικεος
ἐκλήθησαν.
- a. 817 καὶ τέλεια γένος· καὶ τελομένη ἐπὶ τῷ γένει τοῦ Οἰδῖποδος ἀρά.
- gl. 819 περιπίπτει γένος] περιπίπτει φόβος κακοῦ.
- a. 820 ἔταφα τόμβῳ μέλος· τὸ ἐξῆς, κλέουσα αὐτοῖς δυσμέρους θανόντας ἐπὶ
δορὸς ἀλλήλων ἐπιτυμβίδιον θρήνον ἔταφα, ὡς Θυάδε.
- pi. δ. 821 τόμβῳ] ἐπιτάφιον.
- a. 823 ἡ δύσορνος δὲ· δυσκοινοῦστος γίγνεται αὐτοῖς ἡ συμφορὰ τῆς μάχης·
ἐπὶ κακῷ συνήλθον εἰς μάχην.

777 δ ἀπλῶς Victorius, but 'entirely' has its point.

785 I have divided the two schol. as above. The gl. does not prove that the writer read ἰβδομαγενής. He quite as probably connected γέτης with γίγνομαι.

788 This might suggest νεόκοπον.

795 Though τῷ βασίλει might be suggested, the Chor. is primarily thinking of Eteocles.

803 ὅσον in place of ὅσην shows that the note refers to the supposed single word ἐνταφῇ.

807 i.e. Hom. II. 6. 476.

810 I have punctuated after ἱδραμιν. Not perceiving that καλ...καλ... = 'on the one hand...on the other...', Robortello adds <ἡ γέται> after ἀποπον. The Homeric passage is Od. 22. 412.

814 'Ἐτεοκλῆς is an alteration from 'Ἐτεοκλῆς. Probably the word is a late insertion into the note by one who did not understand the following καλ.

820 The schol. supports a suggestion Θυάδε γ'ε', ἀποσφάγεις ('ed.). See crit. n.

823 δδε (sic).

- a. 825 οὐδ' ἀπίσταν: οὐκ ἀπηγόρευον τὸ ποιῆσαι τὰ βαρὰ <τὰ> παρὰ Οἰδίποδου.
- b. 827 ἀπιστοι] ἐπὶ οὐκ ἐπίσθη Ἀπόλλωνι.
- a. 828 μέμνηται δ' ἀμφὶ πτό(λι): ἡ δὲ φροντίς, ἣν ἔσχεν ὁ Δάϊος περὶ τὴν μῆνιν καὶ τὰ θεοπύσματα <τὰ> παρὰ τοῦ θεοῦ κατὰ τῆς πόλεως οὐχ ἡσυχάσεν· οὐκ ἀμβλύνεται, φησὶν, ἀλλ' ἐκ τοῦ ἐναντίου ὀξέως τελεῖται.
- m^{gl}. 829 ἀμβλύνεται] ἀπρακτὰ.
- b. 831 αἰακτά: θρηνητικά.
- b. 832 οὐ λόγῳ ἀλλ' ἔργῳ.
- a. 833 τὰδ' αὐτόδηλα: αὐτὰ δὲ ταῦτα φανερά· ὅρξ ὁ χορὸς τὰ σάματα βασταζόμενα.
- gl. 834 προύπτοι] ὁμολογούμενοι.
- a. 835 κἀκ' αὐτοφύνα: ἀλληλεκτόνοι γὰρ ὄνουντο.
- a. 836 ἡ πόνοι πόνων...] ἡ τὰ κακὰ ἐκ τῶν κακῶν οἰκεί ἐν τῇδε τῇ ἑστία καὶ τοῖς οἰκοῖς τούτοις.
- m^{gl}. 841 τίτιλον] κτέπον.
- m^{gl}. 842 μελάγκροον] τὴν μέλαν λαΐφος ἔχουσαν.
- b. 843 θεωρίδα] τὴν διὰγουσαν τοὺς νεκροὺς.
- a. 844 ναυτάλον θεωρίδα: οὕτως· τὴν τοῦ Χάρωντος ναὺν θεωρίδα ἀπὸ κυρίως δὲ τοῦ Ἀπόλλωνος ἡ δὲ Δῆλον ἀπερχομένη. λέγει δὲ, ὅτι ταύτην ὁδὸν θεωρικὴν ὥσπερ οἶδεν ὁ στόνος τὴν ἐπὶ τὸν Ἀχέροντα. τὴν ἀντίλιον, ἣν μὴδὲ ἥλιος ὅρξ, ἡ τὴν ἰάναπνοην. ἀγνὴ γὰρ ἡ δὲ Δῆλον ἀπιοῦσα. πάνδοκον δὲ, ἐπὶ πάντας δέχεται τοὺς ἀποθνήσκοντας.
- m^{gl}. 845 τὰν ἀνέλιον] ἐφημερευτικόν.
- b. 847 (1) ἐπὶ πράγῳ] ἐπὶ τῷ πράγματι, τουτίστιν ἐπὶ τὴν συμφερόν.
- (2) αἰδ' αἱ ἀδελφαὶ τῶν βασιλέων.
- a. 852 ἡμᾶς δὲ δίκην πρότ(ερον): δίκαιον ἡμᾶς προκατέρχεσθαι ὡς προκαουσάσας, ἑτακοῖαν δὲ ἐκάνας.
- b. 855 ἐχθρὸν παῖδ' ἔστι γὰρ καὶ παῖδ' ἐν' ἀγαθοῖς.
- a. 856 ἰὼ δυσσευφτότ(εροι): ὁ δυσσευφτότατοι πασῶν παρθένων αἱ μήτρες κατὰ τὴν φορὰν ἐνδύονται. ἀντὶ δὲ τῆς μήτρες καὶ ἰώνης νὸν στρέφον ἀπὸ.
- a. 858 στήνομαι: ἀντὶ τοῦ στήνῳ Ἀττικῶς· καὶ γὰρ λατρεύομαι καὶ ἐλίσσομαι φασίν.
- a. 859 μὴ' ε' φρενὸς κ.τ.λ.] ὅτι οὐκ ἐκ ψυχῆς θρηνῶ.
- b. 861 κακῶν ἀτρώμοις] ἐν κακοῖς ἀκμήτες.
- a. 862 πατρώους δόμους ὀδόντ(ε): αἵτιοι τῆς ἀλώσεως γυόμενοι· πορθέσαντες· ὀρήμονι ποιήσαντες τῷ ἔξῃ.
- b. 863 ἡδὲ ἐφ' ἑλλὰχθε] τὴν ἴσην μοῖραν λαχόντες.

825 I have added <τὰ>. Kirchhoff writes ἡ ἀρὰ for παρὰ. Better perhaps <ἡ ἀρὰ ἡ> παρὰ to answer to πατρίδων of the text.

828 I have added <τὰ>. καὶ τῆς πόλεως m, corr. Scrof.

843 (b) The explanation may refer generally to the context. Otherwise it might support νεκροτάλων (see Weckl. Appendix).

(a) A note very corruptly written. οὐ m, which I read as οὐ: otherwise ὅτι (i.e. σημειῖσαι ὅτι) Heimsoeth, vñ Kirchhoff. θεωρητικὴν m, corr. Dind. In λέγει δὲ κ.τ.λ. the sense seems to be 'and he means, because the lament, as it were, knows this as a Theoric way, the way to Acheron' (i.e. γῶν κατ' ὅρον implies that the lamentation guided the way). This takes θεωρίδα of the road. ἀναπνοήν is corrupt. Perhaps ἀνέπλων ('infected').

847 The MS makes the two notes into one. The schol. here made θρήνον depend on ἔσεν, and punctuated after ἰσμήνη.

856 μήτρες m (bis). I read φορὰν for φθορὰν (m) in the sense 'wear.' λένονται m, corr. Heimsoeth.

858 To the later scholiast almost any unusual *Gracitas* was to be labelled Ἀττικῶς (sup. 102). The scholl. to 858 and 859 are written as one.

863 (a) If this note really belongs to this line it suggests ὀδόντ', τῇ δὲ in the

- a. 868 ἤδη διήλλαχθε: ἡ διαλλαγή ἑμῶν οὐκ ἐπὶ φιλίᾳ γέγονεν, ἀλλ' ἐπὶ ἀναίρεσιν τῇ <διὰ> σιδήρου.
- a. 870 κάρτα δ' ἀληθῆ: τὸ ὅτι ἡ τοῦ Οἰσίοδος Ἑρμῆς ἱταλάσει τὰς ἑαυτὸν ἀράς κατὰ τῶν παίδων.
- a. 872 δι' εὐνομένων: τὸ ἐξῆς, διήλλαχθε δι' εὐνομένων. τοῦτο δὲ συμβαίνει ἐν τοῖς κατὰ τὸ ἐναντίον ἱσταμένοις.
- a. 874 (1) ἑμοσπλάγγων τε πλε(υρ)μίων: οἷον διαμπὰξ ἀλλήλων τὰς πλευράς τρώσαντες. ἑστέρος γὰρ τῶν μονοσπλάντων τὸ ἀριστερόν πλεῦρόν τοῦ ἀντιπάλου πινύσκων βούλεται.
(2) οἷον διὰ τῶν πλευρῶν αὐτῶν καθέκασιν οἱ ἑμοσπλάγγων.
- a. 878 διανταίαν λέγειν ἱπλά(γ)αν: πληγὴν λέγειν διαμπὰξ γινόμενην, καὶ ἐπὶ τῶν σωμάτων καὶ ἐπὶ τῶν οἰκῶν. ἀμφὺ γὰρ ἔχει κακῶς.
- a. 880 ἀναυδάτω μένει: ἀνέστηται ὅτ' ἀλλήλων ἰσχυρὴ μεγάλη καὶ ἀλαλήτω. ἀναυδάτω μένει ἀκαθέκτω ὄρητι.
- gl. 882 ἱδρυμένοι οὐκ ἑμοσπλάντες.
- h. 883 διέκει δέ... ὁ τούτων στεναγδὸς ἤφατο καὶ τῆς πάλλει.
- a. 885 μένει ἱπτάμεν τ' ἐπιγέ(νοι): ἄλλοις ἵσται τὰ χρήματα δι' εὐνο-
λογον. ἡ οὕτως, τὰ κτήνη ταῦτα, οἷον τὰ ἐνείδη, διέξα μέχρι τῶν ἐπιγόνων. κτήνη δὲ εἶπεν ὡς ἐπὶ οὐσίας, οἷον κληρονομήσονται τῶν πατρῶν οἱ παῖδες.
- a. 890 ὀγκάρδοι: ὀγκάρδοι δυνεῖς ἐμοιρήσαντο καὶ διενέμαντο τὰ κτήματα ὥστε ἴσον λαβεῖν. φησὶ δὲ τὰς ταφάς.
- a. 892 διαλλακτήρη δ' οὐκ ἀμ(ε)φία: μέμφομαι δὲ οἱ φίλοι αὐτῶν τὴν διαλλακτήρη σέβηρον ὡς μηδετέρῃ χαρισάμενον.
- m¹h. a. 897 τάχ' ἂν τις εἴποι: ὡς ἀνοήτως αὐτὸ εἰσοῦσης ἰρωτῇ τίνας αὐτοὺς μένουσιν.
- h. 898 λαχαί: αἱ σκαφαί. τὸ "φυτὸν ἀμφιλάχαινον."
- h. 899 ἱμάλ' ἀχά(σσε) λείπει τὸ προπομπή.
m¹ext. ἱμάλ' ἀχά(ε) αὐτοῦ] μάλ' ἤχ' ἐπ' αὐτοῦ.
- a. 901 αὐτοστῆτος: ἐν αὐτῶν τῶν στονῶν ἔχων. ὁ δὲ γόος, φησὶν, αὐτοστῆτος ἔστιν, ἀφ' ἑαυτοῦ τὰ κακὰ ἔχων καὶ τὰ πολέμια <φρονῶν>. διαφρων δὲ, διαίρων τὰς φρένας: <οὐ φιλογαθῆς>, οὐκ ἐπὶ τοῖς καλοῖς χαίρων.
- gl. 903 δακρυχέων ἐκ φρονέ] ἐκ βάθους θρηγῶν.
- gl. 904 κλαιόμενα... ἀνάκτων] κλαιώσας τοὺς δύο βασιλεῖς.
- a. 906 πάρεστιν εἰπεῖν: πάρεστιν ὅτ' ἀμφοτέρων τοῦτο εἰπὲν. ὁ μὲν βασιλικῶς ἐκβαλὼν τὸν ἀδελφόν, ὁ δὲ βασιλικῶς ἐπιστρατεύσας.
- h. 907 ὡς ἐξάτην κ.τ.λ.] ἀντίοι γινόμενοι εἰς τι θηβαίους καὶ Ἀργεῖους.
- gl. 909 πολυφθόρου] μετὰ φθορᾶς ἀπούσας.
- h. 910 δυσδαίμων] δυσδαίμων, ὅτι ὃν ἔκρινεν ἄνδρα ἰσχυρόν.

(a) I have added <διὰ>.

872 Wecklein reads ...δι' εὐνομένων <τετυμμένοι>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δι' εὐνομένων κ.τ.λ. (2) καθέκασιν Weckl. (who also corrects αὐτῶν of m).

880 (b) Qu. ἀφ' ἑαυτοῦ?

897 ἀνοήτως may be scholastic for 'incomprehensibly.' Wecklein's αἰνιγμα-
τωδὲς is too remote. If emendation is required either οὐ νοητῶς or ἀνενοήτως
would be nearer.

898 i.e. Hom. Od. 24. 241.

899 (b) i.e. the word προπομπή.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολέμια· διαφρων δὲ,
οὐκ ἐπὶ τοῖς καλοῖς χαίρων. διαίρων τὰς φρένας. The correction of the order is by
Wecklein, who also adds <οὐ φιλογαθῆς>. I have added <φρονῶν>. The note
thus contains two interpretations of διαφρων.

906 It seems as if this strange note was written to a construction παρ. (τοῦτο)
εἰπεῖν ἐπ. δθλ., ὡς ἐξάτην, i.e. 'they may both be called ἀνακτες in virtue of what
they did (viz. ὁ μὲν β. κ.τ.λ.).'

907 It is tempting to suggest αἰτίαι.

- a. 917 δμώσποροι δῆτα καὶ πανάλα(θροι): ἀδελφοὶ καὶ πανάλαθροι γυγνάσιν, ἀλλήλους διατηρόντες ἐν μαινομένη ἱριδί πρὸς τῷ τύλῃ τῆς φιλο-
νείκας. ἀποθανόντων γὰρ πίπνυνται τὸ ἐχθερ.
- a. 921 ἐν δὲ γαίᾳ [οἱ]: ἡ [γῆ] αὐτῶν κέχεται ἐν τῇ φορορρήτῃ γῇ.
- b. 923 δμῆμαι] τῇ συμφορᾷ.
- a. κάρτα δ' αὖ δμῆ(μαι): ὅντως ἀδελφοὶ αἰσι ταῖς προαιρέσεσι τοιοῦτοι
ὄντες.
- a. 924 (1) πικρὸς λυτήρ νεκί(ων): πόντιος, ὅτι οἱ Χάλυβες παρὲνιοι αἰσιν.
(2) ἔθνος γὰρ ἐν τῷ Πόντῳ οἱ Χάλυβες, ὅθεν ὁ εὐθιγρός. πυρὸς δὲ
συνθείς, ὅτι διὰ πυρὸς ἡ κατασκευή.
- a. 927 (1) κακὸς θατηγᾶς: πικρὸς μεριστῆς ὁ εὐθιγρός τῶν χρημάτων.
(2) ἀραία παρῶι] ἐπαθὴ ἐπηράσατο διὰ ξιφῶν αὐτοῖς τὴν οὐσίαν
νείμασθαι.
- a. 933 γὰς πλοῦτος εἰςυστος ἔσται: πολλή τῆς γῆς ἀφθονία ὑποκρίσεται
αὐτοῖς. ἡ οὕτως, ὑπὸ γῆς δὲ ὁ πολὺς πλοῦτος αὐτοῖς κέρνπται,
ἀντὶ τοῦ ἐν ἀφανείᾳ.
- m¹extr. 933 πολλοὶ: [ἐκπεσθῆσαντες...] οἱ πολλὰ κακὰ ἰδόντες.
- a. 933 τεινυτῆ δ' αὖδ' ἐπηλά(λαζαν): ἐπὶ δὲ τῇ τεινυτῇ αὐτῶν αἱ ἀραὶ ἐπηλά-
λαζαν.
- b. 936 θρηνητικὸς χορὸς.
- m¹b. τὸν ἔξιν νόμον] τὸν ὀρθιον καὶ εἰς μάχην παρακλητικόν.
- a. 937 παντρώτω φυγῇ γίνους: οἷον οὐκ ἐπὶ φόρῃ τὰς συμφορὰς τὸ γένος,
ἀλλὰ δίδωκεν νότα τοῖς κακοῖς, τῆς δὲ αἵτης τρόπαιον ἔστηκεν.
- b. γένους] τοῦ ἰδίου.
- gl. 941 ταισθεῖς ἐταισαι] παταχθεῖς ἐπάταξας.
- a. 942 σὺ δ' ἔθανες: ἀντηρῆσαν οὕτως. ὁ πλιγξας ἐπλήγη, ὁ δὲ ἀποθανὼν
ἀνελὼν τὸν ἔτερον ἀπέθανεν.
- a. 947 (1) ἔτω γόος, ἔτω δά(ερνα): ποτὶ πρὸς τοῦτον, ποτὶ πρὸς <τὸν>
ἔτερον.
(2) ἔτω: κοιμᾶσθαι.
- a. 949 [προκρίσεται κατατάς] καὶ ὁ ἀνελὼν τὸν ἔτερον καὶ αὐτὸς προκρί-
σεται, τούτῳσι τίθηται.
- gl. προκρίσεται] δηλονότι νεκρὸς.
- a. 960 (1) ἀχέων τοῖων: τοῖς πάθουσιν ἀγγιστεύουσιν.
(2) τὰδ' ἐγγύθεν] ἀντὶ τοῦ οὐκ ἀλλότρια.
- m¹extr. ἀχέων] ἀχέων ἦγον θρηναῖ.
- a. 961 πύλας δ' αὖδ' ἀει(λφαι): ἐγγὺς δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ
ἔσμεν ἀν καὶ οἱ ἀδελφοί.
- b. 962 ἰὼ κ.τ.λ.] ἐφέμενον.
- a. 963 Οἰδ(ί)που σκιά: ὁ ἀσθενὴς Οἰδ(ί)πους· ὅτι δοκεῖ τὸν οὐδὲν ὑπάρχειν.
- a. 965 εἰρη. ἡ δὲ δυσθέατα: τοῦτο ὡς πρὸς Παλυνάκη. ἡ τῆς φυγῆς ἐπαυή-
κοντες ἑμοὶ τῇ ἐνταῦθα μανίασιν ἐδάχαται ὀδύνας.
- a. 966 οὐδ' [καθ' ὡς κατέκταν(εν)]: ὁ Ἑπιοκλῆς· πρῶτος γὰρ κατέκτανε τὸν
Παλυνάκη.
- a. 970 σωθεῖς δὲ πνεῦρ' ἀπώλ(ασεν): σωθεῖς ἀπὸ τῆς φυγῆς ἀπώλεσεν τοῦ
Ἑπιοκλέους τὸ πνεῦμα. ἡ τὸ αὐτοῦ· ὁ καὶ μᾶλλον.
- gl. 974 τύλαρα παθῶν] τληντικά πεπονθός.

924. It is manifest that there are here two notes, the one explaining πόντιος, the other Πόντιος. (2) ἐκ πυρὸς Kirchhoff.

927 (1) and (2). Again two notes are united by m.

936 θρηνητικὸς m.

947—949. The three scholia are written as one.

960 (1) This note obviously belongs to ἀδελφαὶ of the next line (see M). Read πύλας δ' αὖδ' τοῖς πάθουσιν κ.τ.λ. The note on ἀχέων τοῖων has fallen out. Wecklein imagines that the schol. of m¹ implies that he read ἀχέων; but he is simply explaining the meaning of the verb.

αἰα. A curious notion of the possibilities of the 2nd pers. plural.

τὸ αὐτοῦ m.

the reading of rec.

- α. 482 sq. (2) περιδρομον] πρὸς τὰ τέλη.
 α. (3) κύτος... κύελου] ἡ ἀσπίς ἡ κοιλὴ πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν ὄσπα.
 δ. δφειω] τοῖς γηγενεῖς δρακοντόποδας ἔγραψεν.
 m¹ exir. 483 (1) κολουδάτοροι κύελου] ὅλη γὰρ ἡ ἀσπίς περιφέρει καὶ κοιλὴ.
 (2) προσηδάφισται] † προσυπεμφαίνεται.
 γλ. 484 ἐνθεοι] ἑμμανῆς.
 m¹ exir. 490 δόσχιμον] δυσχείμαρον.
 δ. 491 Ὑπέρβιος ὄνομα κύριον.
 m¹ exir. 492 ἤρεθη] προεκρίθη.
 m¹ exir. 492 sq. θέλων ἐξιστορῆσαι...] θέλων γρῶναι τὰ τῆς οἰκίας τέχνη.
 α. 495 Ἑρμῆς δ'...] τὰ ἀπὸ τῆς τέχνης Ἑρμῇ ἀναφέρουσιν.
 α. 497 sq. πολεμίους... θεοῖς] τοῖς θεοῖς <οἷς> ἐν ταῖς ἀσπίσι φοροῦσιν.
 α. 500 σταδαῖος] ἐνδρυσμένος.
 γλ. 502 προσφίλεια] οἰκίωσις.
 α. 503 πρὸς τῶν κρατούντων] τοῦ κρατούντος ἱσμεν Διός, οὐ καὶ τὸ σημεῖον.
 m¹ gl. 503 ἀντίτυπος] ἐναντίον.
 α. πέτασθα κ.τ.λ.] πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῇ σάκῃ τὸν ἔχθρὸν τοῦ Διὸς δαίμονα.
 m¹ gl. 512 ἰάψω] ῥίψω.
 m¹ δ. 513 ε' Παρθινοπαῖος.
 γλ. 520 καλλιπυρρον] καλλιπρόσωπον.
 α. ἀνδρόπαι ἀνήρ] ὁ νεωστὶ εἰς ἄνδρα τελῶν, ἡ δ' ἐν παιδικῇ ἡλικίᾳ ἀνδρείος. καλλιπυρρος δὲ ἀντὶ τοῦ εὐαδέης, ἐπεὶ ἡ πρῆρα ὡς ὄψις ἱστί νεῶς.
 α. 522 (1) ὥρας] τῆς παιδικῆς.
 (2) † ταρφύσεις πεπυκνωμένη.
 α. 523 δ' δ' ὥμων κ.τ.λ.] οὐ σύμφωνον τῇ κλήσει τῆς παρθένου τὸ φρόνημα ἔχων, ἀλλ' ὥμων.
 α. 526 δειδὸς] ἐπειδὴ Οἰδίπου ἡμέγῃ τῇ μητρὶ λύσας τὸ αἰνίγμα τῆς Σφαιγγῆς.
 α. 534 Ἀρκάς] Ἀντίμαχος φησὶν Ἀργίον αὐτόν, οὐκ Ἀρκάδα.
 δ. ὁ δὲ τοῦδ' τοιοῦτός ἐστιν ὅλον ἐγὼ εἶπον.
 α. 535 μέτοικοι] ἀκούσιον φόνον δράσας ὁ Παρθινοπαῖος εἰς Ἄργος ἔφυγεν.
 α. 537 εἰ γὰρ τύχοιεν] εἴθε γὰρ παρὰ θεῶν τύχοιεν ἐπαίως ἂν φρονούσων ἀνδρῶν καὶ δλαζονέονταί, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
 α. 541 ἀκομτοι κ.τ.λ.] Ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολέμῳ· περιφραστικῶς, πολεμικώτατος ἐστιν.
 α. 543 δι' οὐκ ἰάσει...] δε τούτου τὸν κόμπον ἐφέξα τῶν πράξεων ἀποδίδοντα μὴ ἴσω πυλῶν γενέσθαι.
 α. 545 θηρὸς κ.τ.λ.] τὸν φέροντα τὴν Σφίγγα.
 δ. 546 μέμψεται κ.τ.λ.] ἡ ἀσπίς, ἡ ἢ Σφίγξ, βαλλομένη τῷ ἀπὸ τῶν δοράτων κρουσμῷ.
 δ. 550 λόγος] ὁ λόγος ὁ ἀπὸ τῶν πολεμίων ὁ δλαζονικός.
 δ. 551 τριχὸς... πλόκαμος] κατὰ περίφρασιν ἢ θρῆξ.
 δ. 552 μεγάλα... τέκνων] μεγάλα πράγματα ἀκούων.
 δ. 554 τοῦδ'] τοὺς πολεμίους.
 m¹ δ. 5.
 α. 556 Ἀμφιδρεω βίαν] Ἀμφιδραὸς Οἰκλῆους τοῦ Μελάμποδος τοῦ Ἀμφιθέου τοῦ Κρηθίους τοῦ Αἰώλου τοῦ Ἑλληνος τοῦ Διὸς, μητρὸς δὲ Ὑπερμήστρας.
 δ. 557 Ὀμολωῖσιν] ἀπὸ Ὀμολωίδος τῆς θυγατρὸς Νώβης.

482 sq. (δ) sc. ὁ σματουργός.

483 Again the two notes are written continuously. For προσυπεμφαίνεται I would suggest προσενύφανται.

497 <οἷς> add. Schol. rec.

508 (α) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἔχθρὸν τοῦ Διὸς δέμας.

522 (2) Perhaps (1) ταρφύς: ταρφέως· (2) πεπυκνωμένη.

534 (δ) i.e. making an independent clause of ὁ δὲ τοῦδ' ἀνήρ.

- a. 559 ἀνδροφόντην] ἐπὶ τοὺς Μόλατος ἀπείκτανεν παῖδας Ἀλκάθου καὶ Δυκαυρία.
- a. 561 Ἐρινίος κλητήρα] ἐπαδὴ ἐπηράσατο Οὐδίκου μεθ' αἵματος διανομασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν τὴν Ἐρινὶν ἱεριστίνα.
- gl. κλητήρα] ἐπηρέτην.
- b. πρόσπολον] ἱερέα.
- b. πρόσπολον φόνου] τὸν ἐξιοθάναν· ἢ τὸν συμπράκτορα αὐτοῦ.
- gl. 564 ἐξυπτίζων ἱδνομα] ἀναπτύσσων, ἱτυμολογῶν.
- a. 565 τοῖσιν ἐνδατούμενος] εἰς δύο διαιρῶν τὸ ὄνομα τοῦ Πολυνείκου, τὸ πολλὸ καὶ τὸ νέκυος.
- b. 567 ἢ τοῖσιν ἔργων] καθ' ὑπόκρισιν.
- a. 568 (1) λέγων μεθυσίροις] τοῖς μεθ' ἡμᾶς δοτιρον λέγειν ταῦτα καλὸν ἔστιν.
- (2) λέγων] ὥστε περὶ σοῦ λέγεσθαι.
- a. 571 μητρὶς τε πηγῇ κ.τ.λ.] τὰ δάκρυα τῆς πατρὸς ποῖα παῖσα τιμωρία;
- a. 574 τῆρδε πιανὴ χόρνα] κεραυνῷ γὰρ σχισθεῖσα ἔλαβεν αὐτόν.
- a. 576 οὐκ ἀτιμῶν] οὐκ ἀγνήν. οὕτως γὰρ ἐκεῖ καταποθεῖς ἐπὶ τῆς γῆς ὥστερον μετὰ θάνατον ἡμάντευεν.
- b. 577 γρ. εὐκυκλον νέμων.
- a. 580 βαθείαν ἑλοκα...] βαθείαν ἔχων τὴν ἑλοκα τῆς φρονέας, ἐξ ἧς ἀδρός φέταται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀπεδείξατο.
- b. 582 ἀντήρτας] τροπικῶς ὡς ἐπὶ ναυμαχίας.
- a. 583 δεινὸς δε...] δυσκατέργαστος γὰρ ἔστιν ὅστις τοὺς θεοὺς τιμᾷ.
- a. 584 ξυλλάσσοντο] συνάγοντο· ἀπὸ μεταφορᾶς τῶν τὰς συλλογαῖς καὶ τὰ συμβόλαια ποιουμένων.
- m¹gl. ὀρεῖσθαι] τῆς τύχης ἢ τῆς μαντείας.
- a. 587 καρπὸς οὐ κομιστής] οὐκ ἄξιος κομίσσασθαι ὁ καρπὸς αὐτῆς.
- a. 588 ἄτης ἀουρα] λόγῳ χωρίον· ἢ τὴν ποτηρῶν φίλια.
- a. γνῶμα.
- a. 594 ταυτοῦ κρήσας...] οἷον σὺν αὐτοῖς θηραταῖς.
- b. 599 sq. βία... τείνουσι] τοῖς ὀρεῶσι τῇ βίᾳ.
- a. 600 sq. πομπὴν τὴν μακρὰν...] ἐπὶ τὴν εἰς Ἀἶδην ἀποικίαν ἀκυσθήσεται μολεῖν τὴν ἐναντίαν τῇ εἰς Ἄργος.
- gl. 602 σφε] αὐτόν.
- a. 604 μηδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον αὐτόν καθίστα.
- a. 605 εἰ καρπὸς ἔσται...] εἰ φέτα ἀλήθειαν τὸ μάντιμα <καὶ> παρέπεται καρπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τέλος ἐστὶν.
- b. 600 ἢ λέγων] παραδιασκευτικὸς ἀπὸ τοῦ καὶ, καὶ λέγειν τὰ καίρια.
- a. 607 Λασθέτους βίαν] περιφραστικῶς τὸν Λασθέτην τὸν ἰσχυρόν.
- a. 614 τελείῳ, ὡς...] ἐπιτελείετο ὅπως ἐτύχη, τὰ ἀπὸ τοῦ πολλοῦ κακὰ ἀπὸ τῆς γῆς ἐπὶ τοὺς ἐπαιθόντας τρέποντας.
- a. 616 πόρῳν δ' ἐκτοθεν...] ἀποβαλὼν εἰς αὐτοὺς ὁ Ζεὺς ἔξω τῶν ταχῶν διαφθάραν κεραυνῷ ἐπὶ ταῖς πέλαια.
- m¹b. 618 [ὁ Πολυνείκης.
- gl. 622 ἐπεξιαχάσας] ἐκβόσας.
- a. ἀλώσιμον παιδῶν...] ἐπινίκιον παιδῶν ἐπὶ φελαλάδας μετὰ λαχῆς. οὕτως καὶ ὁ Ἰακχος λέγεται παρὰ τὰς λαχὰς τῶν μνουμένων.
- 559 Δυκαυρία Butler.
- 561 (a) ἐπιστάλα Paley.
- (gl.) Though written over κλητήρα, is better suited to πρόσπολον.
- (b) The second note δ is written to v. 563, where it has no meaning.
- 568 The text is sound, and only a proper division into two notes is required (so also Headlam).
- 580 I have written ἀδρός for ἀνδρός (m). Cf. schol. 12. The passage in Plato is 362 A.
- 600 sq. Construing τὴν μακρὰν πέλειον μολεῖν ἐν/κατελευσθήσεται.
- 605 I have added <καὶ>.
- 616 διαφθάρει ἐν m.
- 622 (a) τὰς is added by m¹.

- b. 677 [τω κ.τ.λ.] οἷον ἐπὶ τόχως χαμαζέσθαι.
 a. ἴτω κατ' οὖρον: ἀπίτω κατ' εὐθείαν τοῦ Κωκιντοῦ κύμα—οὗτος δὲ ποταμὸς ἐστὶν Ἄϊδου, οὗ πορθμεὺς ὁ Χάρων—ἐπαθὴ πᾶν τὸ γένος τὸ Δαίον κεκλήρωται τούτῳ, ἐπὶ τοῦ Ἀπόλλωνος μισθόν. Ἀπόλλωνος δὲ εἶπεν, ἐπαθὴ αὐτὸς μὲν ἔστιν καθαρὸς καὶ ἀμίαντος καὶ μὴ κοινωσὶν τῇ γυναικὶ παρήγγελεν, οὗτοι δὲ καὶ παρήκουσαν καὶ <συν>εγένοντο ἀνέμω.
 a. 679 ὁμοδακῆς σ' ἄγαν: ἡ ἄλογος ἄγαν ἐπιθυμία παρορμῆ, ἡ πικρὸν τὸν καρπὸν ἔχουσα, ἐκ τὸ αὐτοκτονεῖν τοὺς ἀνδρας ἀδίκους ἀνακνεν αἵματος, ἢ ἡ, ἐπὶ μάλιστα οἱ ἀδελφοὶ ἀλλήλους ἀνακνεν.
 gl. 683 ἀκαύσους] ἀσυνπαθέσις, ἀναλγήτοις.
 a. 684 λέγουσα κέρδος: κέρδος μοι ὑποτιθέμενη τὸ προτερῆσαι ἀπεκτείναντα ἢ ἐσθωρῆσαι.
 a. 685 ἀλλὰ σὺ μὴ ποτρί(νου): καλῶς γὰρ πρῆξας οὗ νομισθῆσθαι φαῖλος. σὺ γὰρ ἢ τὴν φοβερὰν ἔχουσα αἰγίδα Ἑρινὸς ἐκ τὸν οἶκον ἐκείνου ἀσπασιν, οὗ οἱ θεοὶ θυσίας προσδέχονται, ἀπὸ τοῦ καθαρὸς τὰς χεῖρας ἔχοντος.
 b. 686 εὐ κρήσας] εὐτυχήσας, εὖ πρῆξας.
 b. 687 δόμων] κατὰ τῶν δόμων τοῦ δαίον ἀνδρός.
 †οὗ' ἐν] δαίον ἀνδρός, οὗ οἱ θεοὶ τὰς θυσίας δέχονται.
 a. 690 χάρεις δ' ἀφ' ἡμῶν: τὴν ἀπαλλαγὴν ἡμῶν ἐν χάριτος μέρα λαμβάνουσιν· ἢ μετὰ θάνατον ἴσως ἐκλείβει τειχόμεθα. ἄλλως· μετὰ θάνατον, φησὶν, αἱ πράξεις τῶν ἀνθρώπων θανατίζονται.
 a. 691 τί οὐν... τί οὐν σὺ γυναικὶν τι δρῶσάντες ἀποθανομένης, τὸν Παλυνείκην ὡς ἀσπασθὴ ἀνελόντες, ἀλλὰ κολακεύομεν τὸν θάνατον καὶ σὺ χυροῦραν πρὸς αὐτόν;
 m'extr. 692 παρέστακεν] ἐκείνους.
 m'extr. 693 †ἀντροπαῖα] ἀνατρεπτικῶς.
 gl. 694 κατεγγύματα] αἱ ἀραὶ.
 a. 697 ἐνυπνίον κ.τ.λ.] ὡς τοῦτο ἐν τοῖς ὕπνοις φαντασθεῖς, ἐπὶ δ' αἵματος αὐτῶ ἔσται ἡ τῶν χρημάτων διανομή.
 gl. 698 δατήριαι] μεριστά.
 a. 700 ὦν ἄνη τις: ἀντίσμα καὶ τελευτῆσαι δυνάμενα.
 gl. 701 ἐφ' ἐβδόμους] ἐπὶ ὁ Πάλυνος.
 b. 702 τιμῶν] τιμωρόνται· ἢ ἐν ἐρωτήσεσι ὁ λόγος.
 a. 704 οὐκ ἀνδρ' ὀπλίτ(ω): ἐπὶ ὀπλίτην ὄντα οὗ χρή στέργειν τὸ ἐμπίτερον ἔπος. οὗ χρή γὰρ ζητεῖν περὶ ἀγαθῆς ἢ κακῆς νίκης.
 a. 707 πέρουκα τὸν ἀλλε(οῖκου): διδοῦκα τὴν τοῦ οἴκου ἀφανίζουσιν θεὸν Ἑρινόν, οὐδὲν ἔχουσιν θεοῖς ὅμοιον· πᾶς γὰρ θεὸς ἀγαθοποιός.
 b. 708 οὗ θεοῖς ὅμοιον] θεοὶ γὰρ ἐσθῆρας ἴδων.
 m'b. 709 παναληθὴ κακώματα] ἢ γὰρ νύκτωρ παρακαλεῖσθαι, καὶ γέγονα.
 a. παναληθὴ κακώματα(ν): τὴν ἐπὶ κακοῖς ἀληθεύουσιν. ἢ γὰρ εἶπεν νύκτωρ, ταῦτα ἐγένετο.
 b. 710 sq. εὐκταίαν...τελέσαι] ἢ ἐπηξάτω Οἰδῆπου τελέσαι τὰς ἀράς.
 a. 712 παιδολέτω δ' ἔρις: ταῦτα παρορμῆ. δῆλον δὲ ἐπὶ ἐν ταῖς ἀίχμαλυσίαις τὰ παιδία ἀναίρεται. ὑποκοριστικῶς δὲ τὴν Ἑρινὸν Ἑριν εἶπεν.

677 By making a parenthesis the construction is cleared. The schol. makes κύμα the subject.

ἐκ Ἄϊδου is late Greek for ἐν Ἄϊδου.

ἐγένοντο m, <συν>εγένοντο *ed., ἐγίναντο Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) ὁμοδακῆς ἄγαν ἡμεροῖ] ἄλογος ἄγαν ἐπιθυμία, (2) ἐξοτρίνει] παρορμῆ, (3) πικρόκαρπον] ἡ πικρὸν τὸν καρπὸν ἔχουσα (a culling from the lexicon without regard to the case, cf. schol. to 665, 741), (4) ἀνδροκτασίαν τελεῖν] ἐκ τὸ αὐτοκτονεῖν. But the whole distinctly suggests that σ' was absent and that πικρόκαρπος was read. m has ἐκ ταῦτον οὖν. I provisionally adopt Headlam's correction.

685 ἀσπασιν m.

697—704 (a) The notes are written in the MS in the wrong order, viz. to 700, 704, 697.

713 ταῦτα παρορμῆ: i.e. the schol. supplies an object to ἐσθῆρας.

- a. 346 *πικρὸν δ' ὄμμα θαλα(μητόλων)*: *πικρὰ θία τῶν παρθένων ἀποσω-
μένων ἐκ τῶν θαλάμων.*
gl. 347 *ἀκριτόφωτοι*] ἀναμειγμένη.
gl. 348 *γὰρ δόσις*] ὁ καρπός.
m¹b. 349 *οὐτιδανοῖς*] ἀνευφράντοις· τὸ γὰρ γάνος δάνος οἱ Δωρεῖς.
gl. 349 *ἐν βοθείαις*] ὡς ἐπὶ ναυαγίαις.
a. (1) *ἐν βοθείαις φορεῖται*: ἐπειδὴ τὰ κύματα ἐστ' ὅτι ἀφίλων
 παρίχεται ταῖς πόλεσιν, διὰ γὰρ αὐτῶν τὰ ἐπιτήδεια ἀγίται—
 τροπικῶς δὲ ῥόθια εἶπεν τὰ συνεχῆ κινήματα τῶν πολέμων—
 προστίθηναι ἐπιτήδες τὸ οὐτιδανοῖς, ὅλον ἀχρεῖαις.
 a. (2) *βοθείαις*: ταῖς ὕβριστικαῖς κινήσεσι τῶν πολέμων· τοῦτους γὰρ
 ῥόθια φησίν†, ἐπειδὴ πολέμοισιν. τὰ γὰρ κύματα ἐπωφελῆ εἰσιν·
 δι' αὐτῶν γὰρ ὁ πλοῦς τὰ πρὸς τὸ [ἦν κομίζων ταῖς πόλεσιν].
 b. 351 *sq.* *θηαίδες δὲ κ.τ.λ.*] μεταστᾶσαι εἰς δουλείαν οἰσυνσι τὴν τῶν
 πολέμων εὐνήν.
m¹b. *εὐνῶν*] ἔξουσιν.
 b. 352 *sq.* *ὡς...υπερτέρου*] ὡς τοῦ πολέμου κρατήσαντος.
m¹b. 354 *[Λαίης] φόβος.*
gl. *νύκτερον τέλος*] ἀντὶ τοῦ νύκτα, περιφραστικῶς.
m¹b. 355 *[ἐπιρροῶν] αἰζητικόν.*
m¹b. 357 *πυθώ]* ἀγγελίαν.
 a. 358 *χρῆας ποδῶν*] μεταφορικῶς εἶπεν τὰ ἄκρα τῶν ποδῶν. ἄλλως· τὸ
 συνεχὲς κίνημα τῶν ποδῶν παραβόλως χρῆας εἶπεν· τοῦ μέντοι
 ἄροντος τὸ ἄκρον τὸ ἐπιθήμενον τῇ χοιρικίδι χρῆα καλεῖται.
 a. 359 *καὶ μὴν ἀναξ*: καὶ μὴν αὐτὸς ὁ Ἑπιοκλῆς ἐπείγεται, ἀκουσόμενος τὰ
 παρὰ τοῦ ἀγγέλου λεγόμενα.
 a. 360 *εἰς ἀρτίκολλον*] ὡς ταῦτα ἀρτίως ἀκουσόμενος, <ἦ> ὥστε κολλῆσαι
 τῇ διανοίᾳ τοῖς ὧσιν ἀκούσαντα.
 b. *ἀρτίκολλον*] ἐν συναφῇ ἀρμόδιον· ἢ τὸν ἀρτίως κολλέμενον.
m¹b. *ἀμτ. ἀγγέλου*] ὡς τὰ κατὰ μέρος ὁμοῦ ἀγγέλλοντες νῦν.
 a. 361 *σπουδῇ δὲ καὶ τοῦδ'*: ἢ τοῦτου δι' σπουδῇ οὕτω τέλος ἔχα ἄλλ'
 ἐπείγεται· τὸ γὰρ ἀπηρτισμένον καὶ τέλος ἔχα, μὲν δ' οὐκ ἄλλο
 πρακτικόν.
 b. 362 *λέγοιμ' ἄν...*] εἰδὼς εὖ λέγοιμ' σοι ἄν.
 a. 364 *Τυδεὺς μὲν ἦδ(η)*: αἰδεσθεῖς τὰ Ὀμηρικὰ ἡγήματα πρῶτον αὐτὸν
 καταλέγει ὁ Διοχάριος.
m¹b. *α'.*
 b. *Προίτιον*] Προίτις ὀξυτόνως.
 b. 367 *λελιμμένως*] ἐπιθυμῶν, παρὰ τὸ λίπτω.
 b. 368 *μεσημβριναῖς*] τότε γὰρ μάλιστα μέμηνεν.
m¹b. 369 *θεῖου]* τύττω.
m¹gl. *Οἰκλειδην]* τὸν Ἀμφιάρεων.
gl. 370 *σαίνειω]* ἐκκλίναν.
 b. 371 *τρεῖς...λόφους]* νεωτερικὸν τοῦτο, τοῦ κράτους ἢ τριλοφία.
 a. 372 *κράνους χαίτωμα*: ὅλον τῆς περικεφαλῆας τὸ χαίτωμα.
gl. 374 *ὑπέρρρον]* ὑπερήφανον.
 b. 376 *ἐν μέσῳ σάκει]* ἐν τῷ μέσῳ τοῦ σάκου.
 b. 377 *πρίσβιστον ἄστρων]* καὶ Πίνδαρος ἄστρων τὸν ἡλιὸν φησι.
m¹gl. 378 *ἀλύων]* χαίρων.
m¹gl. *σάγαις]* πανοπλῆαις....

349 a (1) By marking *τροπικῶς...πολέμων* as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησὶ <ποιεῖν>?

352 Qu. τῷ πολέμῳ? (τοῦ πολέμου Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολλῆσαι τῇ διανοίᾳ ἢ τοῖς...).

360 (b) τὸν... sc. λόγος.

362 Apparently meaning that εὖ is to be joined to λέγοιμ.

364 (m¹b) i.e. πρῶτος. See schol. to 410.

- a. 380 ἔκτος χαλινῶν: οὕτως ἀσθμαίνει καὶ σπινθεὶς ὡς καὶ ἔκτος πολέμου τῆς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου ἀργεῖται πρὸς τοῦ ἐπιβάτου.
- a. 382 τίν' ἀντιτάξαι: τίν' οὖν ἀντιτάξαι τῷ Τυδεΐ; τίς ἐξίός ἐστιν προῖσθαι τῆς ἐγγύτητος ταύτης;
- b. 383 φερέγγυοι] ἐξέπιστατος ἐγγυητής.
- a. 383 οὐδ' Ὀλοποιὰ γίνεται: ταῦτα παρὰ Ἀλκαίου· οὐ τιτρώσκει τὰ ἐπίσημα δῖα οὐδὲ αὐτὰ καθ' ἑαυτὰ δόναμιν ἔχα, ἀ μὴ ἔρα ὁ φέρων αὐτὰ γένοιτο γοναίος.
- m'g'. οὐδ' ἐλε.] ἔχουν οὐ τιτρώσκει....
- a. 387 καὶ νόκτα ταύτην ἦν λ(γαις): ὁ νοθε, ταύτην δὲ ἦν λόγος εἶναι νόκτα ἐπὶ τῆς ἀσπίδος, τάχα προμαντεύεται τῷ φοροῦντι ὅτι χωρήσει ἐπὶ νόκτα. ἐπιφέρει δὲ ἀσπερ ἐξηγουμένου "ἀ γὰρ θανόντι νύξ ἐπ' ὀμμασιν πίπτει."
- m'b. τάχ' ἂν κ.τ.λ.] "τάχ' ἂν αὐτῇ ἢ νύξ" ἀπὸν ἀφαιλεν· καὶ νύξ δὲ ἀπὸν "ἢ ἀνοία."
- a. 389 ἡ ἀνοία: παροξυνόντως Ἀττικῶς ἀντὶ τοῦ ἀνοία· διὰ δὲ τὸ μέτρον ἔχεται· ὁ δὲ νοθε· τὰ ἐξ ἀνοίας τινῶν γινόμενα τάχα τῶν κακῶν αὐτοῖς ἵσται σύμβολα.
- a. 393 καὶ τοῖς καθ' αὐτοῦ] ὅτι φέρει ἐπὶ τῆς ἀσπίδος νόκτα καὶ τὴν πανσέληνον.
- a. 396 μάλ' ἐγγυητὴ τε καὶ τὸν Διοχέ(ρη): καλῶς ἀντέταξεν τὸν μὴ τοῖς ἤθεσιν αὐτοῦ συμφωνοῦντα, ἀλλ' ἀλλότριον.
- a. 397 ὑπερφάνους λόγους: ἀντὶ τοῦ ὑπερφάνους· ὅλον ὅτι ὑπερφάνη λόγος ὡς ὁ Τυδεΐς, ἀλλὰ καὶ μισαὶ τοῖς ὑπερφάνους.
- m'b. 398 αἰσχροῦ] ἔργων.
- a. αἰσχροῦ γὰρ ἀργός: ἀργός ἐστι τῶν κακῶν λόγων, ἢ τῶν ἔργων· φησὶ δὲ τὸ μὴ εἶναι κακός, ἢ τῷ τρόπῳ ἢ, ὡς Ὀμηρος, ἀντὶ τοῦ θαλός.
- m'g'. κακός] θαλός.
- m'g'. 400 μί[σ]ωμ'] τὸ γένος.
- a. ἐγγύριος: γνήσιος πολίτης ἐκ τῶν σταυρῶν, οὐ τῶν μετὰ Κέδρεον ἐπηλύδων.
- a. 401 ἔργον δ' ἐν κύ(βοις): ἐν τοῖς τοῦ Ἄρειος κύβοις κρινεῖ αὐτοῖς ὁ πόλεμος.
- a. 402 Δίκη δ' ὀμαίμων: τὸ τῆς συγγενείας δίκαιον σπλάνα αὐτὸν εἰς τὴν μάχην.
- b. 400 ὡς δίκαιος...] ὅτι δίκαιος προμάχεται τῆς πόλεως.
- b. 407 (1) μέρου ὑπὲρ φύλων] οὕς ποιοῦνται ὑπὲρ τῶν φύλων πολιτῶν αἱ Θηβαῖοι.
- (2) ὑπὲρ] ἢ ὑπὲρ δὲ περισσῇ.
- g'. 400 τοῦτω] τῷ Μελαντίπῳ.
- m'b. 410 β̄.

380 Qu. ἀκουσάων?

382 ἐγγύτης may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πόλις and ἐγγυητής.

385 ἔαν γ' ὁ (i.e. αὐτοῦ) m, γένοιτο Wecklein. Dind. simply omits ὁ, Paley reads ἀντὶ γ'.

387 (a) ὀμμασιν for ὀφθαλμοῖς proves the caution with which scholastic evidence must be received.

(m'b) καὶ νύξ *ed. The word is not legible. Either this or ἔλεως suits the sense. Weckl. gives καλῶς.

398 (a) λόγων ἢ τῶν ἔργων m, corr. *ed. (γ' Weckl.).

401 i.e. he plainly reads Ἄρειος and explains ἔργον as ὁ πόλεμος.

407 It should be obvious that these two scholl. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of classical style.

410 i.e. δευτέρος. The writer of this keeps marginal count of the seven. Cf. 364.

- a. 411 γίγας ὅς' ἄλλος: πᾶν ῥητορικὸς ὁ Διοσχέλος· ῥητορικὸν δὲ λέγει, ὅταν τοῖς ῥήτοσι λόγος ᾗτοι ἐπαινετικός ἢ ψεκτικός περὶ τινων δόο τοῦ μὴ αἰσθῆσαι ἰπταίνον ἢ ψόγον, † παραλείπεται τοῦ ἰπταίνου. πανηγυρικὸν δὲ καὶ δριμύ περὶ τοῦ Τυδίδος λέγειν, οὐκ εἰπὼν ὅτι γίγας ἴστιν (ἢ) γίγασιν ὅμοιος, Καπανεία δὲ ἔγκωμάζειν καὶ τὸ μέγεθος αὐτοῦ, φησὶ "γίγας ὅς' ἄλλος." φαίνεται οὖν ὅτι ἐνδίδειν ἐν τοῖς περὶ Τυδίδος εἰπεῖν ὅτι γίγας ἴστιν ἢ γίγασιν ὅμοιος.
- gl. τοῦ πόρου] τοῦ Τυδίδος.
- δ. 412 μείζων] "Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής."
- a. 415 οὐδὲ τὴν Διός: οὐδὲ τὸν τοῦ Διὸς σκηπτὸν εἰς γῆν κατενεχθέντα— ἢ αὐτοῦ τοῦ Διὸς φιλονικησαντος—(μποδὸν γενέσθαι αὐτὸν λίγα.
- a. 419 ἔχει δὲ σῆμα: ἢ δι' ἀσπίς αὐτοῦ σημειῖον ἔχει ἀνδρὰ γυνὸν λαμπράδα βαστάζοντα διὰ χειρῶν.
- a. 424 καὶ τῶδε κέρδα κέρδ(οι): πρὸς τῷ μέναι τὸ νικῆσαι· τοῦτο γὰρ ἴσθι κέρδα κέρδος.
- a. 434 ἀνὴρ δ' ἐπ' αὐτῷ: ἀντὶ τοῦ ἀντιτίθεται· καὶ εἰ ἔβαν ἴσθι μανιώδης τὸν λόγον ὁ Καπανεύς, ἀλλ' ὅμως ἀκίνητος τῷ παραστήματι ἢ δύναμις τοῦ Πολυφόντου ἀνθίστηεν μηδὲν διδοικύα.
- gl. στόμαργος] ταχὺς εἰς τὸ λαλεῖν.
- a. 436 φερίγγων φρούρη(μα): ἱκανὸς φρουρεῖν τὴν πατρίδα.
- gl. φερ. φρούρ.] αξιόμαχον πρὸς φυλακὴν.
- a. 437 Ἀρτίμιδος εὐνοίαισι: ὡς τοῦ Πολυφόντου ἱέρως δντος τῆς Ἀρτίμιδος. ἀφίρωται δὲ τῇ Ἀρτίμιδι ἢ τῶν Θηβαίων· διὰ τοῦτο οὖν οὕτως λέγει. εὐνοίαις οὖν τῆς Ἀρτίμιδος καὶ τῶν ἄλλων παλιούχων θῶν.
- δ. 440 κεραυνὸς κ.τ.λ.] τὸ ἐκ τοῦ κεραυνοῦ βέλος.
- m^{extn}. 441 πωλικῶν ἐδωλίων] παρθενικῶν καθεδρῶν.
- m^{gl}. 443 ἐλαττάσαι] ἐλατταῖν.
- a. 444 καὶ μὴν τὸν ἐντεῦθεν λαίχοντα: τὸν ἀπὸ τοῦτου κληρωθέντα· τρίτη γὰρ τῷ Ἐτιέκλῳ <ἐξῆλθεν> ὁ κληρὸς ἀπὸ τοῦ κράνους, ἐν ᾧ περιστρέψαντες ἐκλήρουν.
- m^b. 445 ἦ.
- δ. 447 Ἰήστρου] οὕτω καλονόμεναι.
- gl. 448 ἀμπυκτῆρου] τοῖς χαλινοῖς.
- a. ἐν ἀμπυκτῆρσιν: <ἀμπυκτῆρες> οἱ κορυφιστῆρες, τὰ προμετωπίδια κυρίως. νῦν δὲ λέγει τοῖς χαλινοῖς, ἐν' ᾧ, τοὺς ἵππους θυμὸς πλήρης περὶ τοὺς χαλινούς ἀνακάμπειν καὶ περιάγειν, ἥδη βουλευμένους εἶναι πρὸς ταῖς πύλαις.
- δ. 450 βάρβαρον τρόπον] ἀπηγῇ ἤχον. † ἢ ἐπὶ ἡ σὺριγξ βοᾷ†.
- m^{extn}. 452 σεσημάτισται] . . . ἔχει σημεῖα.

411 παρά τινων δόο m, corr. Dind. Later m has πᾶς ἴστιν γίγασιν ὅμοιος, corr. Heimsoeth. The portion still corrupt evidently contained παραλείπει δὲ, and ἰπταίνου (without ἢ ψόγου) can hardly be correct. Either παραλείπει δὲ τι τῷ ἑτέρῳ (or ἑπομένῳ) or παραλείπει δὲ τι αὐτοῦ ἕως ἐπὶ τοῦ β would give the sense.

412 II. 5. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. οὕτως = 'in the way above.' The second οὖν is like that in schol. to 102. The second part (as printed above) is probably an independent note. The writer evidently read σύν τ' ἄλλων θεῶν (of rec.).

444 ἐξῆλθεν add schol. rec. *ἐξῆλαθ' would be nearer to ἐπὶ ἤρην.

448 (a) I have added <ἀμπυκτῆρες>, which was easily lost (although see 665, 679, 741). Later m has πλῆρης, corr. schol. rec.

450 The text is corrupt. Schol. rec. has ὥσει for ἑπὶ, and this might suggest εἰωθε, but the error may be deeper. Perhaps the schol. considered the σὺριγξ a rude or barbarous instrument, and the true reading may be ἀπηγῇ ἤχον, ἢ εἰωθε ἢ σὺριγξ βοᾷν. I had once thought of ἡ Περσική σὺριγξ βοᾷ.

452 Probably an adj. has been obliterated answering to οὐ μικρὸν τρόπον (c.g. μεγαλοπρεπῇ).

- α. 482 sq. (2) περιδρομον] πρὸς τὰ τέλη.
 α. (3) κύτοι...κύλου] ἡ ἀσπίς ἡ κοιλὴ πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν οὖσα.
 δ. δφω] τοὺς γηγενεῖς δρακοντόποδας ἔγραφεν.
 m'extr. 483 (1) κολογάστοροι κύλου] δλη γὰρ ἡ ἀσπίς περιφέρει καὶ κοιλῇ.
 (2) προσηδόφισται] † προσυμφαίνεται.
 gl. 484 ἐνθεοὶ ἡμῶν.
 m'extr. 490 δυσχίμων] δυσχείμαρον.
 δ. 491 Ὑπέρβιος ὄνομα κύριον.
 m'extr. 492 ἡρέθη] προεκρίθη.
 m'extr. 492 sq. θέλων ἐξιστορῆσαι...] θέλων γινῶναι τὰ τῆς οἰκίας τύχη.
 α. 495 Ἐρμῆς δ'...] τὰ ἀπὸ τῆς τύχης Ἐρμῆ ἀναφέρουσιν.
 α. 497 sq. πολεμίου...θεοῖς] τοὺς θεοὺς <οὗς> ἐν ταῖς ἀσπίσι φοροῦσιν.
 α. 500 σταδαῖος] ἐνδρυμένος.
 gl. 502 προσφιλία] οἰκείωσις.
 α. 503 πρὸς τῶν κρατούστων] τοῦ κρατοῦντος ἱσμεν Διός, οὐ καὶ τὸ σημεῖον.
 m'gl. 503 ἀντίτυκον] ἐναντίον.
 α. πέπαιθα κ.τ.λ.] πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῷ σάκκῳ τὴν ἔχθρὸν τοῦ Διὸς δαίμονα.
 m'gl. 512 ἰάψεν] ῥέψεν.
 m'δ. 513 ε' Παρθενόποιος.
 gl. 520 καλλιπρωρον] καλλιπρόσωπον.
 α. ἀνδρόπαις ἀνήρ] ὁ νεωστὶ εἰς ἄνδρα τελῶν, ἡ δ' ἐν παιδικῇ ἡλικίᾳ ἀνδρείος. καλλιπρωρος εἰ ἀντὶ τοῦ εὐαδῆς, ἐπεὶ ἡ πρόρα ὡς δῖος ἵστί νεός.
 α. 522 (1) ὦρας] τῆς παιδικῆς.
 (2) † ταρφύσει πεπυκνωμένη.
 α. 523 δ δ' ὦμον κ.τ.λ.] οὐ σύμφωνον τῇ κλήσει τῆς παρθένου τὸ φρόνημα ἔχον, ἀλλ' ὦμον.
 α. 526 δειδοὶς] ἐπειδὴ Οἰδῖοντες ἰμέγη τῇ μητρὶ λύσας τὸ αἶνιγμα τῆς Σφιγγός.
 α. 534 Ἀρκάς] Ἀντίμαχος φησὶν Ἀργίον αὐτόν, οὐκ Ἀρκάδα.
 δ. ὁ δὲ τοῖσδ'] τοιοῦτός ἐστιν ὅλον ἐγὼ εἶπον.
 α. 535 μέτοικοι] ἀκούσιον φόνον δράσας ὁ Παρθενόποιος εἰς Ἄργος ἔφυγεν.
 α. 537 εἰ γὰρ τύχοιεν] εἴθε γὰρ παρὰ θεῶν τύχοιεν ἐπαφίως ὧν φρονούσιν ἀνοσίων καὶ ἀλαζονεύονται, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
 α. 541 ἀκομοὶς κ.τ.λ.] ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολέμειν· περιφραστικῶς, πολεμικώτατος ἐστιν.
 α. 543 δι οὐκ εἴσει...] δις τοῦτου τὸν κόμπον ἐφέξει τῶν πράξεων ἀποδείοντα μὴ ἴσω πυλῶν γινέσθαι.
 α. 545 θηρὸς κ.τ.λ.] τὸν φέροντα τὴν Σφίγγα.
 δ. 546 μέμψεται κ.τ.λ.] ἡ ἀσπίς, ἡ ἡ Σφίγξ, βαλλομένη τῇ ἀπὸ τῶν δοράτων κρουσμή.
 δ. 550 λόγος] ὁ λόγος ὁ ἀπὸ τῶν πολέμων ὁ ἀλαζονικός.
 δ. 551 τριχὸς...πλόκαμος] κατὰ περίφρασιν ἡ θρῆξ.
 δ. 552 μεγάλα...τέκνων] μεγάλα πράγματα ἀκούων.
 δ. 554 τοῖσδ'] τοὺς πολέμους.
 m'δ. 5.
 α. 556 Ἀμφιάρεω βίαν] Ἀμφιάρεος Ὀϊκλῆος τοῦ Μελάμποδος τοῦ Ἀμφιθέονος τοῦ Κρηθίως τοῦ Αἰόλου τοῦ Ἑλληνος τοῦ Διὸς, μητρὸς δὲ Ὑπερμήστρας.
 δ. 557 Ὀμολωίσαν] ἀπὸ Ὀμολωίδος τῆς θυγατρὸς Νώβης.

482 sq. (δ) sc. ὁ σηματουργός.

483 Again the two notes are written continuously. For προσυμφαίνεται I would suggest προσενύφανται.

497 <οὗς> add. Schol. rec.

508 (α) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἔχθρὸν τοῦ Διὸς δέμας.

522 (2) Perhaps (1) ταρφύς: ταρφύως· (2) πεπυκνωμένη.

534 (δ) i.e. making an independent clause of ὁ δὲ τοῖσδ' ἀνήρ.

- a. 559 ἀνδροφόντην] ἐπὶ τοῦ Μόλωνος ἀπίκτανεν παῖδας Ἀλκίδου καὶ Ἀνκαυγία.
- a. 561 Ἐριπίος κλητήρα] ἐπαδὴ ἐπηρόσατο Οἰδίκου μετ' αἵματος διανοί-
μασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν τὴν Ἐρινὸν †ἐπιστήνη.
- gl. κλητήρα] ἐπαρότην.
b. πρὸς πολὺν] ἱερὰ.
- b. 564 ἐξυπτιάζω †δνομα] ἀναπτύσσων, ἐτυμολογῶν.
- a. 565 τοῦτον ἐνδατούμενος] εἰς δύο διαιρῶν τὸ δνομα τοῦ Πολυνείκους, τὸ πολλὸ καὶ τὸ νεώτερον.
- b. 567 ἢ τοῖον ἔργον] καθ' ὑπόκρισιν.
- a. 568 (1) λέγειν μεθυτέροις] τοῖς μετ' ἡμᾶς ὑστερον λέγειν ταῦτα καλὸν ἔστιν.
(2) λέγειν] ὥστε περὶ σοῦ λέγεσθαι.
- a. 571 μητρὶς τε πηγῇ κ.τ.λ.] τὰ δάκρυα τῆς πατρὸς ποῖα παῖσα τιμωρία;
- a. 574 τῆρδε πτανὸν χόδον] κεραυνὸν γὰρ σχισθεῖσα ἔλαβεν αὐτόν.
- a. 576 οὐκ ἀτιμὸν] οὐκ ἀγεννή. οὗτος γὰρ ἐκεῖ καταποθεῖς ἐπὶ τῆς γῆς ὑστερον μετὰ θάνατον ἐμάντευεν.
- b. 577 γρ. εὐκυκλον νέμεν.
- a. 580 βαθείαν ἔλοκα...] βαθείαν ἔχων τὴν ἔλοκα τῆς φρονέας, ἐξ ἧς ἀδρός φέεται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀποδείκνυται.
- b. 582 ἀνηρέτας] τροπικῶς ὡς ἐπὶ ναυμαχίας.
- a. 583 θεῶς δε...] δυσκατέρχαστος γὰρ ἔστιν ὅστις τοὺς θεοὺς τιμᾷ.
- a. 584 ξυναλλάσσοντες] συνάγοντες· ἀπὸ μεταφορᾶς τῶν τὰς συναλλαγῶν καὶ τὰ συμβόλαια ποιουμένων.
- m¹gl. ὀρεῖσι] τῆς τέχνης ἢ τῆς μαντείας.
- a. 587 καρπὸς οὐ κομῆσι] οὐκ ἄξιος κομῆσθαι ὁ καρπὸς αὐτῆς.
- a. 588 ἀτης ἀρουρα] λόμης χωρίον· ἢ τῶν πονηρῶν φύλλα.
- a. γνῶμη.
- a. 584 ταῦτου κυρήσας...] οἶον σὺν αὐτοῖς θηραθείς.
- b. 599 sq. βίη...τείνουσι] τοὶ ὁρμῶσι τῇ βίᾳ.
- a. 600 sq. πομπὴν τὴν μακρὰν...] ἐπὶ τὴν εἰς Ἀἴδην ἀποικίαν ἐκυσθῆσθαι μολεῖν τὴν ἐναντίαν τῇ εἰς Ἄργος.
- gl. 602 σφε] αὐτόν.
- a. 604 μηδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον αὐτόν καθήσκει.
- a. 605 εἰ καρπὸς ἔσται...] εἰ φέτα ἀλήθειαν τὸ μάντευμα <καὶ> παρέπεται καρπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τέλος ἔτι.
- b. 600 ἢ λέγειν] παραδιασκευτικῶς ἀπὸ τοῦ καὶ, καὶ λέγειν τὰ καίρια.
- a. 607 Λασθένοι βίαν] περιφραστικῶς τὸν Λασθένη τὸν ἰσχυρόν.
- a. 614 τελείθ', ὡς...] ἐπιτελείετο ὅπως ἐόντι, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοῖς ἐπαλθόντας τρέποντες.
- a. 616 πύργων δ' ἐκτοθεν...] ἀποβαλὼν δι' αὐτοὺς ὁ Ζεὺς ἔξω τῶν ταχῶν διαφθείρειν κεραυνῷ ἐπὶ ταῖς πόλεις.
- m¹b. 618 { ὁ Πολυνείκης.
- gl. 623 ἐπεξιαχέσας] ἐκβοήσας.
- a. ἀλώμενον παιᾶν'...] ἐπινίκιον παιᾶνα ἐπεγαλάδῃς μετὰ ἰαχῆς. οὕτως καὶ ὁ Ἰακχος λέγεται παρὰ τὰς ἰαχὰς τῶν μυσμένων.

559 Ἀνκωνία Butler.

561 (a) ἐπιστάλλα Paley.

(gl.) Though written over κλητήρα, is better suited to πρὸς πολὺν.

(b) The second note δ is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

580 I have written ἀδρός for ἀνδρός (m). Cf. schol. 12. The passage in Plato is 362 A.

600 sq. Construing τὴν μακρὰν πόλιν μολεῖν συγκαθελκυθήσεται.

605 I have added <καὶ>.

616 διαφθείρεται ἐν m.

622 (a) τὰς is added by m¹.

- ἰβδος, ἀντιστάτας τοῖς πολεμίοις ποιήσονται ταῖς ἐπὶ πόλει
σπίσσω ἐγὼ τάβη λαγαροῖς πρὶν ἢ τὰ πράγματα κατεκείη, ὥστε
δι' ἀγγέλων συχνῶν ἐξάγειν τὸ στράτευμα.
- β. 273 σπερχοῦς τε καὶ... τοὺς συνεχεῖς <καὶ> κατεκείοντας τὴν ἀφ'
ἡμῶν ἔβδον.
- m¹gl. 273 φλέγειν] ἀνάπτεισθαι.
- δ. 274 μέλει κ.τ.λ.] ὁ νοῦς· μέλει μοι, φησὶν, ἂν εἶπεν ὁ Ἑσίοκλης, ἀλλ' ὁ
ἐν ἡμοῖ φόβος οὐκ ἡρμῖν με ποιεῖ καὶ ἡσυχάζειν.
- α. 275 γείτονες διὰ καρδίας:] αἱ ἐν τῇ καρδίᾳ μέμιναι ἀνάπτουσι τὸν ἐν ἡμοῖ
φόβον. ἡ καρδία μου, φησὶ, δίδουκε τὸν πολιορκεῖντα στρατὸν ὡς
δράκοντα ὑπὲρ τῶν νεοσσῶν πελιδιάς.
- α. 279 (1) ἡλεχίων: τούτισσι, νημομένων ἐπὶ τῆς καλιᾶς. ταύτην γὰρ
λίχως εἶπεν. ὅλον τῶν ἐν ὠρισμένῳ τόπῳ μενόντων καὶ μήτῃ
δυναμένων ἵστασθαι.
δυσεννήτορας διὰ δυσεννήτους. πάντροφον διὰ τὴν πελιδιά φησὶν,
ὅτι πάντα τὰ θρῦα ἀπαξ τοῦ ἵνου τίκεται, ἢ διὰ περιστέρῳ διὰ διὰ
ἀνάκειται τῇ Ἀφροδίτῃ. περιστέρῳ διὰ εἴρηται ἢ περισσὴ ἱρῶσα,
πλειονάζοντες τοῦ τ' κατὰ τὸ μέσον.
(2) πάντρομοι διὰ τὸν φόβον τοῦ δράκοντος.
- m¹gl. 282 τοὶ μὲν] οἱ πολῖται.
- gl. 285 ἀμφιβάλλουσιν] τῆς τύχης δηλονότι.
- α. ἀμφιβάλλουσιν: πάντοθεν βαλλομένοις· ἢ ἀμφοτέρωθεν.
- α. 286 ἱσπτοουσιν: μετὰ βλάβης βάλλουσιν ἐπιτίμποιτες τοῖς πόλεσις μου
τὴν ἐκρίστωσαν χειμάδα.
- δ. 290 Καδμογενῇ] ἀπὸ Κάδμου γὰρ οἱ Θηβαῖοι.
- α. 291 ποῖον δ' ἀμείψασθε γαλας πίδον:] ἀντὶ τοῦ ποῖον οἰκίσσεται δάπιδον
ἐντεῦθεν μεταστάντες; εἴρηται διὰ καὶ ἐν Ξοανηφόροις Σοφοκλέους
ὡς οἱ θεοὶ ἀπὸ τῆς Ἰλίου φέρουσιν ἐπὶ τῶν ἄρτων τὰ ἱαντῶν ἔσθια,
εἰδότες ὅτι ἀλίσκεται. ἰδὼν ταύτην, φησὶ, τὴν γῆν προδότε τοῖς
πολεμίοις, ποῖαν βελτίονα αὐτῆς εἴρησται;
- δ. 292 ἰάριον πίδον προίρηται.
- α. 293 τὰν βαδύχο(ν): ὅλον τὴν εὐγειον ταύτην καταλείψαντες εἰς τίνα
χωρήσεται;
- α. 296 Ποσειδῶν ὁ γαιήοχ(ος): ἢ ὅτι τῆς ὑγρᾶς οὐσίας δεσπότης Ποσειδῶν,
ἢ ὅτι ἐκ τῆς θαλάσσης οἱ ὄμβροι, ἀφ' ὧν οἱ χάρμαροι.
- m¹b. 298 Τηθύος τε παῖδες] ποταμοί, ὡς ἀπὸ τοῦ Ὀκεανοῦ καὶ Τηθύος ἀδελφῆς
αὐτοῦ.
- α. 299 πρὸς τὰς, ὁ πολιοχ(α): ἀντὶ τοῦ διὰ ταῦτα. πρὸς ταῦτα γὰρ, ὁ
πολίται θεοί, τοῖς μὲν ἔξω τοῦ τείχους Ἀχαιοὶ ἄτην ἐμπούσασατε,
ὥστε αὐτοὺς τὰ ὅπλα ρίψαι. τούτου διὰ γενομένου πρὸς ἡμῶν πάντων
ἐν ὁμολοσίᾳ παρὰ τῶν πολιτῶν.
- m¹b. 305 πόλει μύτορες] φύλακες τῆς πόλεως.
- α. 306 εὐδρόαι τε: εὐδρόαι στάθμῃ συναπτόν τῷ ποῖον ἀμείψασθε γαλας
πίδον.
- α. 307 ὀξυγόους λιτ(αῖς): διὰ τὰς ἐξυθρηγῆτους λιτὰς ἡμῶν.
- m¹gl. 308 πόλιν] τήνδ'.
- m¹extr. ὠγγίαν] ἀπ' Ὀγγίου βασιλείουτος ἐκα.
- gl. 309 δορὸς ἀγραν] διὰ δόρατος ἀγρευθείσαν.
- gl. 310 ψαφαρῶ] ἀσθενεῖ, ἐλαφρῶ.
- δ. 314 εἰ] δέκοψεν τὸν λόγον τῷ θρήνῳ.

272 I have added <καὶ>.

279 ὅλον τὸν ἐν... m. In the MS (1) and (2) are utterly confounded by the compiler, who writes *δυσεννήτορας διὰ δυσεννήτους*, διὰ τὸν φόβον τοῦ δράκοντος· *πάντροφον διὰ κ.τ.λ.* I have made the rearrangement above.

285 (gl.) Written in the MS to *τὴ γένουμαι*; (284).

291 ἀμείψασθε m, but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 102). I am inclined to suggest the reading *ἀρεον πίδον*: *προαιρετόν* (i.e. *προαιρετῆ*). Even *ἀρεον*: *πλῖον προαιρετόν* would be tolerable in a scholion.

306 τὸ m, τῷ Wecklein.

- a. 315 *ἰππηδὸν πλοκάμων*: *ἰππηδὸν ἀγεσθαι*, ἢ τὸ *ἰππίων σφίσεσθαι* τῶν πλοκάμων.
ἰππηδὸν μετὰ ἀνάγκης· καὶ γὰρ οἱ *ἰπποι* ἀνάγκη τιλῇ ἔχονται.
ἰππηδὸν δίκην *ἰππων*.
m'gl. 316 *λαῖδος* λείας.
m'gl. *ἄλλυμένας* πορθομένας.
m'gl. *μυζοδρόου* ἐκ πάσης συμμιγοῦς ἡλικίας.
a. 320 (1) *κλαυτὸν δ' ἄρτιτρόπ(αις)*: εἰ μὲν διὰ τοῦ τ' ἄρτιτρόποις, ταῖς νικησὶ τραπέσαις τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις· εἰ δὲ διὰ τοῦ δ' ἄρτιδρόποις, ταῖς ἄρτι δρεπομένας.
a. (2) ταῖς δὲ παρὰ τὴν ἀκμήν, φησί, διακορευομέναις ἔσται *κλαυθμός*· ἢ ταῖς δὲ διαμαρβόσαις τὴν τῆς αἰχμαλωσίας ὁδὸν ἔσται δάκρυα.
a. (3) *ὠμοδρόπων*: ἐπὶ τῶν ὠμῶς αὐτῶν δρεπομένων τὴν ἡβην πρὸ τῶν νορίμων γάμων.
b. 321 *διαμεῖναι κ.τ.λ.* διαδέξασθαι τὴν στέρησιν τῶν οἰκημάτων.
a. 322 (1) τί τὸν *φθ(ι)νον*: τί γὰρ διὰ πολλὰ λήγειν; ὁ προτεθένως ἐντυχὼς πρᾶσσα πλέον τοῦ ζῶντος.
a. (2) οἱ τελευτήσαντες, φησί, καὶ μὴ τοιαύτης παραθέντες συμφορᾶς ἀμεινον ἡμῶν πράττουσιν.
m'gl. *προ-* περισσέτα.
m'gl. 323 *πυρφορεῖ* καλεῖται.
b. 329 *καπνῷ χραίνεται* χαλεπώτερος γὰρ ὁ καπνὸς ἐν ταῖς πορθήσεσιν.
a. 330 *λαοδάμας*: κυρίως τὸ ἐπίθετον Ἀρωῆς εἰρηται.
b. 332 *κεκορυγαί* *ταραχαί*. *κεκομψόθηται* δι' ἣ λήξει.
gl. 333 *ἀράνα* φυλακή.
a. *ἀράνην* τὸ θηρευτικὸν δίκτυον, δ καὶ σαργάνη καλεῖται.
b. 334 *πρὸς ἀνδρὸς δ...* παρὰ τὸ Ὀμηρικὸν "ἀνὴρ δ' ἀνδρ' ἰδρυπέλιζεν."
a. 335 *βλαχαὶ δ' αἱματ(έουσαι)*: ἐπὶ τῶν ὄσσημα φθεγγόμενων νίων τὴν βλαχὴν ἰδοῦσαν. ἢ ὥσπερ, φησί, τὰ νεογνὰ οὐδέπω τὴν φωνὴν ἐναρθρόν ἔχοντα ἀπαγόμεινα πρὸς τῶν πολέμων αἱμάσσεται, ὥστε αὐτὰ ἐναρθρόν φωνὴν καὶ ὥσπερ προβατάδῃ προΐσθαι· τὸ δ' ἐξῆς *βλαχαὶ βρέπονται*.
a. 336 (1) *ὀμαίμονες*: συγγενεῖς· Ἕλληνες γὰρ πάντες.
a. (2) *ὀμαίμονες* ὅλον μετὰ αἵματος γινόμεναι. ἢ τῶν ὀμαϊμένων καὶ συγγενῶν καὶ ἐξ ἐνὸς γένους.
m'extr. 339 *ξυμβολαί* συναντή.
gl. 341 *ξύννομον* κοινωνόν.
gl. 341 sq. *ἔχειν... ἡλεμμένοι* λαβεῖν βουλόμενοι.
a. 342 *οὔτε μείον οὔτ' ἴσον λ'*: διὰ τούτου τοῖς πλεονέκτας ἐμφαίνει. ὁ γὰρ μήτε ἑλάσσον αἰρούμενος μήτε τὸ ἴσον φαίνεται πλεονέκτος ἐρεγόμενος.
a. 343 τί ἐκ τῶνδ' ἀκρά(σαι): τί διὰ ὑπονοήσαι ἐκ τούτων ἢ πένθη καὶ συμφορὰς;
b. 345 *ἀλγύνει* τὸν τυγχάνοντα.
m'gl. *αἰσθ.*

315 I follow Paley in dividing the scholion into two parts. *ἐπὶ ἰππίων* should probably be either <ἄσπερ> *ἐπὶ ἰππίων* or else *τρόπον ἰππων*. See *m'gl.*

320 a (2), i.e. *κλαυτὸν* may belong to the former notion, or may look to *διαμεῖναι*. In a (3) the addition of *ἐπὶ* is quite in keeping with scholastic notions of possible construction. Cf. 1001.

323 The notes are written as one. In (2) there is no need to write *φησί*. The subject is ὁ *χρόνος*. In *m'gl.* I read *περισσέτα* for *περισσά*.

332 c.g. Ar. *Lys.* 491.

334 viz. II. 4. 472.

335 I should suggest *ὥστε φησί* ('so that he means...').

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading <ἢ> *ὅλον*, but this leaves a repetition of the first part of the note by the third.

345 (*m'gl.*) The abbreviation, written over *κυρήσας*, is taken by Vitelli as *αἰσθη- τῶς*. It might be the barbarous passive *αἰσθανθείς* (or *αἰσθηθείς*), explaining *κυρήσας* ('meeting the eye').

- a. 346 πικρὸν δ' ὄμμα θαλα(μηπάλων): πικρὰ θία τῶν παρήντων ἀποσπώμενον ἐκ τῶν θαλάμων.
- gl. 347 ἀκριτόφυρτος] ἀναμμιγμένη.
- gl. 348 γὰρ δόσις] ὁ καρπός.
- m^h. οὐτιδανοῖ] ἀνευφράντοις: τὸ γὰρ γένος θάνατος οἱ Δαρμεῖς.
- gl. 349 ἐν βοθείαις] ὡς ἐπὶ ναυαγίαις.
- a. (1) ἐν βοθείαις φορεῖται: ἐπαθὴ τὰ κύματα ἰσθ' ὅτι ἀφίλιαν παρέχεται ταῖς πόλισιν, διὰ γὰρ αὐτῶν τὰ ἐπιτήδεια ἀγεται—τροπικῶς δὲ βόθια εἶπεν τὰ συνεχῆ κινήματα τῶν πολεμίων—προσέθηκεν ἐπιτήδεις τὸ οὐτιδανοῖς, ὅλον ἀχρεῖος.
- a. (2) βοθείαις: ταῖς ὑβριστικαῖς κινήσεσι τῶν πολεμίων· τοῦτους γὰρ βόθια φησίν, ἐπιτήδεια πολεμοῦσιν. τὰ γὰρ κύματα ἐπιφελὴ εἰσιν· δε' αὐτῶν γὰρ ὁ πλοῦς τὰ πρὸς τὸ [ἦν] κομίζων ταῖς πόλισιν.
- b. 351 sq. δημῖδες δὲ ε.τ.λ.] μεταστᾶσαι εἰς δουλείαν εἰσποῦσι τὴν τῶν πολεμίων εὐνὴν.
- m^h. εὐνᾶν] ἔξουσιν.
- b. 352 sq. ὡς...ὑπερέτρου] ὡς τοῦ πολέμου κρατήσαντος.
- m^h. 354 [ἐπὶ] φόβος.
- gl. νύκτερον τέλος] ἀντὶ τοῦ νύκτα, περιφραστικῶς.
- m^h. 355 ἐπίτροπον] αὐξητικόν.
- m^h. 357 τευθῶ] ἀγγελίαν.
- a. 358 χνός ποδῶν]: μεταφορικῶς εἶπεν τὰ ἄκρα τῶν ποδῶν. ἄλλως· τὸ συνεχὲς κίνημα τῶν ποδῶν παραβόλως χνός εἶπεν· τοῦ μέντοι ἄξοντος τὸ ἄκρον τὸ ἐντιθέμενον τῇ χοινικίδι χνὸς καλεῖται.
- a. 359 καὶ μὴν ἀναξ: καὶ μὴν αὐτός ὁ Ἐπιοκλῆς ἐπαίγεται, ἀκουσόμενος τὰ παρὰ τοῦ ἀγγέλου λεγόμενα.
- a. 360 εἰς ἀρτίκollon] ὡς ταῦτα ἀρτίως ἀκουσόμενος, <ἦ> ὥστε κολλῆσαι τῇ διανοίᾳ τοῖς ὡσὶν ἀκούσαντα.
- b. ἀρτίκολλον] ἐν συναφῇ ὁρμῶδιον· ἢ τὸν ἀρτίως κολλῶμενον.
- m^h. ἀρτ. ἀγγέλου] ὡς τὰ κατὰ μέρος ὁμοῦ ἀγγέλλοντος νῦν.
- a. 361 σπουδὴ δὲ καὶ τοῦδ': ἢ τοῦτου δι' σπουδῆς οὕτω τέλος ἔχα, ἀλλ' ἐπαίγεται· τὸ γὰρ ἀπηρτισμένον καὶ τέλος ἔχα, μεθ' ὃ οὐκ ἄλλο πρακτικόν.
- b. 362 λέγοι' ἀν...] εἰδὼς εὖ λέγομαι σοὶ ἀν.
- a. 364 Τυδεὺς μὲν ἦδ(η): αἰδεσθεῖς τὰ Ὀμηρικὰ ἐγκώμια πρῶτον αὐτὸν καταλέγει ὁ Διοχάρις.
- m^h. α'.
- b. Προτίσι] Προτίς ἐξυπνός.
- b. 367 λελημμένοι] ἐπιθυμῶν, παρὰ τὸ λῆπτα.
- b. 368 μεσημβριαῖς] τότε γὰρ μάλιστα μέμνηται.
- m^h. 369 θείει] τῶντα.
- m^{gl}. Οἰαλείδην] τὸν Ἀμφάρων.
- gl. 370 σάινει] ἐκκλίνει.
- b. 371 τρεῖς...λόφους] νωτορικόν τοῦτο, τοῦ κράνους ἢ τριλοφία.
- a. 372 κράνους χαίτωμα: ὅλον τῆς περικεφαλῆας τὸ χαίτωμα.
- gl. 374 ὑπέρφρον] ὑπερήφανον.
- b. 376 ἐν μέσῳ σάκει] ἐν τῷ μέσῳ τοῦ σάκου.
- b. 377 πρέσβιστον ἄστρον] καὶ Πίνδαρος ἄστρον τὸν ἡλιὸν φησι.
- m^{gl}. 378 ἀλύων] χαίρων.
- m^{gl}. σάγαι] πανοπλίας....

349 a (1) By marking τροπικῶς...πολεμίων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησὶ <ποιεῖν>?

352 Qu. τῷ πολέμῳ? (τοῦ πολέμου Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολλῆσαι τῇ διανοίᾳ ἢ τοῖς...).

360 (b) τὸν... sc. λόγον.

362 Apparently meaning that εὖ is to be joined to λέγομαι.

364 (m^h) i.e. πρῶτος. See schol. to 410.

- a. 380 ἵππος χαλινῶν: οὕτως ἀσθμαίνει καὶ σπείδω ὡς καὶ ἵππος παλαιοῦς τῆς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολλόν τι ἀργεῖται πρὸς τοῦ ἐπιβάτου.
- a. 382 τίν' ἀντιτάξας: τίν' οὖν ἀντιτάξας τῷ Τυδεΐ; τίς ἀξίος ἐστὶν προΐστασθαι τῆς ἐγγύτητος ταύτης;
- b. 383 φερέγγυος] ἀξιόπιστος ἐγγυητής.
- a. 385 οὐδ' Ἀλκονοῖά γίνε(ται): ταῦτα παρὰ Ἀλκαίου· οὐ τιτρώσκει τὰ ἐπίσημα δῖα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύνανται ἔχειν, ἀ μὴ ἔρα ὁ φέρων αὐτὰ γένοιτο γενναῖος.
- m¹g¹. οὐδ' ἐλκ.] ἤγουν οὐ τιτρώσκει....
- a. 387 καὶ νύκτα ταύτην ἦν λέ(γεις): ὁ νοῦς, ταύτην δὲ ἦν λέγειν εἶναι νύκτα ἐπὶ τῆς ἀσπίδος, τάχα προμαντεύεται τῷ φοροῦντι ὅτι χωρήσει ἐπὶ νύκτα. ἐπιφέρει δὲ ἀσπίω ἐξηγουμένου "ἀ γὰρ θανόντι νύξ ἐπ' ὀφθαλμοῖς πύσει."
- m¹b. τάχ' ἂν κ.τ.λ.] "τάχ' ἂν αὕτη ἡ νύξ" εἰπὼν ἀφαιρῶν· καὶνὸς δὲ εἶπεν "ἡ ἀνοία."
- a. 329 ἡ ἀνοία: παροξυνόντως Ἀττικῶς ἀντὶ τοῦ ἀνοῖα· διὰ δὲ τὸ μέτρον ἔειπεν· ὁ δὲ νοῦς· τὰ ἐξ ἀνοίας τινῶν γινόμενα τάχα τῶν κακῶν αὐτοῖς ἵσται σύμβολα.
- a. 393 αὐτὸς καθ' αὐτοῦ] ὅτι φέρει ἐπὶ τῆς ἀσπίδος νύκτα καὶ τὴν πανσέληνον.
- a. 396 μάλ' ἐγγυητὴ τε καὶ τὸν Διοχάρ(η)ς: καλῶς ἀντίταξεν τὸν μὴ τοῖς ἡθεσιν αὐτοῦ συμφωνοῦντα, ἀλλ' ἀλλότριον.
- a. 397 ὑπερφύωνος λόγους: ἀντὶ τοῦ ὑπερηφάνους· οἷον ὅτι ὑπερήφανα λόγια ὡς ὁ Τυδεΐς, ἀλλὰ καὶ μισαὶ τοῖς ὑπερηφάνους.
- m¹b. 398 αἰσχροῦν] ἔργων.
- a. αἰσχροῦν γὰρ ἀργός: ἀργός ἐστι τῶν κακῶν λόγων, ἢ τῶν ἔργων· φαλεῖ δὲ τὸ μὴ εἶναι κακός, ἢ τῷ τρέψῃ ἢ, ὡς Ὀμηρος, ἀντὶ τοῦ θαλέε.
- m¹g¹. κακός] θαλέε.
- m¹g¹. 400 μί[σ]ωμ] τὸ γένος.
- a. ἐγγύριος: γήσιος πολιτῆς ἐκ τῶν σταρτῶν, οὐ τῶν μετὰ Κέδμου ἐπηλύδων.
- a. 401 ἔργον δ' ἐν κύ(βοις): ἐν τοῖς τοῦ Ἄρειος κύβοις κρινεῖ αὐτοῦς ὁ πόλεμος.
- a. 402 Δίκη δ' ὀμαίμων: τὸ τῆς συγγενείας δίκαιον σπύλλα αὐτῶν εἰς τὴν μάχην.
- b. 400 ὡς δικαίως...] ὅτι δικαίως προμάχεται τῆς πόλεως.
- b. 407 (1) μύρου ὑπὲρ φύλων] οὕς ποιοῦνται ὑπὲρ τῶν φύλων πολιτῶν εἰ Θηβαῖοι.
- (2) ὑπὲρ] ἢ ὑπὲρ δὲ περισσῇ.
- g¹. 409 τούτῳ] τῷ Μελανόπῳ.
- m¹b. 410 β̄.

380 Qu. ἀκουσάων?

382 ἐγγύτης may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πόλις and ἐγγυητής.

385 ἴδεν § ὁ (i.e. αὐτοῦ) m, γένοιτο Wecklein. Dind. simply omits ὁ, Paley reads ἀντὶ §.

387 (a) ὀφθαλμοῖς for ὀφθαλμοῖς proves the caution with which scholastic evidence must be received.

(m¹b) καὶνὸς *ed. The word is not legible. Either this or ἰδὼς suits the sense. Weckl. gives καλῶς.

398 (a) λόγων ἢ τῶν ἔργων m, corr. *ed. (§ Weckl.).

401 i.e. he plainly reads Ἄρειος and explains ἔργον as ὁ πόλεμος.

407 It should be obvious that these two scholl. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of classical style.

410 i.e. δεύτερος. The writer of this keeps marginal count of the seven. Cf. 364.

- a. 773 καὶ σφι σιδαροτόμῃ: καὶ τοῦτο ἐπηράσατο, διὰ σιδήρου αὐτοῖς τὴν οὐρίαν κησασθαι.
- δ. 776 καμψίτου] ἢ κήκτουσα τῶν καλαζομένων τοῖς πόδας· οἰοναὶ ἢ συμποδίζουσα καὶ μὴ ἴωσα φυγῆν.
- a. 777 παρσείτε, παῖδες: ἄγγελος ὁ καὶ πρότερον ἀπαγγέλλας περὶ τῆς τῶν Ἀργείων ἐφόδου, οἷτος καὶ τὸν ἀπαγγέλλει τὴν ἀδελφοκτονίαν.
- δ. παῖδες μητέρων] συγγενεῖς, ἢ δαδαὶ ἐκ μητέρων ἀπλῶς τραφέναι.
- gl. 779 κομπάσματα] τὰ παλαιὰ αὐτῶν κομπάσματα.
- a. 780 πόλις δ' ἐν εὐδία τε: ἀλληγορεῖ πόλιν, καὶ λέγει ὅτι παλλῶν προσβαλόντων τῇ πόλει οὐδαίς εἰς αὐτὴν εἰσέπειται.
- δ. 781 ἀντλον] τοῦ κύματος τὸ ἔδωρ.
- a. 785 sq. (1) τὰς δ' ἰβδόμας: ἀξιοπίστως καὶ τὸν ἀριθμὸν τῶν πυλῶν εἰρηκεν· ἡ γὰρ ἰβδόμη, φησί, πύλη. ἰβδόμη γὰρ ἐγεννήθη Ἀπόλλων· πέπονθεν οὖν οὐχὶ αὐτῇ ἡ πύλη ἢ ἰβδόμη, ἀλλ' ὁ φυλάττων αὐτὴν Ἑπεικλῆς.
- (2) κραίνων παλαιὰς κ.τ.λ.] ἵνα τὰ μαντεύματα τοῦ Ἀπόλλωνος τὰ Λαίῳ δοθέντα τέλος λάβῃ.
- δ. ἰβδομαγέντης] ἐν ἰβδόμῃ γεννηθείς.
- δ. 786 εἴλετ'] ἴσωσεν.
- δ. 788 νεόκοτον] νεωστὶ κατασκευασμένον.
- δ. 793 μάντις εἰμι] προείπον γὰρ αὐτά.
- gl. 794 ἀμφιλέκτοι] ἀμφιβάλλω.
- a. 795 ἐκείθι κηλθον: εἰς τοσοῦτον ἦλθον ὥστε καὶ φονευθῆναι τὸν βασιλῆα;
- a. 798 αὐτὸς δ' ἀναλοι: ὁ Ἀπόλλων ἀναλίσκω τὸ τοῦ Οἰδίποδος γένος.
- m¹gl. 802 καμπησίαν] τὴν περιουσίαν.
- δ. 803 ἔνταφῃ] ὅσον ἐνταφῆναι.
- δ. 807 Ζεῦ καὶ...δαίμονες] ὁ τρόπος ἐξοχῇ· "Ζεῦ ἄλλοι τι θεοί."
- a. 810 πότερον χαίρω: φρονίμως ὁ ποιητὴς μέσην ὁδὸν ἔδραμεν· καὶ σωθεῖσθαι τῆς πόλεως ἀποπον τὸ θρηνέειν, καὶ "οὐχ ὅση καταμένουσιν ἐπ' ἀνδράσιν ἐνχετάσθαι."
- m¹δ. ἐπολοῦζω] μετὰ χαρᾶς παιανίσκω.
- δ. 813 ἀτέκοντι] ἐπὶ κακῷ τεχνήντας.
- m¹δ. ἢ τοὺς μὴ τεκνοποιήσαντας.
- a. 814 οἱ δὴτ' ὀρθῶς: ὀρθῶς οὖν καὶ ἱππινύμως Ἑπεικλῆς καὶ Πολυνείκεας ἐκλήθησαν.
- a. 817 καὶ τελεῖα γένιος: καὶ τελουμένη ἐπὶ τῷ γένει τοῦ Οἰδίποδος ἀρά.
- gl. 819 περιπίπτει κρίσις] περιπίπτει φόβος κακοῦ.
- a. 820 ἔτευξα τύμβω μέλος: τὸ ἐξῆς, κλέουσα αὐτοὺς δυσμῶρως θανόντας ἐπὶ δорός ἀλλήλων ἐπιτυμβίδιον θρήνον ἔτευξα, ὡς Θυιάς.
- m¹δ. τύμβω] ἐπιτάφιον.
- a. 823 ἡ δύσφορσι δδε: δυσοιώνιστος γέγονεν αὐτοῖς ἢ συμφορὰ τῆς μάχης· ἐπὶ κακῷ συνῆλθον εἰς μάχην.

777 ὁ ἀπαλῶς Victoriis, but 'entirely' has its point.

785 In the MS note (1) is interpolated in (1) after πύλη and before ἰβδόμη γὰρ. I have divided the two scholl. as above. The gl. does not prove that the writer read ἰβδομαγέντης. He quite as probably connected γέντης with γίγνομαι.

788 This might suggest νεόκοπον.

795 Though τῷ βασιλεῖ might be suggested, the Chor. is primarily thinking of Eteocles.

803 ὅσον in place of ὅσην shows that the note refers to the supposed single word ἐνταφῆ.

807 i.e. Hom. II. 6. 476.

810 I have punctuated after ἔδραμεν. Not perceiving that καὶ...καὶ...= 'on the one hand...on the other...', Robortello adds <ἡγείται> after ἀποπον. The Homeric passage is Od. 22. 412.

814 Ἑπεικλῆς is an alteration from Ἑπεικλῆς. Probably the word is a late insertion into the note by one who did not understand the following καὶ.

820 The schol. supports a suggestion Θυιάς ἔτ', αὐτοσφαιγίς ('ed.). See crit. n.

823 δδε (sic).

- α. 825 οὐδ' ἀπέστη: οὐκ ἀπηγόρευεν τὸ ποιῆσαι τὰ δανά <τὰ> παρὰ Οἰδίοιο.
- β. 827 ἀπιστοί] ἐπεὶ οὐκ ἐπίσθη Ἀπόλλωνι.
- α. 828 μέμνηται δ' ἀμφὶ πτό(λι): ἡ δὲ φροντίς, ἣν ἔσχεν ὁ Δάϊος παρὶ τὴν μῆνιν καὶ τὰ θεωπίσματα <τὰ> παρὰ τοῦ θεοῦ κατὰ τῆς πόλεως οὐχ ἡσυχασέν· οὐκ ἀμβλύνεται, φησὶν, ἀλλ' ἐκ τοῦ ἐναντίου ὀξέως τελεῖται.
- μ'γλ. 829 ἀμβλύνεται] ἐπρακτο.
- δ. 831 αἰακτά: θρηνητικά.
- δ. 833 οὐ λόγῳ ἀλλ' ἔργῳ.
- α. 833 τὰδ' αὐτίδηλα: αὐτὰ δὲ ταῦτα φανερά· ὁρᾷ ὁ χορὸς τὰ σάματα βασταζόμενα.
- γλ. 833 προύπτος] ὁμολογούμενος.
- α. 835 κἀκ' αὐτοφύνα: ἀλληλοκτόνοι γὰρ γίνονται.
- α. 838 ἡ πόνοι πόνων...] ἡ τὰ κακὰ ἀπὸ τῶν κακῶν οἰκτεῖ ἐν τῇδ' ἐστὶ καὶ τοῖς οἰκτοῖς τοῖσιν.
- μ'γλ. 841 τίτιλον] κτέπον.
- μ'γλ. 842 μελάγκροον] τὴν μύλαν λαΐφος ἔχουσαν.
- δ. 843 θεωρίδα] τὴν διέγουσαν τοὺς νεκροὺς.
- α. 843 ναυτοῦλον θεωρίδα: οὕτως· τὴν τοῦ Χάρωντος ναὺν θεωρίδα ἀπὸ κυρίως δὲ τοῦ Ἀπόλλωνος ἡ δὲ Δῆλον ἀπερχομένη. λέγει δὲ, ὅτι ταύτην ὁδὸν θεωρικὴν ὥσπερ οἶδεν ὁ στόνος τὴν ἐπὶ τὸν Ἀχέροντα τὴν ἀντίλον, ἣν μὴδὲ ἥλιος ὁρᾷ, ἡ τὴν ἰάναπνοήν. ἀγνὴ γὰρ ἡ δὲ Δῆλον ἀπιοῦσα. πάνδοκον δὲ, ἐπεὶ πάντας δέχεται τοῖς ἀποθνήσκοντες.
- μ'γλ. 845 τὰν ἀνάλιον] ἐφημερευτικόν.
- δ. 847 (1) ἐπὶ πράγῳ] ἐπὶ τῷ πράγματι, τούτῳ ἐπὶ τὴν συμφερόν.
- (2) αἰδ' αἱ ἀδελφαὶ τῶν βασιλέων.
- α. 852 ἡμᾶς δὲ δικὴ πρότ(ερον): δικαίον ἡμᾶς προκατέρχεσθαι ὡς προκακουσίας, ἱτακοῖαν δὲ ἐκάναι.
- δ. 855 ἐχθρὸν παῖδ' ἔστι γὰρ καὶ παῖδ' ἐν' ἀγαθοῖς.
- α. 856 ἰὼ δυσσαδελφότη(ται): ὁ δυσσαδελφότεραι παστῶν παρθένων αἱ μήτρας κατὰ τὴν φορὰν ἐνδύονται. ἀντὶ δὲ τῆς μήτρας καὶ ἰώνης νὸν στρόφιον ἀπὸν.
- α. 858 στήνομαι: ἀντὶ τοῦ στήν' Ἀττικῶς· καὶ γὰρ λατρεύομαι καὶ ἐλίσσομαι φασίν.
- α. 859 μὴ'ε φρενὸς κ.τ.λ.] ὅτι οὐκ ἐκ ψυχῆς θρηνῶ.
- δ. 861 κακῶν ἀτρώμονες] ἐν κακοῖς ἀκμήτες.
- α. 862 πατρώους δόμους ἰδόντ(ε): αἵτιοι τῆς δλώσεως γυρόμενοι· πορθέσαντες· ἐρήμονες ποιήσαντες τῷ ἔξῃ.
- δ. 863 ἡδὲ ἀπλάχθε] τὴν ἰσθμὸν μοῖραν λαχόντες.

825 I have added <τὰ>. Kirchhoff writes ἡ ἀπὸ παρὰ. Better perhaps <ἡ ἀπὸ ἡ> παρὰ to answer to πατρώον of the text.

828 I have added <τὰ>. καὶ τῆς πόλεως m, corr. Scrof.

843 (δ) The explanation may refer generally to the context. Otherwise it might support νεκροτόλον (see Weckl. Appendix).

(α) A note very corruptly written. οὐ m, which I read as οὐ: otherwise ὅτι (i.e. σημειῖται ὅτι) Heimsoeth, νὸν Kirchhoff. θεωρητικὴν m, corr. Dind. In λέγει δὲ κ.τ.λ. the sense seems to be 'and he means, because the lament, as it were, knows this as a Theoric way, the way to Acheron' (i.e. γῶν κατ' ὄρον implies that the lamentation guided the way). This takes θεωρίδα of the road. ἀναπνοήν is corrupt. Perhaps ἀνάπλων ('infected').

847 The MS makes the two notes into one. The schol. here made θρήνον depend on ᾄδω, and punctuated after ἰσμήνη.

856 μήτρας m (bis). I read φορὰν for φθορὰν (m) in the sense 'wear.' λένονται m, corr. Heimsoeth.

858 To the later scholiast almost any unusual *Gracitas* was to be labelled Ἀττικῶς (sup. 102). The scholl. to 858 and 859 are written as one.

868 (δ) If this note really belongs to this line it suggests ἰδόντ', ἰσθμὲν in the text (see crit. n.).

- α. 868 ἤδη διήλλαχθαι: ἡ διαλλαγὴ ὁμῶν οὐκ ἐπὶ φιλίᾳ γίνονται, ἀλλ' ἐπὶ ἀναιρίσει τῇ <διὰ> σιδήρου.
- α. 870 κάρτα δ' ἀληθῆ: τῷ ὄντι ἡ τοῦ Οἰδίποδος Ἐρινὸς ἐπιλάσει τὰς ἐκείνου ἀράς κατὰ τῶν παίδων.
- α. 872 δ' εὐνόμεν: τὸ ἐξῆς, διήλλαχθαι δ' εὐνόμεν. τοῦτο δὲ συμβαίνει ἐν τοῖς κατὰ τὸ ἐναντίον ἱσταμένοις.
- α. 874 (1) ὁμοσπλάγγων τε πλε(υρμάτων): οἷον διαμπὰξ ἀλλήλων τὰς πλευρὰς τρώσαντες. ἑκάτερος γὰρ τῶν μονομαχοῦντων τὸ ἀριστερὸν πλευρὸν τοῦ ἀντιπάλου τιτράσκιν βούλεται.
(2) οἷον διὰ τῶν πλευρῶν αὐτῶν καθήκασιν οἱ ὁμόσπλῃγχοι.
- α. 878 διανταίαν λήγεις †πλα(γάν): πληγὴν λήγεις διαμπὰξ γινόμενην, καὶ ἐπὶ τῶν σμαμάτων καὶ ἐπὶ τῶν οἰκῶν. ἀμφὺ γὰρ ἔχε κακίαν.
- α. 880 ἀναυδᾶτω μὲν: ἀνηρῶνται ὅτ' ἀλλήλων ἰσχυρὴ μεγάλη καὶ ἀλαλήτη.
- β. ἀναυδᾶτω μὲν: ἀκαθίκατω ἔργῳ.
- γλ. 882 †δεχόμενοι] οὐχ ὁμοσπλάγγων.
- δ. 883 δέχεται δέ...] ὁ τούτων στίναγμός ἤφατο καὶ τῆς πόλεως.
- α. 885 μινεῖ †κτίανδ' † ἐπιγόμενοι: ἄλλοις ἵσται τὰ χρήματα δ' ἂν ἀπόλονται. ἡ οὕτως, τὰ κτίανα ταῦτα, οἷον τὰ ἐνείδη, διήξει μέχρι τῶν ἐπιγόμενων. κτίανα δὲ εἶπεν ὡς ἐπὶ οὐσίας, οἷον κληρονομήσουσι τῶν παθῶν οἱ παῖδες.
- α. 890 ὀκυκάρδιοι: ὀξέθυμοι ὄντες ἐμοιρήσαντο καὶ διανεμάιντο τὰ κτήματα ὥστε ἴσον λαχεῖν. φησὶ δὲ τὰς ταφάς.
- α. 892 διαλλακτῆρα σιδήρον ὡς μηδενὶ χαρισάμενον.
m¹δ. οὐκ ἀμεμφία] ἀλλὰ μέμφει.
- α. 897 τάχ' ἂν τις εἴποι: ὡς ἀνοήτως αὐτὸ εἰποῦσιν ἐρωτᾷ τίτις αὐτοὺς μένουσιν.
- δ. 898 λαχαί] αἱ σκαφαί. τὸ "φυτὸν ἀμφελάχαινα."
- δ. 899 †μᾶλ' ἀχάεσσα] λίσσεται τὸ προπεμπά.
m¹ext. †μᾶλ' ἀχά ἐς αὐτοὺς] μᾶλ' ἤχῃ ἐπ' αὐτοὺς.
- α. 901 αὐτόσποντος: ἐν αὐτῷ τὸν στονὸν ἔχων· ὁ δὲ γόος, φησὶν, αὐτοπήμων ἵσται, δφ' ἑαυτοῦ τὰ κακὰ ἔχων καὶ τὰ πολέμια <φρονῶν>.
δαίφρων δέ, δαίφρων τὰς φρένας· <οὐ φιλογαθῆς>, οὐκ ἐπὶ τοῖς καλοῖς χαίρων.
- γλ. 903 δακρυχέων ἐκ φρονέ] ἐκ βάθους θρηγῶν.
- γλ. 904 κλειόμενας...ἀνάκτοι] κλειώσεως τοὺς δύο βασιλεῖς.
- α. 906 πάρεστιν εἰπεῖν: πάρεστιν ἐπ' ἀμφοτέρων τοῦτο εἰπεῖν. ὁ μὲν βασιλικῶς ἐκβαλὼν τὸν ἀδελφόν, ὁ δὲ βασιλικῶς ἐπιστρατεύσας.
- δ. 907 ὡς ἐξάτην κ.τ.λ.] ἀντίοι γινόμενοι εἰς τι Θηβαίους καὶ Ἀργεῖους.
- γλ. 909 πολυφρόνους] μετὰ φθορᾶς ἀποόσας.
- δ. 910 δυσδαίμων] δυσδαίμων, ὅτι ὃν ἔτεκεν ἀνδρα ἰσχεῖν.

(α) I have added <διὰ>.

872 Wecklein reads ...δ' εὐνόμεν <τετυμμένοι>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δ' εὐνόμεν κ.τ.λ. (2) καθήκασιν Weckl. (who also corrects αὐτῶν of m).

880 (β) Qu. ἀφθίκατω?

897 ἀνοήτως may be scholiastic for 'incomprehensibly.' Wecklein's ἀνιγματοδῶς is too remote. If emendation is required either οὐ νοητῶς or ἀνενοητῶς would be nearer.

898 i.e. Hom. Od. 24. 241.

899 (δ) i.e. the word προπεμπή.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολέμια· δαίφρων δέ, οὐκ ἐπὶ τοῖς καλοῖς χαίρων. δαίφρων τὰς φρένας. The correction of the order is by Wecklein, who also adds <οὐ φιλογαθῆς>. I have added <φρονῶν>. The note thus contains two interpretations of δαίφρων.

906 It seems as if this strange note was written to a construction παρ. (τοῦτο) εἰπεῖν ἐπ. δθλ., ὡς ἐξάτην, i.e. 'they may both be called ἀνάκτες in virtue of what they did (viz. ὁ μὲν β. κ.τ.λ.).'

907 It is tempting to suggest αἰτίαι.

- a. 917 ἀδελφοί διήτα καὶ πανάλο(θροι): ἀδελφοὶ καὶ πανάλοθροι γυγνᾶσιν, ἀλλήλους διαταμώντες ἐν μαινομένη ἔριδι πρὸς τῷ τέλει τῆς φιλονοκίας. ἀποθανόντων γὰρ πίπναι τὸ ἔχθρο.
- a. 921 ἐν δὲ γαίῃ [οἱ]: ἡ [γῆ] αὐτῶν κέχυνται ἐν τῇ φονορρήνῃ γῇ.
- δ. 923 δμαίμαι] τῇ συμφορῇ.
- a. 924 κάρτα δ' ἀσ' δμαί(μαι): ὄντως ἀδελφοὶ ἀσὶ ταῖς προαιρέσεσι τοιοῦτοι ὄντες.
- a. 926 (1) πικρὸς λυτήρ νεκί(ων): πόνητος, ὅτι οἱ Χάλυβες παρὰλοι ἀδυν.
- (2) ἔθνος γὰρ ἐν τῷ Πόντῳ οἱ Χάλυβες, ὅθεν ὁ σίδηρος. πικρὸς δὲ σιδήρις, ὅτι διὰ πικρὸς ἡ κατασκευή.
- a. 927 (1) κακὸς δατηγός: πικρὸς μεριστής ὁ σίδηρος τῶν χρημάτων.
- (2) ἀραία πατρός] ἐπαθὴ ἐπηράσατο διὰ ξιφῶν αὐτοῖς τὴν οὐσίαν νεμάσθαι.
- a. 932 γὰρ πλοῦτος ἀβυσσος ἔσται: πολλὴ τῆς γῆς ἀφθονία ἐποκέσεται αὐτοῖς. ἡ οὕτως, ἐπὶ γῆς δὲ ὁ πλοῦς πλοῦτος αὐτοῖς κέκρυνται, ἀντὶ τοῦ ἐν ἀφανείᾳ.
- m¹extr. 933 πολλοὶς ἔπαινεσθαι...] οἱ πολλὰ κακὰ ἰδόντες.
- a. 935 τελευτῇ δ' αἰδ' ἐπλή(λαξαν): ἐπὶ δὲ τῇ τελευτῇ αὐτῶν αἱ ἀραὶ ἐπληλάξαν.
- δ. 936 θρηνητικὸς χορὸς.
- m¹δ. 937 τὸν ἄξιν νόμον] τὸν δρθιον καὶ εἰς μάχην παρακλητικόν.
- a. 937 παντρώου φύγῃ γίνους: οἷον οὐκ ἐπὶ φόρᾳ τὰς συμφορὰς τὸ γίνος, ἀλλὰ δίδωκεν νότα τοῖς κακοῖς, τῆς δὲ αἵτης τρόπαιον ἔστικεν.
- δ. 941 γίνου] τοῦ ἰδίου.
- gl. 941 ταισθεῖς ἐπαισας] παταχθεῖς ἐπατάξας.
- a. 942 σὺ δ' ἔθανες: ἀνηρέθησαν οὕτως. ὁ πλῆξας ἐπλήγγῃ, ὁ δὲ ἀποθανὼν ἀνελὼν τὸν ἕτερον ἀπέθανεν.
- a. 947 (1) ἴτω γόος, ἴτω δά(κρυα): ποτὶ πρὸς τοῦτον, ποτὶ πρὸς <τὸν> ἕτερον.
- (2) ἴτω: κοιμάσθαι.
- a. 949 ἔπροκέσεται κατακτάς] καὶ ὁ ἀνελὼν τὸν ἕτερον καὶ αὐτὸς προκέσεται, τουτέστι τίνθηκεν.
- gl. 949 προκέσεται] δηλονότι νεκρὸς.
- a. 960 (1) ἀχέων τοῖων: τοῖς πάθεσιν ἀγχιστεύουσιν.
- (2) τὰ δ' ἐγγύθεν] ἀντὶ τοῦ οὐκ ἀλλότρια.
- m¹extr. 961 πῶλας δ' αἰδ' ἀδελφας]: ἐγγὺς δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ ἔσμεν ἂν καὶ οἱ ἀδελφοί.
- δ. 962 ἰὼ κ.τ.λ.] ἐφύμνιον.
- a. 963 Οἰδῖπου σκιά: ὁ ἀσθενὴς Οἰδῖπος· ὅτι δοκᾷ τὸν οὐδὲν ἐπάρχων.
- a. 963 sqq. ἡ δὲ δυσθλίβα: τοῦτο ὡς πρὸς Παλυνάκῃ. ἐκ τῆς φύγης ἐπανάγοντες ἡμεῖς τῇ ἐνταῦθα μανίασιν ἰθαίκασι δόναμε.
- a. 969 οὐδ' ἰκθ' ὡς κατέκτα(νεν): ὁ Ἑττοκλῆς· πρῶτος γὰρ κατέκτανε τὸν Παλυνάκῃ.
- a. 970 σιθελὶς δὲ πνεύρ' ἀπώλ(εσεν): σιθελὶς ἀπὸ τῆς φύγης ἀπώλεσεν τοῦ Ἑττοκλέους τὸ πνεῦμα. ἡ τὸ αὐτοῦ· ὁ καὶ μᾶλλον.
- gl. 974 τάλαρα παθόν] τλητικά πεπονθός.

924 It is manifest that there are here two notes, the one explaining πόνητος, the other Πόντιος. (2) ἐκ πρὸς Kirchhoff.

927 (1) and (2) Again two notes are united by m.

936 θρηνητικὸς m.

947—949 The three scholia are written as one.

960 (1) This note obviously belongs to ἀδελφαὶ of the next line (see M). Read πῶλας δ' αἰδ' τοῖς πάθεσιν κ.τ.λ. The note on ἀχέων τοῖων has fallen out. Wecklein imagines that the schol. of m¹ implies that he read ἀχέω; but he is simply explaining the meaning of the verb.

965 A curious notion of the possibilities of the 2nd pers. plural.

970 τὸ αὐτοῦ m.

974 i.e. with the reading of rec.

- a. 976 δίνγρα: ζώντα πύματα.
 δ. 977 δίνγρα] χείματα και πολλά. τριπόλων δι, σφοδρῶς πηδησάντων.
 a. 980 ἐν τοίνυν εἰσα: σὺ οἶδας, δ' Ἐπεικλεις, τὴν Μοῖραν ὅσον δύναιται διαβάς αὐτήν.
 a. 981 σὺ δ' οὐδὲν ἥτις: σὺ δὲ οὐ μετὰ πολὺ οἶδαι ἥτις: ἑταίρος ἀντικρυς τὸν ἀδελφόν σου πολυμήσας.
 a. 983 ἀντηρέτης] ἀντηρέτης: ἑρβή ἐστιν. ἀντηρέτης τῇ Ἐπεικλείᾳ.
 a. 984 ὁλοῦ λέγειν: οὐ μόνον ταῦτα λέγειν ὁλοῦ, ἀλλὰ καὶ ἑρᾶσθαι. κείται γὰρ τὰ σώματα.
 δ. 986 πόνος] ὁ ἐφ' ἡμῶν ἐξημύνος.
 g. 987 ἐν κακῇ] δ' ἐν ἡμῶν ἔχομεν.
 δ. 990 Ἐπεικλεις ἀρχηγίνα.
 g. 991 πολυπονώτατοι] ἐπιπονώτατοι. λείπει τὸ ἀδελφεῖ.
 a. 992 πολυπονώτατοι] πολλοὺς πόνους πονήσαντες.
 g. 993 δαιμονῶντες] λυσσῆσαντες.
 a. 993 τοῦ... χοροῦ] εἰς ποῖον τῆς γῆς τόπον.
 δ. 994 ὅπου τιμῶνται] ὅπου τιμῶνται μέρη.
 δ. 995 πατρὶ τέρεινον] παρὰ τὴν εὐνὴν τοῦ πατρὸς.
 δ. 996 δέξασθ' κ.τ.λ.] τὰ δέξαντα τοῖς προβούλοις ἀπαγγεῖλαι με χρεῖ.
 a. 998 sq. ἐπ' εὐνοίᾳ] εὐφύμῳ τὸν τάφον εὐνὴν εἶπεν. Ἰδοὺν οὖν τοῖς προβούλοις τὴν Θηβαίων τὸν Ἐπεικλείᾳ ἐν τῇ τόπῃ τοῦ τάφου καταθάπτεισθαι.
 διὰ μέντοι τοῦ δέπτειν Ἐπεικλείᾳ ἀπαγορεύει καὶ μὴ θάπτεισθαι Πολυνείκην. γῆν δὲ κατασκαφῆς εἶπεν ὅλον τὰς κάτω σκαφῆς.
 ἱερῶν πατρῶν] ὑπὲρ ἱερῶν πατρῶν ὥστε μαχόμενος ἀπίθανον ἀμύπτως.
 δ. 999 γῆς φύλας κατασκαφῆς] σκάπτοντας καὶ τάφον ποιοῦντας αὐτῷ φύλας.
 g. 1000 ἐχθροῦ] ἐργῶν δηλονότι.
 δ. 1001 ἱερῶν] λείπει ἡ ἐπὶ ἱερῶν.
 δ. 1002 οὐκ ἐπὶ τοῖς νείαι...] παρὰ τὸ "εἰς οἰωνὸς ἀριστος ἀμύνισθαι...."
 a. 1007 ἐμποδῶν] τῷ Πολυνείκῃ, ὥστε μὴ εἰλὶν αὐτὸν τὴν πόλιν.
 a. 1008 ἄγοι] θνείδος.
 δ. 1014 μήτ' ἐξυμολοί...] μήτε μὴν ἐξυτάτοις θρήνοις τιμᾶν αὐτόν.
 a. 1016 τέλει] τῷ τάγματι.
 δ. 1024 ἀκοντι...+κακῶ] ἀδελφῷ δι' ἀνάγκην γεγενῆσθαι κακῶ.
 δ. 1028 κολογαστορες] μεγαλογαστορες.

976 Two explanations are again combined. The first looks as if *ε.γ. χλωρά* was the real reading explained, though the lemma *δίνγρα* is taken from M.

977 λέγει sc. ὁ χορός. Weckl. proposes ταύτα.

981 οὐ μετουνολό m.

983 i.e. ἀντηρέτης is not accus. plur.

996 Apparently to prevent some schoolboy from joining ἀπαγγεῖλαν προβούλοις.
 998 sq. Several scholia are evidently confused in one. The last is easily separable. The sentence διὰ μέντοι τοῦ κ.τ.λ. is unintelligible as it stands. Heimsoeth's δέχα hardly mends matters. I suspect that a note on the true text ran ἐπ' εὐνοίᾳ χοροῦ] διὰ μέντοι τοῦτο (or ταύτῃ) δέπτειν Ἐπεικλείᾳ προαγορεύει, καὶ μὴ θ. Π.

999 Qu. φύλας?

1000 Since δηλονότι either = λείπει or (perhaps more rarely) explains (= 'i.e. '), it is not clear what the note implies. Most probably στεγῶν was read in place of στυγῶν, and the schol. is supplying a governing participle.

1002 i.e. Hom. II. 12. 243 and context. The scholiast is rather displaying his learning than explaining the text. The common element of thought is simply that 'his duty was clear whatever the result.' It is, however, just conceivable that he read ὁμῆς in his MS (for μομφῆς).

1007 and 1008 m writes θνείδος τῷ Π. κ.τ.λ.: I have rearranged.

1014 Qu. ἐξυτόνους?

- gl. 1027 [†]τάσσονται] γένονται.
 δ. μή δοκησάτω] μή τοῦτο ἀρεσάτω.
 a. 1030 κόλπῳ φέρουσα... τῷ τοῦ βυσσίνου πέπλῳ κόλπῳ τὴν γῆν παρακομίζουσα, ὡς ἐπιβάλλαν μύλουσα, διὰ τὸ ὁρτίτταν μὴ δύνασθαι.
 δ. 1032 πάρεσται μηχανή... παρίσται μηχανή δι' ἧς αὐτὸν θέψαι.
 δ. 1035 τραχὺς γε... τραχὺς ἔσται ὁ δῆμος ἐν Ἀλευθερίᾳ τοῦ πολέμου γενόμενος.
 a. 1036 τράχυν'] λέγει πολλάκις "τραχὺς ἔσται ὁ δῆμος," ἀλλ' ὅμως οὐκ ἀναστρεφείας με θέψαι.
 δ. 1035 τὰ τοῦδ'... τὰ περὶ τῆς τιμῆς τοῦτου ὑπὸ θεῶν κίεῖται.
 a. 1941 εἰς ἔκτατας... ὑπὸ μόνου τοῦ Ἑπιοκλέους ἀδικηθεὶς πάντας ἐπολέμησε τοῦς Θηβαίους.
 δ. 1044 αὐτόβουλοι ἴσθ'] σὴ γνώμῃ δ' βούλει πράττει.
 a. 1045 φεῖ φεῖ: διαίρεται ὁ χορός, τῶν μὲν ὑπὲρ Πολωνάκου τῶν δὲ ὑπὲρ Ἑπιοκλέους οὐσῶν. ὥσπερ δὲ μεμύριται ὁ χορός, οὕτως καὶ αἱ ἀδελφαί· καὶ ἡ μὲν Ἰσμήνη τῷ Ἑπιοκλῆϊ ἀκολουθεῖ καὶ τῇ πόλει, ἡ δὲ Ἀντιγόνη τῷ Πολωνάκῳ.
 δ. 1046 φθορογενεῖς] αἱ ἐπὶ τὸ φθεῖραν γεγονυῖαι.
 gl. 1057 τίς ἂν οὖν... τίς ἡμῶν ἐστὶ ταύτης τῆς γνώμης;
 a. 1058 δρᾶτω πόλις: ὁ βούλεται ποιεῖτω εἰς τοὺς κλειόντας Πολωνάκῳ.
 gl. 1062 πόλις ἄλλως... οὗ διόλου τὰ αὐτὰ δοκεῖ τῷ δῆμῳ.
 a. 1044 ἡμεῖς δ' ἅμα: ἅμα τῷ Ἑπιοκλῆϊ ἐκκομίζομένη ἐπόμθεα.
 a. 1066 μετὰ γὰρ μάκαρας: μετὰ γὰρ τοὺς θεοὺς καὶ τὴν ἑαυτοῦ παρῆθῃκεν ἰσχὺν ὑπὲρ τῆς πόλεως· καὶ γὰρ ἐνίκησαν οἱ ἡμέτεροι πολῖται καὶ οὐκ ἔλασε τὴν πόλιν ἡμῶν οὕτως ὑπὸ χαμηροῦ κύματος κατακλυσθῆναι πρὸς τῶν Ἀργείων· ἀκολουθῶς μέντοι τῷ κύματι καὶ τὸ κατακλυσθῆναι ἐπήνεγκεν.
 δ. ἴσως μάκαρας θεῶν.

1036 ἀναστρεφείας m. Qu. οὐ μὴ ἀναστρεφείας?

1044 σὴ βουλῇ καὶ γνώμῃ was first written, but corrected by the same hand.

1066 (a) It appears that the writer had before him a corrupt and unmetrical καὶ ἰσχύαν (or ἰσχύως) in place of καὶ Διὸς (see schol. to v. 10). He may also have had ἀρεξί for ἡρξί. The following note (δ) shows also that something was wrong after μάκαρας, and its ἴσως conveys a suggestion. Διὸς was evidently obscurely written. It is possible that the original reading was Δίαν τ' ἰσχύν, which was corrupted to ἰσχύαν in one text and explained by καὶ Διὸς in ours.

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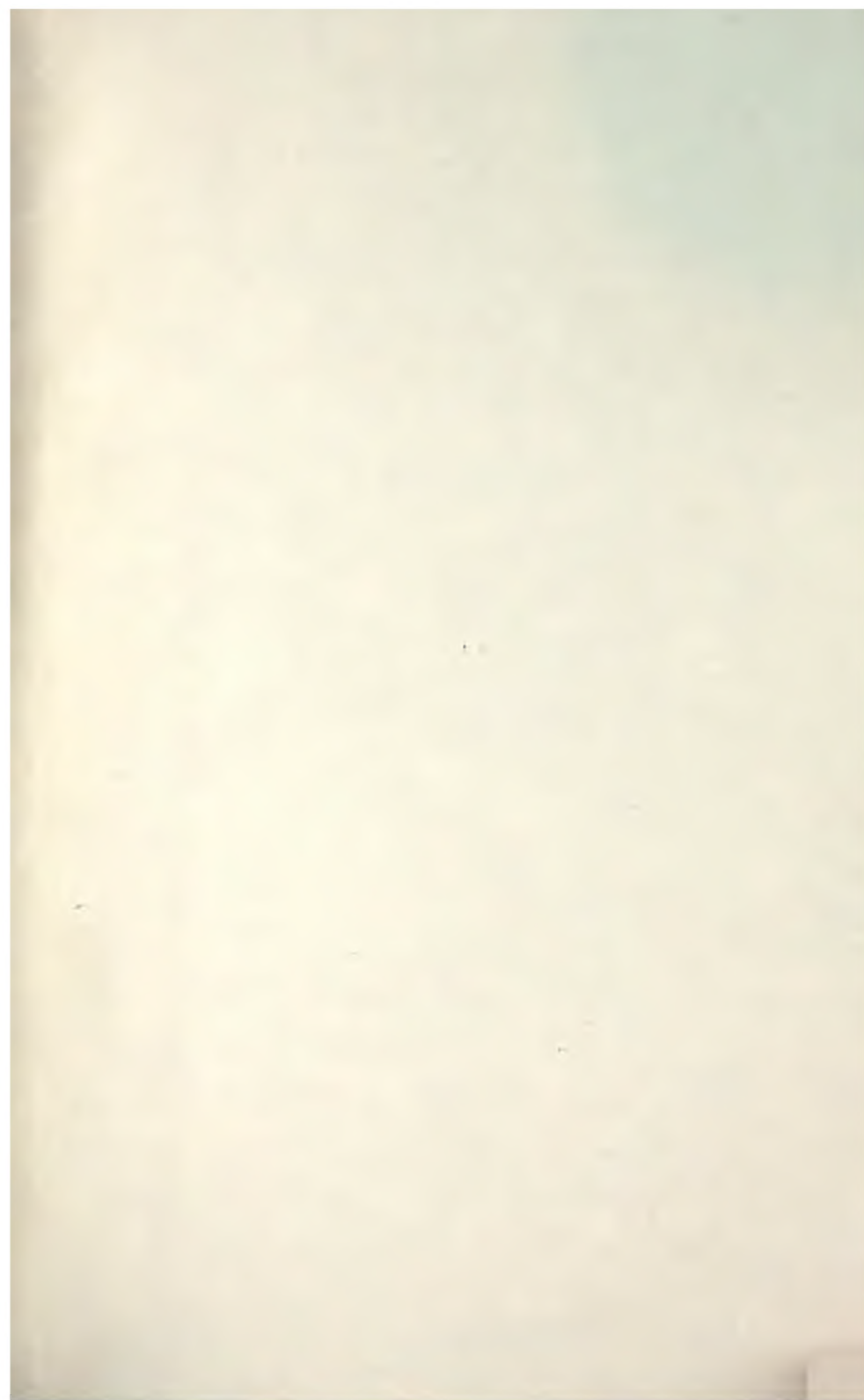
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